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# THE KORAN

Arabic text with the English translation  
in chronological order according to the Azhar  
with reference to variations, abrogations and Jewish and Christian writings

by  
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## WARNING

A man told the Caliph Umar Ibn-al-Khattab: Fear Allah, oh Umar! and repeated these words several times. Keep silent, said someone, you repeated several times the same thing to the Prince of believers. But Umar intervened: Don't disturb the man! It is bad not to speak to us in this way, and it is bad if we don't accept this way of speaking.<sup>1</sup>

Like other Holy Books, the Koran includes, directly or indirectly, through the Sunnah of Muhammad, norms that Muslims must follow which are in contradiction with human rights recognized by today's international documents. We invite readers of the Koran to read it with a critical eye and to place it in its historical context, namely the 7<sup>th</sup> century Arabian Peninsula. Among the norms that violate human rights and inspire laws of Arab and Muslim countries which Islamist movements call for, wholly or partly, we mention, by way of example, the following:

- Inequality between men and women in marriage, divorce, inheritance, testimony, sanctions and employment, marriage of prepubescent girls and the male and female circumcision of children.
- Inequality between Muslims and non-Muslims in marriage, divorce, inheritance, testimony, sanctions and employment.
- Non-recognition of religious freedom, especially the freedom to change religion (*ridda*).
- Exhortation to fight non-Muslims, to occupy their countries, to impose tribute (*jizya*) on non-Muslims and to kill those who do not follow the monotheistic religions, unless they convert to Islam.
- Slavery, capture of the enemies and appropriation of their women.
- Cruel punishments such as the killing of the apostate (the one who abandons Islam), stoning of the adulterers, amputation of the hands of thieves, crucifixion, flogging and retaliation (an eye for an eye, a tooth for a tooth).
- Destruction of statues, paintings and musical instruments, and prohibition of arts.
- Animal mistreatment and killing of pet dogs.

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<sup>1</sup> Abou Yousof Ya'koub: *Le Livre de l'impôt foncier (kitab al-kharadj)*, Librairie orientaliste Paul Geuthner, Paris 1921, p. 18.





## INTRODUCTION

In his message to the Koran Radio dated 31 May 1976, President Sadat affirmed:

Our Koran is a complete encyclopaedia, which has left no aspect of life, thought, politics, society, cosmic secrets, mysteries of the souls, transactions, family law, without providing an opinion about them. The prodigious and miraculous aspect of the Koranic legislation is such that it is suitable for every era.<sup>1</sup>

The Koran is the most influential book in the Islamic world and the first source of Islamic and Arab law. Therefore, it is necessary to read it in order to understand its adepts who represent a fifth of humanity.

This edition and translation of the Koran provides the following advantages:

- It reproduces, for the first time in history, the Arabic version of the Koran with modern punctuations and it proposes a translation in chronological order.
- It attempts to be faithful to the Arabic text, giving as much as possible, thanks to the computer, the same translation for every word.
- It indicates the most important variations of the Koran, the abrogated verses and those that abrogate them.
- It refers to the Jewish and Christian sources of the Koran.

Arabic speakers can consult our Arabic edition of the Koran which we reproduced chronologically in three orthographies: Koranic (Uthmanian), modern and Kufi without dots and diacritical marks, and in which we indicated other sources, including poetry attributed to the pre-Islamic period, the causes of revelation, the meaning of ambiguous terms, and more than 2,500 linguistic stylistic errors. This Arabic edition is preceded by a long introduction of about seventy pages.

Furthermore, we have prepared a French translation and an Italian translation of the Koran similar to the English translation available on Amazon.

In the subsequent paragraphs, we are going to develop further the above elements, as well as indicate our sources and our method of translation.

### Historical milestones

According to the Islamic tradition, Muhammad, whose real name is Qatham Ibn Abd-al-Lat, was born around the year 570 in Makka, a trading and cosmopolitan town of Arabia where different religious communities, mainly polytheists, Jews and Christians, coexisted. Toward 610, he began to receive messages by the intermediary of the Angel Gabriel. Faced with persecutions by his family and his fellow citizens because of his religious exclusivist positions, he fled in 622 from Makka, together with some of his companions, to Yathrib, the city of his mother, which later came to be known as Medina. The date July 16, 622 (corresponding to Muharram 1<sup>st</sup>) marks the beginning of the Hegira Islamic calendar. In 630, Muhammad returned to Makka with an army and conquered it. He died in Medina on July 8, 632.

### The Chronological order of the Koran

For Muslims, God revealed the Koran to Muhammad in Mecca and in Medina. However, there are doubts about the historicity of Muhammad and of Mecca, as well as about the authors of the Koran and the place in which it was drafted. For a researcher, the Koran is a confused compilation, full of linguistic and stylistic errors, probably established in the region of Syria or Iraq, collecting information coming mainly from Jewish and Christian sources. According to the Islamic tradition, the period during which Muhammad received the revelations lasted for over twenty-two years, time during which he progressed from being a simple tradesman to becoming a head of state. According to this tradition, as soon as Muhammad received a revelation, his scribes noted it down on patches of leather, pottery shards, median veins of palms, shoulder blades or ribs of camels. After Muhammad's death, a first

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<sup>1</sup> *Al-Ahram*, 1.6.1976, p. 6 (<http://goo.gl/25fNLk>).

collection of the Koran was done during the reign of the Caliph Abu Bakr (d. 634). However, as divergent private collections were put into circulation, the Caliph Uthman (killed in 656) decided to compile his own edition called the Uthmanian Koran, currently used by Muslims, and destroyed the other collections.

The Uthmanian Koran is composed of 114 chapters (called *surat*). Every chapter has a title, some two, or even more (as indicated in our translation; see for example the footnote of the title of the chapter 5/1). The title is derived either from one of the first words of the chapter (23/53: Star; 97/55: The all-merciful), or from a characteristic narration (72/14: Abraham; 44/19: Mary), or from an episode considered to be significant (70/16: Bees; 85/29: Spider). These titles are not part of the revelation and do not figure among the early known Koranic manuscripts; the scribes added them in order to distinguish the chapters of the Koran from one another. Some authors, however, attribute the titles to Muhammad.

The chapters are usually classified more or less in the decreasing order of their length, with the exception of the first. Some Muslim authors believe that Muhammad approved the order, under the inspiration of the Angel Gabriel. However, the dominant opinion holds that Muhammad approved only the order of the verses inside the chapters, whereas the commission that established the Koran determined the order of the chapters. Islamic sources mention that the companions of Muhammad were in possession of versions of the Koran whose chapters were classified differently from the usual order.

The usual order of the Koran poses problems of comprehension. We can say that today we read the Koran almost upside-down, since the first chapters, the longest, are composed, broadly speaking, of revelations received by Muhammad toward the end of his life. Hence, the chronological order of the Koran is important not only for the historians who want to know the different stages of the revelation, but also for jurists. Indeed, the Koran comprises legal norms, which had evolved over a period of time, some having abrogated others. In order to determine the abrogated passages and those that abrogate them, it is necessary to know which passage preceded the other. For this reason, some Muslim authors proposed to publish the Koran in Arabic in chronological order,<sup>1</sup> but this has never been done to date. Régis Blachère published in 1949-1950 a French translation of the Koran by a chronological order he himself established. The first edition is no longer available in bookstores. Blachère reverted to the usual order of the Koran in his edition of 1957, without giving any explanations. From that time on, our French translation of the Koran can be considered to be the only one available comprising the Arabic text with the French translation by chronological order. However, in English we came across three translations based on the chronological order by Mirza Abu'l-Fadl, John Medows Rodwell and Nessim Joseph Dawood.

Muslim scholars and orientalists resort to different criteria for the chronological classification of the chapters of the Koran: the testimony of Muhammad's companions, the content of the chapters, historical events to which they refer, etc. However, they are far from being unanimous among themselves<sup>2</sup> and it is probably impossible to have a realistic chronological order.<sup>3</sup> The classification which gathers the most adherence among Muslims and which is the one we follow here was the one adopted by the Commission of the Azhar which produced the Egyptian edition of the Koran in 1923, called the *Mushaf of King Fu'ad*.<sup>4</sup> This edition indicates at the head of every chapter the chronological order in which the chapter was revealed and distinguishes the chapters of the Makkan period from those of the Hegirian (Medinan) period. This classification may correspond to the version of the Koran established by the Caliph Ali.

We give here-below a summary table indicating the chronological order of the chapters according to the Azhar, Noldeke (d. 1930) and Blachère (d. 1973), as well as the usual order based on the Uthmanian Koran, according to the *Mushaf of King Fu'ad*. The reader will find at the end of this book two indexes: one by the chronological order of the chapters, and the other according to the usual order of the chapters of the Uthmanian Koran. Thus, one can read the Koran in the order of one's preference.

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<sup>1</sup> See Khalaf-Allah: *Dirasat*, p. 245-257. For the complete titles of the works quoted in the footnotes, see the bibliography at the end of this book.

<sup>2</sup> Al-Haddad established tables comparing the chronological order of the Koran according to Noldeke, Blachère and seven classic Muslim sources (Al-Haddad: *Al-Qur'an wal-kitab*, vol. 2, p. 298-316).

<sup>3</sup> Let us point out one of the difficulties: how can one classify chronologically the repeated narrations (such as the one of Moses or Lot - see the index under these two names) with little or no differences in several chapters? Were the passages revealed once, or on the contrary were they revealed several times?

<sup>4</sup> You can find it here: <http://goo.gl/UwI3Tw>

Chronological order according to:			Usual order according to the Uthmanian Koran	
The Azhar	Noldeke	Blachère	Koran	Name, number of the verses and period of the chapter
5	48	46	1: الفاتحة	The opening - 7 verses - Makkan
87	91	93	2: البقرة	The cow - 286 verses - Hegirian
89	97	99	3: آل عمران	The family of Imran - 200 verses - Hegirian
92	100	102	4: النساء	The women - 176 verses - Hegirian
112	114	116	5: المائدة	The table - 120 verses - Hegirian
55	89	91	6: الأنعام	The cattle - 165 verses - Makkan [except: 20, 23, 91, 93, 114, 141, 151-153]
39	87	89	7: الأعراف	The battlements - 206 verses - Makkan [except: 163-170]
88	95	97	8: الأنفال	The spoils - 75 verses - Hegirian
113	113	115	9: التوبة	The repentance - 129 verses - Hegirian
51	84	86	10: يونس	Jonah - 109 verses - Makkan [except: 40, 94-96]
52	75	77	11: هود	Hud - 123 verses - Makkan [except: 12, 17, 114]
53	77	79	12: يوسف	Joseph - 111 verses - Makkan [except: 1-3, 7]
96	90	92	13: الرعد	The thunder - 43 verses - Hegirian
72	76	78	14: إبراهيم	Abraham - 52 verses - Makkan [except: 28-29]
54	57	59	15: الحجر	Al-Hijr - 99 verses - Makkan [except: 87]
70	73	75	16: النحل	The bees - 128 verses - Makkan [except: 126-128]
50	67	74	17: الإسراء	The night journey - 111 verses - Makkan [except: 26, 32-33, 57, 73-80]
69	69	70	18: الكهف	The cave - 110 verses - Makkan [except: 28, 83-101]
44	58	60	19: مريم	Mary - 98 verses - Makkan [except: 58, 71]
45	55	57	20: طه	Taha - 135 verses - Makkan [except: 130-131]
73	65	67	21: الأنبياء	The prophets - 112 verses - Makkan
103	107	109	22: الحج	The pilgrimage - 78 verses - Hegirian
74	64	66	23: المؤمنون	The believers - 118 verses - Makkan
102	105	107	24: النور	The light - 64 verses - Hegirian
42	66	68	25: الفرقان	The salvation - 77 verses - Makkan [except: 68-70]
47	56	58	26: الشعراء	The poets - 227 verses - Makkan [except: 197, 224-227]
48	68	69	27: النمل	The ants - 93 verses - Makkan
49	79	81	28: القصص	The story - 88 verses - Makkan [except: 52-55]
85	81	83	29: العنكبوت	The spider - 69 verses - Makkan [except: 1-11]
84	74	76	30: الروم	The Romans - 60 verses - Makkan [except: 17]
57	82	84	31: لقمان	Luqman - 34 verses - Makkan [except: 27-29]
75	70	71	32: السجدة	The prostration - 30 verses - Makkan

90	103	105	33: الأحزاب	[except: 16-20] The coalitions - 73 verses - Hegirian
58	85	87	34: سبا	Saba - 54 verses - Makkan [except: 6]
43	86	88	35: فاطر	The creator - 45 verses - Makkan
41	60	62	36: يس	Yasin - 83 verses - Makkan [except: 45]
56	50	52	37: الصافات	The ranked - 182 verses - Makkan
38	59	61	38: ص	Sad - 88 verses - Makkan
59	80	82	39: الزمر	The groups - 75 verses - Makkan [except: 52-54]
60	78	80	40: غافر	The forgiver - 85 verses - Makkan [except: 56-57]
61	71	72	41: فصلت	The expounded signs - 54 verses - Makkan
62	82	85	42: الشورى	The consultation - 53 verses - Makkan [except: 23-25, 27]
63	61	63	43: الزخرف	The ornaments - 89 verses - Makkan [except: 54]
64	53	55	44: الدخان	The smoke - 59 verses - Makkan
65	72	73	45: الجاثية	The kneeling - 37 verses - Makkan [except: 14]
66	88	90	46: الاحقاف	Al-Ahqaf - 35 verses - Makkan [except: 10, 15, 35]
95	96	98	47: محمد	Muhammad - 38 verses - Hegirian
111	108	110	48: الفتح	The conquest - 29 verses - Hegirian
106	112	114	49: الحجرات	The clusters - 18 verses - Hegirian
34	54	56	50: ق	Qaf - 45 verses - Makkan [except: 38]
67	39	49	51: الذاريات	The winnowers - 60 verses - Makkan
76	40	22	52: الطور	The mount - 49 verses - Makkan
23	28	30	53: النجم	The star - 62 verses - Makkan [except: 32]
37	49	50	54: القمر	The moon - 55 verses - Makkan [except: 44-46]
97	43	28	55: الرحمن	The all-merciful - 78 verses - Hegirian
46	41	23	56: الواقعة	The event - 96 verses - Makkan [except: 81-82]
94	99	101	57: الحديد	The iron - 29 verses - Hegirian
105	106	108	58: المجادلة	The disputer - 22 verses - Hegirian
101	102	104	59: الحشر	The gathering - 24 verses - Hegirian
91	110	112	60: الممتحنة	The tested woman - 13 verses - Hegirian
109	98	100	61: الصف	The rank - 14 verses - Hegirian
110	94	96	62: الجمعة	Friday - 11 verses - Hegirian
104	104	106	63: المنافقون	The hypocrites - 11 verses - Hegirian
108	93	95	64: التغابن	The mutual fraud - 18 verses - Hegirian
99	101	103	65: الطلاق	The repudiation - 12 verses - Hegirian
107	109	111	66: التحريم	The prohibition - 12 verses - Hegirian
77	63	65	67: الملك	The kingdom - 30 verses - Makkan
2	18	51	68: القلم	The pen - 52 verses - Makkan [except: 17-33, 48-50]
78	24	24	69: الحاقة	The verifier - 52 verses - Makkan
79	42	33	70: المعارج	The stairways - 44 verses - Makkan
71	51	53	71: نوح	Noah - 28 verses - Makkan

40	62	64	72: الجن	The djinns - 28 verses - Makkan
3	23	34	73: المزمّل	The enwrapped - 20 verses - Makkan [except: 10-11, 20]
4	2	2, 36	74: المدثر	The shrouded - 56 verses - Makkan
31	36	27	75: القيامة	The resurrection - 40 verses - Makkan
98	52	34 bis	76: الإنسان	The human - 31 verses - Hegirian
33	32	25	77: المرسلات	The emissaries - 50 verses - Makkan [except: 48]
80	33	26	78: النبأ	The news - 40 verses - Makkan
81	31	20	79: النازعات	The stripping - 46 verses - Makkan
24	17	17	80: عبس	He frowned - 42 verses - Makkan
7	27	18	81: التكويد	The rolling up - 29 verses - Makkan
82	26	15	82: الانفطار	The splitting - 19 verses - Makkan
86	37	35	83: المطفيين	The defrauders - 36 verses - Makkan
83	29	19	84: الانشقاق	The fissuration - 25 verses - Makkan
27	22	43	85: البروج	The constellations - 22 verses - Makkan
36	15	9	86: الطارق	The night-star - 17 verses - Makkan
8	19	16	87: الأعلى	The most high - 19 verses - Makkan
68	34	21	88: الغاشية	The enveloper - 26 verses - Makkan
10	35	42	89: الفجر	The dawn - 30 verses - Makkan
35	11	40	90: البلد	The earth - 20 verses - Makkan
26	16	7	91: الشمس	The sun - 15 verses - Makkan
9	10	14	92: الليل	The night - 21 verses - Makkan
11	13	4	93: الضحى	The forenoon - 11 verses - Makkan
12	12	5	94: الشرح	The expansion - 8 verses - Makkan
28	20	10	95: التين	The fig - 8 verses - Makkan
1	1	1, 32	96: العلق	The adherences - 19 verses - Makkan
25	14	29	97: القدر	The predetermination - 5 verses - Makkan
100	92	94	98: البينة	The proof - 8 verses - Hegirian
93	25	11	99: الزلزلة	The shaking - 8 verses - Hegirian
14	30	13	100: العاديات	The coursers - 11 verses - Makkan
30	24	12	101: القارعة	The cataclysm - 11 verses - Makkan
16	8	31	102: التكاثر	The multiplication - 8 verses - Makkan
13	21	6	103: العصر	The epoch - 3 verses - Makkan
32	6	39	104: الهمزة	The slanderer - 9 verses - Makkan
19	9	41	105: الفيل	The elephant - 5 verses - Makkan
29	4	3	106: قريش	Quraysh - 4 verses - Makkan
17	3	8	107: الماعون	The refuge - 7 verses - Makkan [except: 4-7]
15	5	38	108: الكوثر	The abundance - 3 verses - Makkan
18	45	45	109: الكافرون	The disbelievers - 6 verses - Makkan
114	111	113	110: النصر	The succour - 3 verses - Hegirian
6	3	37	111: المسد	The fibres - 5 verses - Makkan
22	44	44	112: الإخلاص	The purity - 4 verses - Makkan
20	46	47	113: الفلق	The fissure - 5 verses - Makkan
21	47	48	114: الناس	The humans - 6 verses - Makkan

According to the Azhar, 86 chapters were revealed in Makka before the Hegira, and 28 after the Hegira. However, thirty-five chapters of the Makkan period contain verses from the Hegirian (Medinan) period. We are not concerned with the order of the verses within the chapters, nonetheless we indicate the Makkan verses by the letter M, and the Hegirian verses by the letter H. The letters are followed by the chronological and ordinary numbers of the chapter and by the number of the verse. Hence, M-5/1:4 means the 4<sup>th</sup> verse of the 5<sup>th</sup> Makkan chapter

according to the chronological order of the edition of the Azhar, but of the 1<sup>st</sup> chapter according to the usual order. The numbering of the verses in our edition, based on the edition of the Azhar, differs from the one of the editions of the Koran in North Africa and the one proposed by Flügel in 1834, often used by the orientalist. The difference with the latter is sometimes up to six verses. Montet and Kasimirski use the numbering of Flügel in their translation, whereas Blachère, Hamidullah (except for the edition of Saudi Arabia) and Mandel (in Italian) juxtapose the two numberings. We avoided this solution in order not to clutter the text.

However, we can point out here that some classic authors, in line with the edition of the Azhar, consider as Makkan all the verses revealed in Makka after the hegira. Such is the case for the verses 87/2:281, 88/8:30-36, 112/5:3 and 113/9:128-129. In our edition, we have taken as criteria not the place of revelation of the verses, but their period. Thus, the Makkan verses are those revealed before the hegira, and the Hegirian (Medinan) verses are those revealed after the hegira.

### Orthography, variations and readings of the Koran

Arabic writing underwent several stages. The currently adopted orthography of the Koran is part of this evolution. The oldest manuscripts of the Koran are with neither dots nor diacritical marks. However, without the dots on the letters, the reading of 23 out of the 28 letters of the Arabic alphabet becomes uncertain. Furthermore, eleven diacritical marks on letters replace the short vowels or double the letters. The substitution of a diacritical mark by another changes, for example, the meaning of a verb from active form to passive form. Thus the difference between the two verbs يَفْتُلُونَ (they kill) and يُفْتَلُونَ (they are killed) in the verse 113/9:111 is only in the diacritical marks. Therefore, dots and diacritical marks resulted in thousands of variants.

Even with the introduction of dots and diacritical marks, the orthography of the Koran diverged sensibly from the one in use in the other writings of the Arabic language since more than a millennium. Within the Koran itself, some words are written in different ways. For instance, the name Ibrahim (Abraham) is written 15 times in chapter 87/2 as Ibrahim (without the i), and 54 times elsewhere as Ibrahim (with the i). Some Muslim authors think that the orthography of the words was indicated by Muhammad himself to those who were writing down the revelation during his time. Some went as far as attributing esoteric meaning to writing mistakes.<sup>1</sup> However, Ibn Khaldun (d. 1406) is of the opinion that the orthography of the Koran is simply defective. He writes:

Arabic writing at the beginning of Islam was [...] not of the best quality nor of the greatest accuracy and excellence. It was not (even) of medium quality, because the Arabs possessed the savage desert attitude and were not familiar with crafts. One may compare what happened to the orthography of the Koran on account of this situation. The men around Muhammad wrote the Koran in their own script, which was not of a firmly established good quality. Most of the letters were in contradiction to the orthography required by persons versed in the craft of writing. The Koranic script of (the men around Muhammad) was then imitated by the men of the second generation [...]. No attention should be paid in this connection to the assumption of certain incompetent (scholars) that (the men around Muhammad) knew well the art of writing and that the alleged discrepancies between their writing and the principles of orthography are not discrepancies, as has been alleged, but have a reason [...]. They think that good writing is perfection. Thus, they do not admit the fact that the men around Muhammad were deficient in (writing). They (want to) consider them as perfect by ascribing good writing to them, and they seek to explain (orthographic peculiarities) that are contrary to good orthographic usage. This is not correct. It should be known that as far as (the men around Muhammad) are concerned, writing has nothing to do with perfection. Writing is an urban craft that serves to make a living, as has been shown above. Perfection in a craft is something relative. It is not absolute perfection. A deficiency in (perfection in the crafts) does not essentially affect one's religion or personal qualities.<sup>2</sup>

While affirming that the Koranic (Uthmanian) orthography was neither determined by God, nor considered obligatory by Muhammad, some Muslim authors think that the consensus of Muhammad's companions was in favour of maintaining the orthography. They add that consensus implies an obligatory rule. They consider that the modification of orthography leads to variations, which undermine the uniformity of the text from country to country. Uniformity of the text is one of the contributing factors to unity among Muslims.<sup>3</sup>

<sup>1</sup> Sirri: *Al-rasm al-'uthmani*, p. 6.

<sup>2</sup> Ibn Khaldun: *The muqaddimah*, transl. by Franz Rosenthal: chap. V.29: <http://goo.gl/M4hwVL>.

<sup>3</sup> Sirri: *Al-rasm al-'uthmani*, p. 47-53.

However, it is necessary to point out that the editions of the Koran printed in Istanbul, the then capital of the Ottoman empire, added missing letters to some words such as the letter *a* in ‘*alamin* and in *muslimat*. In 1988, the Publishing house *Dar al-shuruq* (in Cairo and Beirut) published a version of the Koran entitled *Al-Mushaf al-muyassar* (the facilitated Koran) with references at the bottom of the page in modern orthography for words written in archaic orthography. One can also raise the point that the quotations from the Koran in the contemporary writings (notably periodicals meant for the general public) are often in conformity with the modern orthography, and that programs of computers use this orthography for the text of the Koran or for searching by terms. To our knowledge, the only complete version of the Koran using the modern orthography is that of the Italian translation by Gabriele Mandel Khan, published by UTET in Turin, in 2004. After having hesitated for a long time, we gave up producing the version in modern orthography in order not to impinge on the holy text of Muslims.<sup>1</sup> However, our Arabic edition of the Koran proposes in three parallel columns the Koranic (Uthmanian) orthography, the Kufi orthography and the modern orthography.

To facilitate the reading of the Arabic text in this translation, we give an indicative list of terms whose modern orthography differs from the original Koranic (Uthmanian) orthography, in their Kufi orthography, without dots and diacritical marks, as in the oldest manuscripts.

Kufi	Koranic	Modern	Kufi	Koranic	Modern
إِبْرَاهِيمَ	إِبْرَاهِيمَ	إِبْرَاهِيمَ	التَّوْرَةَ	التَّوْرَةَ	التَّوْرَةَ
خَطَايَكُمْ	خَطَايَكُمْ	خَطَايَكُمْ	آدَمَ	آدَمَ	آدَمَ
أَصْحَابَ	أَصْحَابَ	أَصْحَابَ	اشْتَرَاهُ	اشْتَرَاهُ	اشْتَرَاهُ
أَمَّا	أَمَّا	أَمَّا	الْ	ءَالِ	أَلِ
النَّ	الْآنَ	الْآنَ	الْأَمْوَالِ	الْأَمْوَالِ	الْأَمْوَالِ
كَمْشَكُوهُ	كَمْشَكُوهُ	كَمْشَكُوهُ	أُولُوا	أُولُوا	أُولُوا
بِأَيِّ	بِأَيِّ	بِأَيِّ	بِالْكَافِرِينَ	بِالْكَافِرِينَ	بِالْكَافِرِينَ
تَجَرُّهُمْ	تَجَرُّهُمْ	تَجَرُّهُمْ	الْبَيِّنَاتِ	الْبَيِّنَاتِ	الْبَيِّنَاتِ
ثَلَاثَةً	ثَلَاثَةً	ثَلَاثَةً	تَظْهَرُونَ	تَظْهَرُونَ	تَظْهَرُونَ
الْحَيَاةِ	الْحَيَاةِ	الْحَيَاةِ	جَنَّتْ	جَنَّتْ	جَنَّتْ
الرَّكُوعَ	الرَّكُوعَ	الرَّكُوعَ	خَلَاتِكَ	خَلَاتِكَ	خَالَاتِكَ
رَزَقْنَاهُمْ	رَزَقْنَاهُمْ	رَزَقْنَاهُمْ	رَبَّنِينَ	رَبَّنِينَ	رَبَّانِينَ
سَمَوَاتِ	سَمَوَاتِ	سَمَوَاتِ	وَسُلَيْمَانَ	سُلَيْمَانَ	سُلَيْمَانَ
يَبْنُومَ	يَبْنُومَ	يَا ابْنَ أُمِّ	شَيْطَانِهِمْ	شَيْطَانِهِمْ	شَيْطَانِهِمْ
الضُّعْفُورَ	الضُّعْفُورَ	الضُّعْفَاءَ	الصَّلَاةِ	الصَّلَاةِ	الصَّلَاةِ
الطَّلَقِ	الطَّلَقِ	الطَّلَاقِ	طُعْنِهِمْ	طُعْنِهِمْ	طُعْنَانِهِمْ
عَشَاةَ	عَشَاةَ	عَشَاةَ	عَلَّمُوا	عَلَّمُوا	عَلَّمَاءَ
فَقِينُونَ	فَقِينُونَ	فَقَانِثُونَ	فَسَوَّيْهُمْ	فَسَوَّيْهُمْ	فَسَوَّاهُنَّ
كَلِمَاتِ	كَلِمَاتِ	كَلِمَاتِ	الْكِتَابِ	الْكِتَابِ	الْكِتَابِ
اللَّعْنُونَ	اللَّعْنُونَ	اللَّاعِنُونَ	الَّتِي	الَّتِي	الَّتِي
مَلِكِ	مَلِكِ	مَالِكِ	لِلْمَلِكَةِ	لِلْمَلِكَةِ	لِلْمَلِكَةِ
الْمَلُوءَ	الْمَلُوءَ	الْمَلَأُ	مُسْتَهْزُونَ	مُسْتَهْزِءُونَ	مُسْتَهْزِئُونَ
النَّصْرَى	النَّصْرَى	النَّصَارَى	مِثْقَلِهِ	مِثْقَلِهِ	مِثْقَالِهِ
وَالْخُرْمَاتِ	وَالْخُرْمَاتِ	وَالْخُرْمَاتِ	وَإِسْمَاعِيلَ	وَإِسْمَاعِيلَ	وَإِسْمَاعِيلَ
وَإِنِّي	وَإِنِّي	وَإِنِّي	وَالْوَلَدِثَ	وَالْوَلَدِثَ	وَالْوَلَدَاتِ

<sup>1</sup> We took the Arabic text of the Koran in Uthmanian orthography from the website <http://goo.gl/hAKd2u> that presents the Koran of Medina according to the reading of Hafs published by King Fahd complex for the printing of the Holy Koran, and the Arabic text in modern orthography from the website <http://www.qurankareem.info>.

وَقُرْآنَ	وَقُرْءَان	وَقُرَان	وَلَهُمْ	وَلَهُمَّ	وَلِيَهُم
يَا أَدَمَ	يَاْأَدَمُ	يَادَمُ	يَا أَهْلَ	يَاْهَلْ	يَاهْلَ
يَا أَيُّهَا	يَاْيُهَا	يَايُهَا	يَا بَنِيَّ	يَاْبَنِيَّ	يَابَنِيَّ
يَا مُوسَى	يَاْمُوسَى	يَاْمُوسَى	يَسْأَلُونَكَ	يَسْأَلُونَك	يَسْأَلُونَك

The question of the difference between the Koranic (Uthmanian) orthography and modern orthography is to be distinguished from that of the variations of the Koran, even though the two questions tally with one another.

Some Shiites accuse Uthman (d. 656) of having suppressed or modified the passages of the Koran which mention Ali (d. 661), his political rival. Some whole chapters and several verses may have also disappeared or been truncated. Muhammad Mal-Allah, a Sunni author, gives 208 examples of falsifications presented by the Shiites.<sup>1</sup> Without denying that some Shiite trends may have sustained the idea of the alleged falsification of the Koran, a small anonymous piece of work, with no editor and no publisher, denies the attribution of such allegations to Shiism. It adds that similar accusation of falsification can be found even in greater numbers in Sunni documents.<sup>2</sup> These discussions irritate religious Muslims who vigorously affirm that the Koran has never been altered, contrary to the Old Testament and to the New Testament. The affirmation is part of the Islamic dogma. The Koran says: «It is us who descended the remembrance, and us who will protect it» (54/15:9). We have no intention to be drawn into such polemics. Our task is more modest and it is focused on the variations of the Koran admitted by Muslim authorities themselves. Where do these variations come from?

Muslim sources narrate that Umar (d. 644) heard someone recite chapter 42/25 of the Koran in a manner different from what he knew. He took him to Muhammad who made each of them recite his own version and approved both of them, saying that the Koran was revealed in *seven letters*. Similar narrations have been reported concerning other chapters of the Koran.<sup>3</sup> The incident reminds us of the verses 112/5:48; 52/11:118; 70/16:93; 62/42:8 which have decreed that the differences among the different communities were intended by God himself and they must therefore be tolerated. What does the term *letters* mean? Some hold that the Koran was revealed under seven versions, which took into account the different Arab dialects in order to facilitate the accessibility of the Koran to the tribes that were not conversant with the dialect of the Qurayshites, the tribe of Muhammad. Hence, the term *seven letters*.

Besides the revelation of the Koran in *seven letters*, Muslim sources speak of the different *readings* of the Koran. The difference in reading could be because the initial writing of the Koran was difficult to decipher without the help of those who had memorized it. Fourteen *readings* were thus accepted. Each of these *readings* was attributed to a reader supported by a chain of guarantors going back to the Companions of Muhammad.<sup>4</sup> The Cairo edition, the most widely spread today, favoured the *reading* of Hafs transmitted by Asim. This is the reading that we have published in this book. The Tunisian edition follows the *reading* of Nafi' reported by Qalun, whereas the Moroccan edition of the Koran follows the *reading* of Nafi' reported by Warsh. These variations, according to the unanimous Islamic doctrine, are part of the revelation.<sup>5</sup> Besides their religious value, they provide important information about the Arabic pronunciations of the different tribes, and constitute a means to understanding a Koranic text that originally was without dots and without diacritical marks. They also have legal consequences where normative passages are concerned.<sup>6</sup>

The variations of the Koran appear in the different *readings* of the Koran and have been transmitted by classic Islamic books. In order to avoid polemics, we have left aside the variations, which exist in the manuscripts of the Koran, hardly accessible, and we have exclusively used the following modern sources approved by the Islamic religious authorities:

- Umar and Makram: *Mu'jam al-qira'at al-qur'aniyyah*.

<sup>1</sup> Mal-Allah: *Al-shi'ah*.

<sup>2</sup> *Ukdhbat tahrif al-Qur'an*. See also: Al-Dhahabi: *Al-Tafsir*, vol. 2, p. 32-35, 149-152, 184, 196-197, for the alleged falsifications committed by the Shiites.

<sup>3</sup> *Al-Mawsu'ah al-qur'aniyyah al-mutakhassisah*, p. 110-111.

<sup>4</sup> See the fourteen readings in <http://goo.gl/L03NC4>.

<sup>5</sup> Morocco attempts to forbid the readings of the Koran other than the one of Warsh: <http://goo.gl/poVKf3>.

<sup>6</sup> See Aldeeb Abu-Sahlieh: *Introduction to Islamic law*, p. 66-67.



- Al-Khatib: *Mu'jam al-qira'at*.
- *Al-Qira'at*, website managed by Aal Al-Bayt Institute for Islamic Thought, which depends on the Jordanian royal family, <http://goo.gl/yulAcz>.

These three sources indicate the variations, word by word, in the order of the chapters and the verses of the Koran, and mention the consulted classic works. It is easy for the reader to find his way around. Thus, it is not necessary to overburden our work with references to these sources.

Regarding the Shiite variations, we relied on four books:

- Al-Sayyari: *Kitab al-qira'at aw al-tanzil wal-tahrif*.
- Al-Qummi: *Tafsir Al-Qummi*.
- Al-Kulayni: *Al-Kafi*.
- Al-Tabarsi: *Fasl khitab fi ithbat tahrif kitab rab al-arbab*.

Variations exist in great numbers. The first of the three sources quoted above indicates more than 10,000 words of the Koran that have one or several variations. As it is not possible to mention them all, we have selected particularly those having an influence on the meaning, those constituting grammatical modification of a word, those suppressing or adding a word or a passage and those substituting a word or a passage with another. We have overlooked the variations limited to the elision of two words. The reader interested in the different types of variations can refer to our sources. Despite this limited choice, the variations indicated in our book concern 3,462 verses out of the 6,236 of the edition of the Azhar, that is without taking into account the differences between the modern orthography and the Koranic (Uthmanian) orthography. In addition, we have also left out the variations of the following terms that are often repetitive:

إبراهيم	إِبْرَاهِيمَ، إِبْرَاهِمُ، إِبراهَمُ، اِبرَهْمُ
إِسْرائِيلَ	إِسْرَائِيْلَ، إِسْرَائِيْلَ، إِسْرَائِلَ، إِسْرَائِينَ، أَسْرَالَ
الإنجيل	الأَنْجِيلَ
بئس	بيسٌ
بأس	باسٌ
بَيُّوت	بَيْوْتٍ
ذرية	دُرِّيَّةً، ذَرِيَّةً، دَرْيَةً، ذَرِيَّةً
رؤوف	رَوْفًا، رَوُوْفًا، رَوْفًا، رَفِيفًا
ربّ	رَبِّيّ، رَبًّا
رُسُلُ	رُسُلُهُ
رضوان	رَضْوَانًا، رُضْوَانًا
السجن	السَّجْنَ
صراط	سِرَاطًا، زَرَاطًا
عليهم	عَلَيْهِمْ، عَلَيْنَهُمُ، عَلَيْهِمُوا، عَلَيْهُمْ، عَلَيْهِمِي، عَلَيْهِمِيِّ
فيهم	فِيهِمْ
القُرآن	اَلْقُرْأَنَ
مؤمن	مُؤْمِنًا
نبيّ	نَبِيٍّ
وهوَ	وَهُوَ
يا قوم	يَا قَوْمُ
يوسف	يُوسُفَ، يُوسِفَ
يونس	يُونُسَ، يُونْسَ، بُونُسَ

## Abrogation in the Koran

The Koran was revealed over a period of 22 years and it accompanied a society in transition. Like any other normative system, it underwent modifications through what is known as abrogation, a notion defined in Islamic law as «the nullification of the application of a prescription of the Shariah on the basis of a posterior indication announcing explicitly or implicitly the nullification, totally or partially». Many classic authors have written on this subject, which is considered indispensable for the understanding of the Koran, as well as for the exercising of juridical functions.

Abrogation created polemics during the time of Muhammad. His adversaries used to accuse him of modifying the orders given to the believers. Koranic verses were then revealed, confirming that it was God who had provided for the changes through abrogation:

- When we change a sign in place of another sign, and God knows best what he descends, they say: «You are but a forger». ~ Rather most of them do not know (70/16:101).
- Whatever sign we abrogate or cause to be forgotten, we bring one better than it or similar to it. ~ Do you not know that God is powerful over everything? (87/2:106).

Muslim jurists have identified different categories of abrogation:

- A verse may abrogate another one, but both retain their place in the Koran. One speaks then of the abrogation of the norm and the maintaining of the recitation. Thus 87/2:115 related to the direction of the prayer has been abrogated by 87/2:144 that fixes the direction of the prayer toward the Kaaba.
- Some normative verses may have been revealed to Muhammad but later replaced by other normative verses with a different content. However, neither the former nor the latter have been maintained in the Koran. For instance, according to the testimony of Ayshah, the wife of Muhammad, revelation may have contained a verse establishing the prohibition of marriage between foster relatives should there have been more than ten suckles, a number reduced to five by another verse. The two verses have disappeared from the Koran, but the latter is always in force.
- A revealed verse found in the Koran can be abrogated by a verse which disappeared from the Koran. For instance, verse 102/24:2 foresees one hundred lashes in case of fornication. This verse is still found in the Koran, but it has been abrogated by another verse reported by the Caliph Umar (d. 644) which does not appear in the Koran and which prescribes stoning for this offense.<sup>1</sup>
- Some verses had been revealed to Muhammad, but God made him forget them. Such verses, sometimes transcribed by his scribes, were erased by miracle, and those who learnt them by heart forgot them by miracle. The Koran echoes this phenomenon (8/87:6-7 and 87/2:106).
- Some verses were revealed by Satan, but abrogated by God. This is indicated in 103/22:52. The famous satanic verses (title of the book of Salman Rushdie) echoed by the verses 23/53:19-23 are part of this category.
- Some verses of the Koran were abrogated by Muhammad's Sunnah (tradition). For example, the Koran says: «It is prescribed for you, when death approaches any of you, if he leaves goods, a bequest for the two parents and the relatives, according to the convenience. ~ It is a duty for the fearers» (87/2:180). This verse has been abrogated by the words of Muhammad: «No legacy for the heir».
- Some of Muhammad's narrations were abrogated by Koranic verses. Thus, the amnesty pact signed between Muhammad and Makka, before its conquest, contained a clause according to which Muhammad was to hand back to the Makkans every man who would convert to Islam in order to join him. The pact was however abrogated by the verse 91/60:10.
- Multiple abrogations: the most famous case is the one of the prohibition of the consumption of wine, regulated progressively by verses 87/2:219, 92/4:43 and 112/5:90-91. The three Koranic verses abrogating one another without prescribing any penalty were abrogated by a hadith of Muhammad according to which he flogged a wine drinker.

It should however be noted that the abrogation does not depend only on the time factor, but also on the feasibility factor. Thus, the Koranic verses can be suspended when Muslims are in a weak position, and they are reactivated

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<sup>1</sup> See the footnote of 102/24:2.

when Muslims feel strong. Therefore, they resort to peaceful verses in the first situation, and to violent verses in the second. Intervenes here the theory of dissimulation to which we dedicated a book.<sup>1</sup>

Today, abrogation still provokes many controversies. It cost the life of the Sudanese thinker Mahmud Muhammad Taha, hanged in 1985 by Numeiri. Taha supported the idea that the first part of the Koran revealed in Makka, before the hegira, constituted the real Islam, and that the second part revealed after the hegira was of a conjunctural character. Therefore, according to Taha, the first part abrogates the second part. In 1975, President Ziad Berri of Somalia declared, in a public discourse, that half of the Koran was abrogated or contradictory, and that, by consequence, it was no longer applicable. He attracted condemnation from the Azhar on February 6, 1975.<sup>2</sup> The contemporary Muslim authors who sustain the phenomenon of the abrogation within the Koran indicate that this phenomenon applies also to the Old Testament<sup>3</sup> and the New Testament.<sup>4</sup>

Muslim authors do not agree about the number of the abrogated Koranic verses. Thus, Ibn Al-Jawzi (d. 1200) presents 247 abrogated verses, whereas Al-Suyuti (d. 1505) mentions only the following 22 verses: 3/73:1-3\*; 87/2:180; 87/2:183; 87/2:184; 87/2:217; 87/2:240; 87/2:284; 88/8:65\*; 89/3:102\*; 90/33:52; 91/60:11; 92/4:8; 92/4:15\*; 92/4:16\*; 92/4:33\*; 102/24:2; 102/24:58; 105/58:12\*; 112/5:2; 112/5:42; 112/5:106; 113/9:41. Reviewing these verses, a Koranic encyclopaedia published by the Egyptian Ministry of Awqaf in 2003<sup>5</sup> considers as abrogated only the verses marked here by (\*). Mustafa Zayd compiled a list of abrogated verses according to the different classic authors and arrived at 293 verses, out of which he retained only the following six verses: 3/73:1-3; 88/8:65; 92/4:15; 92/4:16; 92/4:43; 105/58:12.<sup>6</sup>

The wide gulf between the positions of Muslim authors must incite the reader to prudence before pronouncing himself on what has and what has not been abrogated in the Koran. We have indicated in our book the abrogated verses and those abrogating them according to the contradictory sources, without taking position. The reader who wishes to have an overall view on the question can consult the following modern books:

- Al-Abyari: *Al-Mawsu'ah al-qur'aniyyah*, vol. 2, p. 537-568.
- *Al-Mawsu'ah al-qur'aniyyah al-mutakhassisah*, p. 632-650.
- Al-Hafni: *Mawsu'at al-Qur'an al-'adhim*, vol. 2, p. 1475-1535.
- Zayd: *Al-Naskh fil-Qur'an*.

Abrogation raises a sensitive problem notably in relation with what the classic sources call the verse of the sword, which is, according to the dominant opinion, the following verse:

Once the forbidden months are over, kill the associators wherever you find them, take them, besiege them, and lie in wait for them [in] every ambush. However, if they repent, perform the prayer, and give the tithe, then let them go their way. ~ God is forgiver, very-merciful (113/9:5).<sup>7</sup>

<sup>1</sup> *Alliance, désaveu et dissimulation: Interprétation des versets coraniques 3:28-29 à travers les siècles*, Createspace (Amazon), Charleston, 2015: <http://goo.gl/xQG1Q4>.

<sup>2</sup> Al-Saqqā: *La naskh*, p. 5-6.

<sup>3</sup> In the Old Testament, some marriages involving one with whom one has blood relationship were initially permitted. An ulterior norm came to forbid them. So before Moses, marriage between brothers and sisters was allowed, as demonstrated by the story of Abraham and Sarah (Gn 20:10-12). Later, such marriages were forbidden (Lv 18:9) and punished by death (Lv 20:17). Jacob married two sisters, Leah and Rachel (Gn 29: 21-30). This was forbidden (Lv 18:18). Imran, the father of Moses, married his aunt (Ex 6:20). This was forbidden (Lv 18:12). God allowed Noah and his sons to consume «everything that moves on land» (Gn 9:1-3), but later the Bible restricted the authorization by forbidding a good number of animals (Lv chap. 11).

<sup>4</sup> In the Gospel, Jesus declared: «Do not imagine that I have come to abolish the Law or the Prophets. I have come not to abolish but to complete them» (Mt 5:17). Elsewhere, Jesus and his apostles amended the Law of Moses. For instance, Jesus' apostles suppressed biblical taboos related to food (Ac 10:12-16, and Rm 14:14). Jesus, and the disciples after him, nullified the rest of Saturday and other Jewish holidays (Mt 12:1-12; Jn 5:16; 9:16; Col 2:16). The Bible demands the circumcision of Abraham and his male descendants, from generation unto generation (Gn 17:9-14), but its obligatory character was abrogated by the apostles (Ac chap. 15; Ga 5:1-6 and 6:15). The Bible prescribes stoning to death (Lv 20-10, and Dt 22:22-23), but Jesus refused to apply it (Jn 8:4-11). The Bible prescribes the law of retaliation (Ex 21:24), but Jesus decreed: «You have heard how it was said: Eye for eye and tooth for tooth. But I say this to you: offer no resistance to the wicked. On the contrary, if anyone hits you on the right cheek, offer him the other as well» (Mt 5:38-39).

<sup>5</sup> *Al-Mawsu'ah al-qur'aniyyah al-mutakhassisah*, p. 632-650.

<sup>6</sup> Zayd: *Al-naskh fil-Qur'an*, vol. 1, p. 402-408, and vol. II, p. 904.

<sup>7</sup> Some authors also consider as verse of the sword the following verses: 113/9:29, 36 and 41. See on this subject the article of Youssef Al-Qaradawi: *Al-Jadal hawl ayat al-sayf*.

Some classic authors consider that this verse abrogates 124,<sup>1</sup> or even 140<sup>2</sup> tolerant verses of the Koran. One can probably explain the attitude of these authors, sometimes adopted by fundamentalists, by the existing tensions between Muslims and non-Muslims. Modern authors contest the conclusions of their predecessors and prefer to insist on the tolerant character of the Koran. We have indicated such verses in the footnotes without taking position. The verses that we have indicated as abrogated in our book are still in the Koran. Classic authors indicate that the Koran contained a certain number of verses that have disappeared. According to them, the Angel Gabriel reviewed the Koran annually with Muhammad, the last review having taken place before the latter's death. At every review, the angel suppressed some verses. Al-Suyuti (d. 1505) pointed out that chapter 90/33 initially contained 200 verses, or was even longer than chap. 87/2 (286 verses) and yet only 73 verses were retained from this chapter in the Koran. He also gave other examples of chapters or verses which have disappeared from the Koran.<sup>3</sup>

### References to the Jewish and Christian sources

Every writing is dependent on its environment and precedent sources. No book can pretend to be completely original. However, such an affirmation in relation with the Koran raises irritation among Muslims for whom the Koran was revealed by God to an illiterate man, from the preserved tablet (27/85:22) which constitutes the source of the Koran (96/13:39). To say that the Koran incorporated narrations of the writings that preceded it would mean that Muhammad did not receive such narrations from God. Already during the lifetime of Muhammad, his adversaries accused him of plagiarizing the writings of others, an accusation reported by the Koran itself (*ex gr*: 42/25:4-6 and 70/16:103). To defend itself, the Koran challenged its opponents to produce a similar book (50/17:88), or ten chapters (52/11:13), or one chapter (87/2:23-24 and 51/10:38), or even just one narration (76/52:33-34). For Muslims, the inimitability (*i'jaz*) of the Koran is the proof of its divine origin. Sankharé likens this Koranic challenge to the challenge that Zeus in Homer's Iliad launched to the gods by offering them to unite to pull a gold chain of which he held the other end. Zeus concluded that all their combined forces could not match his force.<sup>4</sup>

Certainly, Muslims know that the Koran contains narrations and names that appear in the Old Testament and the New Testament. For them, this fact does not mean that Muhammad borrowed them from these books, but that these books, like the Koran itself, have the same author, God. Muslims cannot question a dogma without exposing themselves to serious danger. Our goal is not to contradict this dogma, but to provide the interested reader (as do other translators: Hamidullah,<sup>5</sup> Boubakeur, Mandel, Masson,<sup>6</sup> etc.) with some elements of comparison, without any pretension of exhaustiveness, while limiting ourselves almost exclusively to the recognized or apocryphal Jewish and Christian writings that preceded the Koran.

As the biblical narrations in the Koran sometimes repeat themselves in different chapters (*ex gr*: the story of Lot in relation with Sodom and Gomorrah), we have made references to the Jewish and Christian texts wherever we thought it most suitable, with cross references, in order to avoid repetition. The interested reader can complete these references by consulting the index at the end of the book and our Arabic edition of the Koran.

### Method used in the translation

The Koran has been oftentimes translated into English. For our translation, we consulted many of such translations, mainly those found in the website: <http://www.islamawakened.com/quran/>, while being guided by the following approach:

- Whenever we translate a term in a verse, we search for the term and its derivatives in the whole of the Koran<sup>7</sup> and we attempt to find one suitable English term that fits everywhere more or less, as far as the English language allows it and without violating the contextual meaning of the Arabic term. Thus, the term *أوحى* and its

<sup>1</sup> Al-Abyari: *Al-mawsu'ah al-qur'aniyyah*, vol. 2, p. 540.

<sup>2</sup> Zayd: *Al-naskh fil-Qur'an*, vol. 2, p. 508.

<sup>3</sup> Al-Suyuti: *Al-itqan fi 'ulum al-Qur'an*, vol. 2, p. 25-26.

<sup>4</sup> Sankharé, p. 77.

<sup>5</sup> The references in the first edition published in Paris in 1963 and the 12<sup>th</sup> edition published in Beirut, s.d., disappeared in the edition published in Saudi Arabia by King Fahd complex for the printing of the Holy Koran.

<sup>6</sup> The references in the edition published in Paris in 1967 in the collection of the Pléiade disappeared in the version reviewed by Sobhi El-Saleh and published in Beirut, s.d., with the authorization of the Azhar.

<sup>7</sup> We especially consulted *Mu'jam al-fadh al-Qur'an*, 'Atif al-Zayn: *Majma' al-bayan al-hadith*, and the search program of the website: *Safhat al-Qur'an al-karim* <http://www.holyquran.net/>.

derivatives are translated everywhere by the verb to reveal and its English derivatives. In the same way the term الغيب is translated everywhere as secret (see the meaning given to this term in the footnote of verse 87/2:3). The term آية (pl. آيات) can be translated, either by verse, or by sign (in the sense of miracle).<sup>1</sup> As the context does not always permit to see which of these two meanings is the most plausible, we opted for the unique term of sign, insofar as, according to the Koran and the Muslims, every verse constitutes a sign, a miracle.

- After translating the terms, we controlled whether the concerned verse or a part of it has been repeated elsewhere, and we adopted the same translation everywhere. This approach enabled us to avoid the lack of harmony noted in some translations. For instance, Asad translates 73/21:7: «If you do not know this, ask the followers of earlier revelation», and 70/16:43: «and if you have not [yet] realized this, ask the followers of [earlier] revelation», whereas the Arabic text in both verses is the same. He translates 41/36:38: «that is laid down by the will of the Almighty, the All-Knowing», and 61/41:12: «such is the ordaining of the Almighty, the All-Knowing», whereas the Arabic text in both verses is the same. He translates 43/35:38: «He has full knowledge of what is in the hearts [of men]», 89/3:154: «God is aware of what is in the hearts [of men]», whereas the Arabic text in both verses is the same.
- There are different ways of translating the Koran. The translator can paraphrase a text in English, without taking into account all the words. Notably Asad and the co-authors Hilali and Khan, who take great liberty, especially in the laconic passages of the Koran, have followed this method. There exists literal translations that stick to the root of the terms. The method has especially been followed in French by Chouraqui, who does not hesitate to resort to neologisms and sometimes to the transliteration of the Arabic terms. For instance, he translates the invocation at the head of the chapters as: «*Au nom d'Allah, le Matriciant, le Matriciel*», under the pretext that the two Arabic terms *Rahman* and *Rahim* derive from the term *rahm*, the matrix. Many translations prefer to maintain the term *Allah*, whereas other translations, including ours, prefer the term God. Between the literal translation and the periphrastic translation, we chose a median way, while attempting to take into consideration as much as possible every Arabic term, rendering it by one English term. It is generally the method followed by Pickthall, Shakir and Bewley. However, the word-by-word translation is not possible for some Arabic terms for which it is necessary to find an English term as close as possible to the Arabic term, while indicating the literal translation in a footnote.
- Arabic language uses specific terms to indicate gender. The usual translations rarely take into account this element. Thus, the term إنسان is generally translated by man, a term indicating man and woman in English. However, the English correspondent of the Arabic term إنسان, is human, which we used in our translation. We also translated the plural of the word الناس by humans, instead of men or people. The term إنسان is used by the Koran in opposition to spirits, animals, plants and inert materials. The Arabic term قوم which indicates a small human group is translated sometimes by people, sometimes by tribe. We preferred to keep the term people.
- Arabic terms that have an anglicized equivalent have been rendered by the latter. So the term *shaytan* has been rendered by Satan (instead of devil); the two terms *jahim* and *jahannam*, by Gehenna (instead of hell); the term *ifrit*, by Afreet (instead of stalwart or audacious); the term *jin*, by djinn (instead of invisible beings or sprite); the term *majnoun*, by possessed by a djinn (instead of madman, crazy or insane); the term *falak* by felucca (instead of ship or boat); the term *samum* by simoom (instead of scorching winds, flames). The same with people's names such as Abraham (Ibrahim), Jacob (Ya'qub), John (Yahya), Jesus (Isa), Job (Ayyub), Mary (Miryam), Moses (Musa), Noah (Nuh); or places' names like Egypt (Misr), Makka (Makkah), Medina (Madinah), etc.
- We assume that perfect synonyms do not exist, neither in Arabic, nor in English. For this reason, we have constantly attempted to find an English term for every Arabic term. Thus, the three Arabic terms ألهم أوحى انزل are translated respectively by: to reveal, to descend and to inspire. Many translations made no distinction between the three terms.
- We have avoided the recourse to neologisms. We checked the existence of every English word, notably in Merriam Webster computerized dictionary (<http://www.merriam-webster.com/>). When an English term admitted in the dictionaries seems inaccessible to the public, we indicated its meaning in the footnote. We have also attempted to avoid paraphrasing, as much as possible, in rendering the Arabic term or expression. The

<sup>1</sup> The Gospel of Matthew says: «Then some of the scribes and Pharisees spoke up. Master, they said, we should like to see a sign from you. He replied: It is an evil and unfaithful generation that asks for a sign! The only sign it will be given is the sign of the prophet Jonah» (Mt 12:38-39).

Koran is known, especially in its first chapters, for its concise or laconic style, with many unsaid words, considered as an oratory distinction in Arabic language. For this reason, we have opted for conciseness in our translation in order to better render the spirit of the Koran. Hence, we translated the expression *فَصَبْرٌ جَمِيلٌ* by «Endurance is beautiful» (53/12:18), instead of «But [as for myself] patience in adversity is most goodly [in the sight of God]!» (Asad). We also tried to let non Arabophone readers discover Arabic terms instead of adapting them to the English terms (*ex gr*: 52/11:56: compare our translation to those indicated in the footnote).

- We have added to the Arabic version, the first time in history this is done, modern punctuation, as we did for the Arabic edition. We have also indicated the gaps with the brackets [...], and the dislocation with the brackets [---], that is to say the transitions from one topic to another and the beginning of a new idea unrelated to the previous and/or the following passage. We have used the sign ~ to indicate what Muslim scholars call *al-tadhyil*: a term related to *dhayl* (tail) denoting the addition of items to the end of a verse to maintain the rhyme, elements often unrelated to the rest of the verse.
- The Koran contains many cases of enallages, *iltifat* in Arabic. This may relate to the person (transition from the 1<sup>st</sup>, to the 2<sup>nd</sup> or to 3<sup>rd</sup> person, or vice-versa), the number (from singular, to dual, or to plural, or vice-versa) or the verb (change from the past, to the present or to the imperative, or vice-versa), often to maintain the rhyme. This is a form, among other grammatical and stylistic errors, that the interested Arabophone reader can find in the footnotes of our Arabic edition of the Koran. We kept generally in this translation the cases of enallages as they are.
- Muslim scholars believe that the order and the form of words used in the Koranic verses implies divine meaning. Therefore, we decided to maintain the structure of the Arabic sentences even where it does not correspond to the English syntax. For example, if Arabic reads "Your Lord will decide between them, on the day of resurrection, in that wherein they were diverging" (51/10:93 and 65/45:17), we gave up composing a sentence more readable, such as "On the day of resurrection, your Lord will decide between them in that wherein they were diverging" to keep the rhythm and syntactic forms (verbal, nominal, adjectival) of the original Arabic text.
- In the same spirit, we retained certain grammatical discrepancies to the extent that they are also sensitive in Arabic. For example, an Arabic phrase such as "There is among them him who is oppressor to himself" (43/35:32) is not corrected in our English version, because using the singular is unusual in both languages. In the Arabic text, these peculiarities are explained by the need to create rhymes - this is a particularly generous poetic license. We chose to omit the versification in our translation, as indeed all the other translators, but have had to respect the Koranic semantic wherever possible.
- As indicated above, Islamic sources admit the existence of numerous variations. We have indicated them in the footnotes, but rarely have we provided the translation (*ex gr*: 3/73:17). These variations concern those who know Arabic language. In our translation, we follow the Arabic version established by the Azhar, unless otherwise stated (*ex gr*: 38/38:83).
- The Arabic language does not distinguish between capital letters and small letters. Some translators use the capital letters for adjectives and names that refer to God. We avoided this use. On the other hand, the end of the verse does not always mean the end of the sentence. In this case, the beginning of the next verse begins in our translation by a small letter.
- Luxenberg considers that a quarter of the Koran is ambiguous. Simply consult the exegeses of the Koran to verify it.<sup>1</sup> Thus, many terms and expressions are suitable for different translations. We have provided the translation that seems most suitable. We have indicated, however, in the footnotes, for information's sake, one or several other translations, done notably by Muslims (*ex gr*: 39/7:199), even where the latter sometimes copied non-Muslim translators. Our purpose has been to give the reader the choice between different translations and to show him the difficulty of translating some Koranic passages, even by highly qualified Muslims. We note that the consulted French, Italian and English translations have the tendency to render the text of the Koran legible for the Western readers by finding some solutions to ambiguous passages. For this reason, these translations are easier to understand than the Arabic text, without necessarily being faithful to the latter. We avoided following their example in order to remain as faithful as possible to the original Arabic text, even

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<sup>1</sup> Luxenberg, p. 108.

when the text is ambiguous. One can say in this respect that the more a translation is beautiful, the less it is faithful to the Arabic text.

- There exist some attempts to translate the Koran or some of its passages by referring to Hebrew and Syriac sources. It is notably the case for the translations of Christoph Luxenberg, Gabriel Sawma and Bruno Bonnet-Eymard. Others link Koranic passages to the Greek culture, as do Sankharé and Seddik. Although enriching, such translations remain isolated and depart from those commonly known. We have indicated some of them in the footnotes for the interested readers, without taking position.
- We tried to make short footnotes in order not to bore the reader. However, the Arabic-speaking reader can refer to our Arabic edition that also gives the linguistic and stylistic mistakes of the Koran, the meaning of its ambiguous words and the circumstances of the revelation.
- We edited the Koran in Arabic and translated it in French, Italian and English. Each language has its own system of citation. For the sake of harmony among the four texts, we have adopted the same system of citation, that is the French one.

Before concluding this introduction, we would like to thank Felix Jere PHIRI for the linguistic revision of the English text. We remain, however, the unique to be responsible for the errors and the opinions expressed herein.

A narration of Muhammad says: «When a judge utilizes his skill of judgement and comes to a right decision, he will have a double reward, but when he uses his judgement and commits a mistake, he will have a single reward».<sup>1</sup> Every translation implies some hazards and no translator can pretend to be perfect, however much he tries. We ask the readers, whatever their religion, to delve into this work and to send us their constructive remarks and criticisms aiming at the improvement of the next edition.

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<sup>1</sup> *Sahih Al-Bukhari*: <http://goo.gl/48Ix76>.





## Part I: The Makkan Koran

### القسم الأول: القرآن المكي 610-622

According to the Azhar, eighty-six chapters were revealed to Muhammad before the Hegira. They constitute what we call the Makkan Koran. They are regrouped in this first part. However, it is necessary to point out that the Makkan part does not exclusively include the verses revealed before the hegira. Indeed, thirty-five chapters of this part also contain verses from the Hegirian (Medinan) epoch. We have retained them in these chapters, indicating them with the letter H.

The verses are numbered as follows:

- The letter M indicates the Makkan verses.
- The letter H indicates the Hegirian (Medinan) verses.
- The first digit indicates the chronological number of the chapter.
- The second digit indicates the usual number of the chapter.
- The last digit indicates the number of the verse.

Signs used:

- T: translation.
- R: reference.
- A: abrogation.

Simple digit in the Arabic text: variation.

We made for every verse a footnote divided into these four categories separated by ♦

[...] in the Arabic text, indicates gaps in the text.

[---] in the Arabic and English texts, indicates the dislocations, that is to say the transitions from one topic to another and the beginning of a new idea unrelated to the previous and/or the following passage.

~ indicates an intrusive sentence that generally serves to keep the rhyme.

A simple figure in the Arabic text indicates variation.



## CHAPTER 1/96: THE ADHERENCES

### سورة العلق

#### 19 verses - Makkan<sup>1</sup>

In the name of God, the all-merciful, the very-merciful.<sup>2</sup>

M-1/96:1<sup>3</sup>. Read<sup>T1</sup> in the name of your Lord who created,

M-1/96:2<sup>4</sup>. he created the human from adherences.<sup>T1</sup>

M-1/96:3. Read! By your most honourable Lord,

M-1/96:4<sup>5</sup>. who taught by the pen,

M-1/96:5<sup>6</sup>. He taught the human what he did not know.<sup>R1</sup>

M-1/96:6<sup>7</sup>. [---] No! The human transgresses,

M-1/96:7<sup>8</sup>. as soon as he sees [himself] become rich.<sup>R1</sup>

M-1/96:8. It is to your Lord the return.

M-1/96:9. [---] Did you see the one who forbids

M-1/96:10. a servant to pray?

M-1/96:11. Did you see whether he was on the guidance,

M-1/96:12. or whether he commanded fear?

M-1/96:13. Did you see whether he belied and turned the back [against belief]?

M-1/96:14<sup>9</sup>. Did he not know that God sees?<sup>R1</sup>

M-1/96:15<sup>10</sup>. No! If he does not abstain, we will capture [him] by the forehead,<sup>T1</sup>

M-1/96:16<sup>11</sup>. the forehead [of] a liar, sinful.<sup>T1</sup>

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.

أَفْرَأَ! بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ،

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ.

أَفْرَأَ! وَرَبُّكَ الْأَكْرَمُ!

الَّذِي عَلَّمَ بِالْقَلَمِ!

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ.

[---] كَلَّا! إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَاذِبٌ،

أَن رَّاهُ! [...] أَسْتَعْتَى.

إِنِّي إِلَى رَبِّكَ الْرَّجْعَى.

[---] أَرَأَيْتَ الَّذِي يَنْهَى

عَبْدًا إِذَا صَلَّى؟

أَرَأَيْتَ إِنْ كَانَ عَلَى الْهُدَى،

أَوْ أَمَرَ بِالتَّقْوَى؟

أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّى؟ [...]

لَمْ يَعْلَمْ بِأَنَّ اللَّهَ يَرَى؟

كَلَّا! لَئِنْ لَمْ يَنْتَهِ، لَنَسْفَعًا بِالنَّاصِيَةِ

[...]

نَاصِيَةٍ [...] كَذِبَةٍ، خَاطِئَةٍ!

<sup>1</sup> This chapter takes its name from verse 2. Translated also: The Germ-Cell (Asad); The Clot (Pickthall); The Embryo (Rashad Khalifa); The Blood-Clot (Arberry).

<sup>2</sup> *Al-Rahman*, translated by the all-merciful, and *Al-Rahim*, translated by the very-merciful, are two Arab divinities. *Al-Rahman* is used often in the Makkan verses as synonym of Allah. See the index under these two names. One finds the term *be-shem Yahveh* (in the name of Yahweh) in Ps 118:10-12, 124:8, Mt 23:39. Chouraqui translates: Au nom d'Allah, le Matriciant, le Matriciel. For lack of the verb in this invocation, Bonnet-Eymard (vol. 1, p. 5) thinks that the letter *b* in *b-ism* is an abbreviation of *barukh* in Hebrew. He translates: Blessed be the name of God. This invocation is in Ps 72:19; Gn 24:27; Jg 5:2, 9; Ne 9:5; Dn 2:20.

<sup>3</sup> 1) أَفْرَأَ ♦ T1) The Arabic term *iqra* in this verse, generally translated by read, is very close to the text of Isaiah 40:3: «A voice cries: Prepare in the desert (*qol qore bammidbar*)» and 40:6: «A voice said: Cry aloud! (*iqra*) and I said: What shall I cry? (*ma iqra*)». One finds however in Isaiah 29:11-12 the term with the meaning of read: «For to you every vision has become like the words of a sealed book. You give it to someone able to read and say: Read that. He replies: I cannot, because it is sealed. You then give the book to someone who cannot read, and say: Read that. He replies: I cannot read».

<sup>4</sup> T1) See the footnote of the title of this chapter.

<sup>5</sup> 1) الْخَطُّ بِالْقَلَمِ

<sup>6</sup> R1) Cf. Ps 94:10.

<sup>7</sup> T1) Luxenberg (p 307) proposes to read the two verses 5 and 6 together in this way: He taught the human what he did not know at all. He also proposes لِيُطْعَى instead of لِيُطْعَى in the sense of forgetting: The human forgets.

<sup>8</sup> 1) رَأَاهُ ♦ R1) Cf. Ps 49:17, 19-20 and 73:3-10, 12; Lk 12:16 ff.

<sup>9</sup> R1) Cf. Ps 94: 9.

<sup>10</sup> 1) لَنَسْفَعًا ♦ T1) Luxenberg (p. 316-318) understands the term *nasiyah* in the sense of adversary, and proposes the following reading: If he does not stop, we will (severely) punish the adversary.

<sup>11</sup> 1) نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ، نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ ♦ T1) Based on his understanding of the term *nasiyah* Luxenberg (pp. 318) proposes the following translation: the denying, sinful adversary.

M-1/96:17<sup>1</sup>. Let him call his assembly.<sup>T1</sup>  
M-1/96:18<sup>2</sup>. We will call the [angels] who push [to damnation].<sup>T1</sup>  
M-1/96:19<sup>3</sup>. No! Do not obey him, prostrate [in front of God] and bring yourself closer to [him].<sup>T1</sup>

فَلْيَدْعُ<sup>1</sup> نَادِيَهُ.  
سَنَدْعُ<sup>1</sup> [...] الرَّبَّانِيَّةَ<sup>2</sup> [...].  
كَلَّا! لَا تُطِيعُهُ، وَاسْجُدْ [...], وَأَقْتَرِبْ [...].

## CHAPTER 2/68: THE PEN

### سورة القلم

52 verses - Makkan [except: 17-33, 48-50]<sup>4</sup>

In the name of God, the all-merciful, the very-merciful.<sup>5</sup>  
M-2/68:1<sup>6</sup>. Nun.<sup>T1</sup> By the pen and what they write!  
M-2/68:2<sup>7</sup>. By the grace of your Lord, you are not possessed by a djinn,<sup>T1</sup>  
M-2/68:3<sup>8</sup>. you will have an irreproachable wage,<sup>T1</sup>  
M-2/68:4. And you are of great morals.  
M-2/68:5. You will see, therefore, and they will see,  
M-2/68:6<sup>9</sup>. You by whom [was subverted] the subverted.<sup>T1</sup>  
M-2/68:7<sup>10</sup>. Your Lord knows best him who is misguided from his way, and he knows best those who are the guided.<sup>R1</sup>  
M-2/68:8. Therefore, do not obey the beliers.  
M-2/68:9<sup>11</sup>. They would like that if you simulate, they simulate.<sup>T1</sup>  
M-2/68:10. Do not obey any vile swearer,  
M-2/68:11. slanderer, walker with the slander,  
M-2/68:12. preventer of the good, transgressor, sinner,  
M-2/68:13<sup>12</sup>. irritable,<sup>T1</sup> and in addition to that, he is born of fornication.<sup>T2</sup>  
M-2/68:14<sup>13</sup>. [Is this because] he owns wealth and sons<sup>T1R1</sup>  
M-2/68:15<sup>14</sup>. that when our signs are recited to him, he said: ~ «Legends of the first»?  
M-2/68:16. We will mark him on the snout.

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.  
ن. وَالْقَلَمِ وَمَا يَسْطُرُونَ!<sup>1</sup>  
مَا أَنْتَ بِمَجْنُونٌ، وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ، وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ.  
فَسَتُبْصِرُ، وَيُبْصِرُونَ، بِأَبْيَظِّكُمْ<sup>1</sup> [...] الْمَقْتُولُونَ<sup>2</sup>.  
إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ، وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ.  
فَلَا تُطِعِ الْمُكَذِّبِينَ.  
وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ<sup>1</sup>.  
وَلَا تُطِعِ كُلَّ حَلَّافٍ مَهِينٍ، هَمَّازٍ، مَشَّاءٍ بَنَمِيمٍ، مَنَّاعٍ لِلْخَبِيرِ، مُعْتَدٍ أَثِيمٍ، عُتُلٌّ<sup>1</sup>، بَعْدَ ذَلِكَ رَنِيمٍ.  
[...] أَنْ كَانَ ذَا مَالٍ وَبَنِينَ، إِذَا تَنَادَى عَلَيْهِ ءَايَتُنَا، قَالَ: «أَسْطِيرُ الْأَوَّلِينَ»؟  
سَنَسْجِمُهُ عَلَى الْخُرْطُومِ.

<sup>1</sup> 1) فَلْيَدْعُ إِلَيْ، فَلْيَدْعُ إِلَى (T1) Luxenberg (p. 318-319) understand the term *nadi* in the sense of detested and impure, and whose plural *andad* is utilised by the verse M-58/34:33 and others, designating the idols. The sense of the verse 17 would be: May he then call upon his idols (literally: impure ones).  
<sup>2</sup> 1) سَنَدْعِي الرَّبَّانِيَّةَ (2) سَنَدْعُو، فَسَادْعُو، سَنَدْعِي (T1) We shall summon the forces of the heavenly chastisement (Asad); we will call the guards of hell (Pickthall); we too would summon the braves of the army (Shakir); we will call on the guardians (Yuksel). But Luxenberg (p. 319) understands the term *al-zabaniyah* in the sense of transitory. The translation of the two verses 17 and 18 would then be: May he then call upon his idols, but he will (only) call upon a transitory (god).  
<sup>3</sup> 1) تُطِيعُهُ، تُطِيعُهُ (T1) Luxenberg (p. 320-325) understands the term *waqtarib* in the Christian sense of taking part in the celebration of the Eucharist. The sense of the verse 19 would be: You ought not to heed him at all, perform (instead) (your) divine service and take part in the liturgy of Eucharist.  
<sup>4</sup> This chapter takes its name from verse 1. Other title: نون.  
<sup>5</sup> See footnote 2 of chapter 1/96.  
<sup>6</sup> 1) يَسْطُرُونَ (T1) The following twenty-nine chapters start with one or several letters, called broken letters: 2/68, 34/50, 38/38, 39/7, 41/36, 44/19, 45/20, 47/26, 48/27, 49/28, 51/10, 52/11, 53/12, 54/15, 57/31, 60/40, 61/41, 62/42 (in two consecutive verses), 63/43, 64/44, 65/45, 66/46, 72/14, 75/32, 84/30, 85/29, 87/2, 89/3 and 96/13. These letters led to the most extravagant interpretations.  
<sup>7</sup> 1) بِنِعْمَةٍ (T1) This would be an answer to the verse 2/68: 51.  
<sup>8</sup> T1) A reward never-ending (Asad); a reward that is well deserved (Yuksel); wage which never-fails (Aisha Bewley).  
<sup>9</sup> 1) فِي أَنْيُكُمْ (2) فِي أَنْيُكُمْ (T1) Bereft of reason (Asad); afflicted with madness (Yusuf Ali); tormented (Yuksel).  
<sup>10</sup> R1) Cf. Ps 1:5.  
<sup>11</sup> 1) فَيُدْهِنُوا (T1) They wish that you should be pliant so they (too) would be pliant (Shakir); they want you to compromise with them and then they will compromise with you (Abdel Haleem).  
<sup>12</sup> 1) عُتُلٌّ (T1) Cruel (Asad); coarse (Abdel Haleem) T2) utterly useless [to his fellow-men] (Asad); intrusive (Pickthall). Luxenberg (p. 76-79) proposes: عَالٍ بَعْدَ ذَلِكَ رَنِيمٍ, which means: arrogant furthermore twiddling.  
<sup>13</sup> 1) أَنْ، إِنْ، لَأَنْ (T1) Translation based on a variation (R1) Cf. Ps 49:7.  
<sup>14</sup> 1) أَيْدَا

H-2/68:17. [---] We tested them as we tested the companions of the garden when they swore to reap it in the morning,  
H-2/68:18<sup>1</sup>. without excepting [nothing of it].<sup>T1</sup>  
H-2/68:19<sup>2</sup>. A tornado from your Lord fell on [the garden] while they were sleeping,  
H-2/68:20. and in the morning it was as reaped.  
H-2/68:21. In the morning, they called out to one another:  
H-2/68:22. «Leave in the morning for your field, if you want to reap».

H-2/68:23. They left therefore, while murmuring:  
H-2/68:24<sup>3</sup>. «No pauper should enter today upon you».  
H-2/68:25<sup>4</sup>. They left in the morning, assuming they were capable.<sup>T1</sup>  
H-2/68:26. When they saw it, they said: «We are misguided,  
H-2/68:27<sup>5</sup>. we are rather destitute».<sup>T1</sup>  
H-2/68:28<sup>6</sup>. The one in the middle among them<sup>T1</sup> said: «Didn't I say to you: If only you exalted!»  
H-2/68:29. They said: «Be exalted, our Lord! We were oppressors».  
H-2/68:30. Then they turned to each other reproaching themselves.  
H-2/68:31. They said: «Woe to us! We were transgressors.  
H-2/68:32<sup>7</sup>. Maybe our Lord will exchange for us [the garden] with a better one. ~ We want [the forgiveness] of our Lord».  
H-2/68:33. So was the punishment. And the punishment of the last life will be greater. ~ If they were knowing!  
M-2/68:34. [---] For the fearers with their Lord are the gardens of delight.  
M-2/68:35. Would we treat the submitters like the criminals?  
M-2/68:36. What is it with you? How do you judge?  
M-2/68:37<sup>8</sup>. Or have you a book wherein you study<sup>T1</sup>  
M-2/68:38<sup>9</sup>. and where you have what you choose?  
M-2/68:39<sup>10</sup>. Or have you from us oaths, reaching to the day of resurrection, that you shall have what you judge?  
M-2/68:40. Ask them: «Who among them is guarantor thereof?»  
M-2/68:41<sup>11</sup>. Or do they have associates?<sup>T1</sup> So they should come with their associates. ~ If they were truthful.  
M-2/68:42<sup>12</sup>. [Remember] the day the leg will be bared<sup>T1</sup> and they shall be called to the prostration, but they will not be able [to do so],  
M-2/68:43<sup>13</sup>. their eyes downcast, overwhelmed by humiliation. However, they were called to the prostration while they were healthy!

[---] إِنَّا بَلَوْنَهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ،  
إِذْ أَقْسَمُوا لَيَصْرُنَّهَا مُصْبِحِينَ،  
وَلَا يَسْتَنْتَوْنَ [...]..  
فَطَافَ عَلَيْهَا طَائِفٌ مِّن رَّبِّكَ، وَهُمْ نَائِمُونَ،  
فَأَصْبَحَتْ كَالصَّرِيمِ.  
فَتَنَادَوْا مُصْبِحِينَ:  
«أَنِ اغْدُوا عَلَىٰ حَرْثِكُمْ، إِن كُنْتُمْ صَادِقِينَ».  
فَأَنطَلَقُوا، وَهُمْ يَتَخَفَتُونَ:  
«أَن! لَا يَدْخُلْنَاهَا<sup>2</sup> الْيَوْمَ عَلَيْكُمْ مَسْكِينٌ».  
وَوَدَّوْا، عَلَىٰ حَرْثٍ، فُدِيرِينَ.  
فَلَمَّا رَأَوْهَا، قَالُوا: «إِنَّا لَضَالُونَ،  
بَلْ لَحْنٌ مَّحْرُومُونَ».  
قَالَ أَوْسَطُهُمْ: «أَلَمْ أَقُلْ لَّكُمْ: "لَوْ لَا تُسَبِّحُونَ؟"  
قَالُوا: «سُبِّحْنَا رَبَّنَا! إِنَّا كُنَّا ظَالِمِينَ».  
فَاقْبَلْ بَعْضُهُمْ عَلَىٰ بَعْضٍ، يَتَلَوَّمُونَ.  
قَالُوا: «يُؤْتِنَا إِنَّا كُنَّا ظَالِمِينَ».  
عَسَىٰ رَبُّنَا أَن يُبَدِّلَنَا [...] خَيْرًا مِّنْهَا. ~ إِنَّا إِلَىٰ [...] رَبَّنَا رَاغِبُونَ».  
كَذَلِكَ الْعَذَابُ. وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ. ~ لَوْ كَانُوا يَعْلَمُونَ!  
[---] إِنَّ لِلْمُتَّقِينَ، عِندَ رَبِّهِمْ، جَنَّاتٍ لَّا تَجْفَىٰ.  
أَفَتَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ؟  
مَا لَكُمْ؟ كَيْفَ تَحْكُمُونَ؟  
أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ؟  
إِن! لَّكُمْ فِيهِ لَمَّا تَخْبُرُونَ<sup>2</sup>؟  
أَمْ لَكُمْ أَيْمُنٌ عَلَيْنَا، بِلَاغَةٍ<sup>1</sup> إِلَىٰ يَوْمِ الْقِيَامَةِ،  
إِن! لَّكُمْ<sup>2</sup> لَمَّا تَحْكُمُونَ؟  
سَلِّهِمْ: «أَيُّهُمْ بِذَلِكَ زَعِيمٌ؟»  
أَمْ لَهُمْ شُرَكَاءُ؟ فَلْيَأْتُوا بِشُرَكَائِهِمْ<sup>2</sup>. ~ إِنْ كَانُوا صَادِقِينَ.  
[...] يَوْمَ يُكْشَفُ<sup>1</sup> عَن سَاقٍ<sup>2</sup> وَيُدْعَوْنَ إِلَى السُّجُودِ، فَلَا يَسْتَطِيعُونَ،  
خُشِعَةً أَبْصَارُهُمْ، تَرَاهُمْ ذِلَّةً. وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَالِمُونَ!

<sup>1</sup> T1) And made no allowance [for the will of God] (Asad); but did not say the redeeming words: If Allah wills (Aisha Bewley); and were not willing to set aside a portion (for the poor) (Hamid S. Aziz).

<sup>2</sup> 1) طَائِفٌ

<sup>3</sup> 1) يَدْخُلْنَاهَا (2) حَذَفَتْ

<sup>4</sup> 1) حَرْثٍ ♦ T1) And early they went, strongly bent upon their purpose (Asad); they were so sure of their harvest (Rashad Khalifa).

<sup>5</sup> T1) Nay, but we have been rendered destitute (Asad); now, we have nothing! (Rashad Khalifa).

<sup>6</sup> T1) The best among them (Pickthall); the most moderate among them (Ali Quli Qara'i).

<sup>7</sup> 1) يُبَدِّلُنَا

<sup>8</sup> T1) The verb *daras*, translated by study, indicates in Hebrew the study of the Bible.

<sup>9</sup> 1) تَخْبُرُونَ (2) أَيْنَ، أَنْ، أَيْنَ

<sup>10</sup> 1) لَّكُمْ عَلَيَّ (3) أَيْنَ، أَيْنَ (2) بِالْبَلَاغَةِ

<sup>11</sup> 1) شُرَكَاءُ ♦ T1) In the Koranic terminology, «to associate» means to relate other gods to God; «associators» means polytheists who associate other gods with God; «associates» means gods associated with God.

<sup>12</sup> 1) سَاقٍ ♦ T1) On the day when there shall be a severe affliction (Shakir); on the Day when matters become dire (Abdel Haleem); the day will come when they will be exposed (Rashad Khalifa).

<sup>13</sup> 1) خُشِعَةً

M-2/68:44<sup>1</sup>. [---] Leave me<sup>A1</sup> therefore with whoever belies this narration. We will gradually bring them [to the punishment] from whence they do not know.

M-2/68:45. I will respite them. My plot is strong!

M-2/68:46. Or do you request them for a wage so that they are weighed by a burden?

M-2/68:47. Or do they have [the knowledge of the] mystery so they are writing [therefrom what they judge]?

H-2/68:48<sup>2</sup>. [---] Endure<sup>A1</sup> therefore the judgment of your Lord, and do not be as the man of the fish<sup>T1R1</sup> when he called out God, stifled by anguish.<sup>R2</sup>

H-2/68:49<sup>3</sup>. If a grace of his Lord had not reached him, he would have been thrown despised on a naked earth.

H-2/68:50<sup>4</sup>. But the Lord chose him and made him of the righteous.<sup>T1</sup>

M-2/68:51<sup>5</sup>. [---] Those who disbelieved failed to make you stumble<sup>T1</sup> by their eyes, when they heard the remembrance while saying: «He is possessed by a djinn»

M-2/68:52. This is just a remembrance for the worlds!

[---] فَذَرْنِي وَمَنْ يُكَذِّبُ بِهَذَا الْحَدِيثِ. سَنَسْتَدْرِجُهُمْ [...] مِنْ حَيْثُ لَا يَعْلَمُونَ.

وَأَمْلِي لَهُمْ. إِنَّ كَيْدِي مَتِينٌ! أَمْ تَسْأَلُهُمْ أَجْرًا، فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ؟

أَمْ عِنْدَهُمْ [...] الْغَيْبُ، فَهُمْ يَكْتُمُونَ [...]؟

[---] فَأَصْبَرَ لِحُكْمِ رَبِّكَ، وَلَا تُكِنُّ كَصِابِ الْخُوتِ، إِذْ نَادَى وَهُوَ مَكْظُومٌ. لَوْلَا أَنْ تَدْرِكُهُ نِعْمَةٌ مِنْ رَبِّهِ، لَنُبِذَ بِالْعَرَاءِ وَهُوَ مَذْمُومٌ. فَاجْتَنِبْ رَبَّهُ فَجَعَلَهُ مِنَ الصَّالِحِينَ.

[---] وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَرِهِمْ، لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ: «إِنَّهُ لَمَجْنُونٌ!»

وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ!

## CHAPTER 3/73: THE ENWRAPPED

### سورة المزمل

20 verses - Makkan [except: 10-11, 20]<sup>6</sup>

In the name of God, the all-merciful, the very-merciful.<sup>7</sup>

M-3/73:1<sup>8</sup>. O you, the enwrapped!<sup>T1A1</sup>

M-3/73:2<sup>9</sup>. Stand the night, but a little,<sup>A1T1</sup>

M-3/73:3<sup>10</sup>. a half of it, or abate a little thereof,

M-3/73:4. or increase it and recite the Koran repeatedly.

M-3/73:5. We will throw on you a heavy word.

M-3/73:6<sup>11</sup>. The beginning of the night has a stronger strain and more elevated words.<sup>T1</sup>

M-3/73:7<sup>12</sup>. You have, during the day, a long activity.<sup>T1</sup>

M-3/73:8. Remember the name of your Lord and dedicate yourself, a true dedication.

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.

يَا أَيُّهَا الْمَرْمَلُ!

قُمْ أَلَيْلًا، إِلَّا قَلِيلًا،

بَصْفَةً، أَوْ أَنْقِصْ مِنْهُ قَلِيلًا،

أَوْ زِدْ عَلَيْهِ، وَرَتِّلْ الْفُرْقَانَ تَرْتِيلًا.

إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا.

إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيلًا.

إِنَّ لَكَ، فِي النَّهَارِ، سَبْحًا طَوِيلًا.

وَاذْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَتَبَتَّلًا.

<sup>1</sup> A1) Abrogated by the verse of the sword 113/9:5.

<sup>2</sup> T1) Jonah swallowed by the whale (see: 56/37:142) ♦ A1) Abrogated by the verse of the sword 113/9:5 ♦ R1) The Bible contains a book of four chapters dedicated to Jonah. The Koran mentions him in several passages (see the index). R2) The prayer of Jonah in Jon 2:2-8.

<sup>3</sup> رَحْمَةً (2) تَذَارِكُهُ، تَذَارِكْتُهُ، تَذَارِكُهُ 1)

<sup>4</sup> T1) Translated by: righteous, justified, upright, just, pious, etc.

<sup>5</sup> 1) لَيُزْلِقُونَكَ، لَيُزْلِقُونَكَ، لَيُزْلِقُونَكَ، لَيُزْلِقُونَكَ ♦ T1) The variation: to cross you; to kill you. Referring to Syriac, Luxenberg (p. 165) translates: have almost struck you down.

<sup>6</sup> This chapter takes its name from verse 1. Translated also: The Enwrapped One (Asad); The Mantled One (Pickthall); Cloaked (Rashad Khalifa).

<sup>7</sup> See footnote 2 of chapter 1/96.

<sup>8</sup> 1) الْمَرْمَلُ، الْمَرْمَلُ، الْمَرْمَلُ ♦ T1) See the footnote of the title ♦ A1) Abrogated by 3/73:3-4.

<sup>9</sup> 1) قُمْ، قُمْ ♦ A1) Abrogated by 3/73:3-4 ♦ T1) Keep awake [in prayer] at night, all but a small part (Asad); stand [to prayer] by night, but not all night (Yusuf Ali).

<sup>10</sup> 1) بَصْفَةً

<sup>11</sup> 1) وَأَصْنُوبٌ، وَأَهْيَأُ (3) وَطْأً، وَطْأً، وَطْأً (2) نَاشِئَةً ♦ T1) Verily, the hours of night the mind most strongly and speak with the clearest voice (Asad); the meditation at night is more effective, and more righteous (Rashad Khalifa).

<sup>12</sup> 1) سَبْحًا ♦ T1) Surely you have in the day time a long occupation (Shakir); surely you have in the day time a long occupation (Rashad Khalifa).

M-3/73:9<sup>1</sup>. He is the Lord of the east and the west.<sup>T1</sup> There is no god but him.<sup>R1</sup> Take him therefore as guarantor.  
H-3/73:10<sup>2</sup>. Endure what they say, and depart from them with a fair departure.<sup>A1</sup>  
H-3/73:11<sup>3</sup>. Leave me with the beliers endowed of grace,<sup>T1</sup> and respite them a little.<sup>A1</sup>  
M-3/73:12<sup>4</sup>. There are upon us intimidations,<sup>T1</sup> a Gehenna,<sup>R1</sup>  
M-3/73:13. a suffocating food, and a painful punishment,  
M-3/73:14<sup>5</sup>. the day the earth and the mountains will tremble, while the mountains will become like a dune of crumbling sand.  
M-3/73:15. [---] We sent to you a messenger, a witness against you, as we sent a messenger to Pharaoh.  
M-3/73:16. Pharaoh disobeyed the messenger. So we seized him with a devastating seizing.  
M-3/73:17<sup>6</sup>. How will you evade, if you disbelieve, the day which will turn children grey?<sup>T1</sup>  
M-3/73:18<sup>7</sup>. The heaven will shatter therefrom. ~ His promise will be fulfilled.

M-3/73:19<sup>8</sup>. This is a remembrance. So whoever wishes,<sup>A1</sup> ~ may take to his Lord a way.  
H-3/73:20<sup>9</sup>. [---] Your Lord knows that you stand, with a group of those who are with you, less than two thirds of the night, or half of it, or a third of it. God predetermines the night and the day. He knows that never could you be able to count it, and he turned to you. Read then of the Koran that which is easy. He knows that there will be among you sick people, and others who will hurry up on earth searching for God's favour, and others who combat in God's way. Read then of it that which is easy. Perform the prayer, give the tithe,<sup>R1</sup> and lend to God a goodly loan. Whatever good you advance for yourself, you will find it with God, better and bigger in wage. Ask forgiveness from God. ~ God is forgiver, very-merciful.

رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ<sup>2</sup>. لَا إِلَهَ إِلَّا هُوَ.  
فَاتَّخِذْهُ وَكِيلًا.  
وَأَصْبِرْ عَلَى مَا يَقُولُونَ، وَأَهْجِرْهُمْ هَجْرًا جَمِيلًا.  
وَذَرْنِي وَالْمُكَذِّبِينَ أُولِيَ النَّعْمَةِ، وَمَهْلَهُمْ قَلِيلًا!  
إِنَّ لَدُنِّيَا أَنْكَالًا، وَجَجِيمًا،  
وَطَعَامًا ذَا غُصَّةٍ، وَغَذَابًا أَلِيمًا،  
يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ، وَكَانَتْ الْجِبَالُ كَثِيبًا مَهِيلًا.  
[---] إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا، شَهِدًا عَلَيْكُمْ، كَمَا أَرْسَلْنَا إِلَى فِرْعَوْنَ رَسُولًا. فَعَصَى فِرْعَوْنَ أَمْرًا، فَخَذْنَاهُ أَخَذًا وَبِيلًا.  
فَكَيْفَ تَتَّقُونَ<sup>1</sup>، إِنْ كَفَرْتُمْ، يَوْمًا<sup>2</sup> يَجْعَلُ<sup>3</sup> الْوِلْدَانَ شِيبًا؟<sup>4</sup>  
الْأَسْمَاءُ مِنْفَطِرًا<sup>1</sup> بِهِ. ~ كَانَ وَعْدُهُ مَفْعُولًا.

إِنَّ هَذِهِ تَذْكِرَةٌ. فَمَنْ شَاءَ، ~ اتَّخَذْ إِلَى رَبِّهِ سَبِيلًا.  
[---] إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَى مِنْ ثُلُثَيِ اللَّيْلِ، وَنِصْفَهُ، وَثُلُثَهُ<sup>2</sup>، وَطَائِفَةٌ مِنَ الَّذِينَ مَعَكَ. وَاللَّهُ يَقْدِرُ اللَّيْلَ وَالنَّهَارَ. عِلْمَ أَنْ لَنْ تُحْصَوْهُ، فَتَأْتِ عَلَيْكُمْ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ. عِلْمَ أَنْ سَيَكُونُ مِنْكُمْ مَرْضًى، وَأَخَرُونَ بِضَرِبُونَ فِي الْأَرْضِ، يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ، وَأَخَرُونَ يُقِلُّونَ فِي سَبِيلِ اللَّهِ. فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ. وَأَقِيمُوا الصَّلَاةَ، وَآتُوا الزَّكَاةَ، وَاقْرَءُوا اللَّهَ قَرْضًا حَسَنًا. وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ، تَجِدُوهُ عِنْدَ اللَّهِ، هُوَ خَيْرًا وَأَعْظَمَ<sup>4</sup> أَجْرًا. وَاسْتَغْفِرُوا اللَّهَ. ~ إِنَّ اللَّهَ غَفُورٌ، رَحِيمٌ.

<sup>1</sup> 1) T1) The sun rises'/east's and the sun set's/west's Lord (Ahmed Ali) ♦ R1) Dt 6:4; Ps 18:32.

<sup>2</sup> A1) Abrogated by the verse of the sword 113/9:5.

<sup>3</sup> 1) T1) Those who enjoy the blessings of life [without any thought of God] (Asad); who have been generously blessed (Rashad Khalifa) ♦ A1) Abrogated by the verse of the sword 113/9:5.

<sup>4</sup> T1) With Us there are shackles (Aisha Bewley); we have severe punishments (Rashad Khalifa) ♦ R1) The Koran uses the terms *Jahim* and *Jahannam* which come from the name of Ben-Hinnom Valley in Jerusalem, where children were burned for Molech (see 2 Kings 13:10; 2 Ch 28: 3; 33: 6; Jr 2: 7, 32:31, 19: 2-8, 32:35), and then became a cemetery (Gr 7:31 and 19: 6) and synonymous of hell (Is 66:24; Enoch 26).

<sup>5</sup> 1) تُرْجَفُ

<sup>6</sup> ♦ T1) فَكَيْفَ تَتَّقُونَ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا إِنْ كَفَرْتُمْ، فَكَيْفَ تَخَافُونَ أَيُّهَا النَّاسُ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا إِنْ كَفَرْتُمْ بِاللَّهِ وَلَمْ تُصَدِّقُوا بِهِ (4) نَجْعَلُ (3) يَوْمَ (2) تَتَّقُونَ (1) Variation: How can you, O humans, evade a day which will turn children grey if you disbelieve in God and do not take him for truthful?

<sup>7</sup> 1) مُنْفَطِرًا

<sup>8</sup> A1) Abrogated by 98/76:30 and 7/81:29.

<sup>9</sup> ♦ R1) خَيْرٌ وَأَعْظَمُ (3) وَنِصْفُهُ وَثُلُثُهُ، وَنِصْفُهُ وَثُلُثُهُ (2) ثُلُثِي (1) The term *zakat*, written in the Koran in the Syriac manner *zakot*, exists in Syriac and Hebrew in the meaning of purification, and became the amount which should be paid to purify oneself (Jeffery, p. 153). The Bible uses the term *tithe* עֶשֶׂר. Jacob promised God the tithe: Gn 28:22, prescribed in Dt 14:22 and 29 to the Levite, the alien, the orphan and the widow who belong to the community. Cf. also Am 4:4. Sankharé (p. 49) believes that the term *zakat* comes from the Greek *dekatos* a tenth that Greeks offered to gods to make them more favourable. Almost every time the Koran mentions the obligation to pay *zakat*, it adds the obligation to perform the prayer. Mani joined to these two obligations that of fasting (Christensen, p. 189).

## CHAPTER 4/74: THE SHROUDED

### سورة المدثر

56 verses - Makkan<sup>1</sup>

In the name of God, the all-merciful, the very-merciful.<sup>2</sup>

M-4/74:1<sup>3</sup>. O you, the shrouded!

M-4/74:2. Stand and warn.

M-4/74:3. Your Lord, magnify.

M-4/74:4. Your clothes, purify.

M-4/74:5<sup>4</sup>. The abomination,<sup>R1</sup> abandon.

M-4/74:6<sup>5</sup>. Do not donate so that you have the multiple.<sup>T1</sup>

M-4/74:7. For your Lord, endure.

M-4/74:8<sup>6</sup>. [---] When the trumpet will be trumpeted,

M-4/74:9<sup>7</sup>. that day will be a difficult day,

M-4/74:10. not easy for the disbelievers.

M-4/74:11<sup>8</sup>. Leave me with him whom I created alone,<sup>T1A1R1</sup>

M-4/74:12. for whom I made an extended wealth,

M-4/74:13<sup>9</sup>. and sons as witnesses,<sup>T1</sup>

M-4/74:14. and I smoothed everything for him,

M-4/74:15. then he covets that I increase for him [the favours].

M-4/74:16. No! He was obstinate in front of our signs.

M-4/74:17<sup>10</sup>. I will exhaust him in climbing.<sup>T1R1</sup>

M-4/74:18<sup>11</sup>. He thought and predetermined.<sup>T1</sup>

M-4/74:19<sup>12</sup>. May he be killed as he predetermined!<sup>T1</sup>

M-4/74:20<sup>13</sup>. Then, may he be killed as he predetermined!<sup>T1</sup>

M-4/74:21. Then, he looked.

M-4/74:22. Then, he frowned and darkened.

M-4/74:23. Then, he turned the back and he became arrogant.

M-4/74:24<sup>14</sup>. And he said: «It is only transmitted sorcery.

M-4/74:25. It is only the word of the humans».

M-4/74:26<sup>15</sup>. I will roast him in Saqar.<sup>T1</sup>

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.

يَا أَيُّهَا الْمُدَّثِّرُ!

قُمْ فَأَنْذِرْ.

وَرَبَّكَ فَكَبِّرْ.

وَتِبْيَانَكَ فَطَهِّرْ.

وَالْزَّجَرَ! فَاهْجُرْ.

وَلَا تَمْنُنْ! تَسْتَكْبِرُ.<sup>2</sup>

وَلِرَبِّكَ، فَأَصْبِرْ.

[---] فَإِذَا نُفِرَ! فِي النَّاقُورِ،

فَذَلِكَ، يَوْمَئِذٍ، يَوْمٌ عَسِيرٌ!

عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ.

ذَرْنِي وَمَنْ خَلَقْتُ وَجِيدًا،

وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا،

وَبَيْنَ شُهُودًا،

وَمَهَّدْتُ لَهُ تَمْهِيدًا،

ثُمَّ يَطْمَعُ أَنْ أَزِيدَ [...].

كَلَّا! إِنَّهُ كَانَ لِأَيَّتِنَا عَنِيدًا.

سَاءَ رَهِقَةٌ صَعُودًا.

إِنَّهُ فَكَّرَ وَقَدَّرَ.

فَقَتَّلَ كَيْفَ قَدَّرَ!

ثُمَّ قَتَلَ كَيْفَ قَدَّرَ!

ثُمَّ نَظَرَ.

ثُمَّ عَسَى وَبَسَرَ.

ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ.

فَقَالَ: «إِنَّ هَذَا إِلَّا سِحْرٌ يُؤْتَرُ!.

إِنَّ هَذَا إِلَّا قَوْلُ الْبَشَرِ».

سَاءَ صَاحِلِيهِ سَقَرٌ.

<sup>1</sup> This chapter takes its name from verse 1. Translated also: The Enfolded One (Asad); The Clothed One (Pickthall); The Hidden secret (Rashad Khalifa). According to Bar-Zeev (p. 25), this idea of the mantle is taken from the Bible that describes how the Elijah dressed (2 Kgs 2: 8-14).

<sup>2</sup> See footnote 2 of the 1/96.

<sup>3</sup> 1) الْمُدَّثِّرُ، الْمُدَّثِّرُ، الْمُدَّثِّرُ

<sup>4</sup> 1) وَالْزَّجَرَ ♦ R1) Hebrew term *reghez* means: wrath: cf. Ha 3:2; Mt 3:7.

<sup>5</sup> 1) تَمْنُنْ ♦ T1) Bestow not favours that you may receive again with increase (Shakir); do not think that by doing such deeds, you have done a great favour to God (Muhammad Sarwar); be content with your lot (Rashad Khalifa).

<sup>6</sup> 1) نُفِرَ

<sup>7</sup> 1) عَسِيرٌ

<sup>8</sup> T1) Leave me alone [to deal] with him whom I have created alone (Asad); let Me deal with one I created as an individual (Rashad Khalifa) ♦ A1) Abrogated by the verse of the sword 113/9:5 ♦ R1) Cf. Rm 14:12.

<sup>9</sup> T1) And sons abiding in his presence (Pickthall); and children as [love's] witnesses (Asad); and children to behold (Rashad Khalifa).

<sup>10</sup> T1) I shall constrain him to endure a painful uphill climb (Asad); I will make a distressing punishment overtake him (Shakir); I will increasingly punish him (Rashad Khalifa) ♦ R1) According to Sankharé (p. 31-32), this verse is inspired by the Greek myth of Sisyphus who denounced Zeus when he took a girl named Aegina. The latter, furious, imposed to him as punishment to roll eternally a huge rock up a hill. When the rock reached the summit, it fell back, and the work began again forever.

<sup>11</sup> T1) Surely he reflected and guessed (Shakir); for he thought and he plotted (Yusuf Ali).

<sup>12</sup> T1) But may he be cursed how he plotted (Shakir); and woe to him! How he plotted! (Yusuf Ali).

<sup>13</sup> T1) Again may he be cursed how he plotted (Shakir); yea, woe to him! How he plotted! (Yusuf Ali).

<sup>14</sup> 1) يُؤْتَرُ

<sup>15</sup> T1) A name for hell.



M-4/74:27. What do you know about Saqar?  
M-4/74:28. It does not leave nor spare anything,  
M-4/74:29<sup>1</sup>. scorching the skins.<sup>T1</sup>  
M-4/74:30<sup>2</sup>. Above it there are nineteen [angels].  
M-4/74:31<sup>3</sup>. [---] We have not made as companions of the fire but angels.  
And we have not made [mention of] their number but [as] proof for those  
who disbelieved, so that those who were given the book be convinced, those  
who believed increase their faith, those who were given the book and the  
believers do not doubt, and those in whose hearts is a sickness,<sup>T1</sup> and the  
disbelievers say: «What did God want by this example?»<sup>T2</sup> ~ So God mis-  
guides whomever he wishes and guides whomever he wishes. No one  
knows the soldiers of your Lord, except him. ~ It is but a remembrance for  
the humans.  
M-4/74:32. [---] No! By the moon!  
M-4/74:33<sup>4</sup>. By the night when it declines!  
M-4/74:34<sup>5</sup>. By the morning when it unveils itself!  
M-4/74:35<sup>6</sup>. It is one of the greatest [disasters],  
M-4/74:36<sup>7</sup>. a warner to the humans,  
M-4/74:37. for any of you who wishes to advance or to regress.  
M-4/74:38<sup>8</sup>. [---] Every soul is engaged for what it realized,<sup>T1</sup>  
M-4/74:39<sup>9</sup>. except the companions of the right,<sup>R1</sup>  
M-4/74:40. in gardens, wondering mutually  
M-4/74:41. about the criminals:  
M-4/74:42<sup>10</sup>. «What conveyed you in Saqar?»<sup>T1</sup>  
M-4/74:43. They will say: «We were not of the praying,  
M-4/74:44. we did not feed the pauper,  
M-4/74:45. we discoursed with the discourses,  
M-4/74:46. and we were belying the day of the judgment,  
M-4/74:47<sup>11</sup>. until came to us the conviction».<sup>T1</sup>  
M-4/74:48. The intercession of the intercessors will not benefit them.  
M-4/74:49. Why then do they disregard the remembrance,  
M-4/74:50<sup>12</sup>. as if they were bewildered onagers  
M-4/74:51<sup>13</sup>. fleeing from a lion?<sup>T1</sup>  
M-4/74:52<sup>14</sup>. Every man among them wants to be given expanded leaves.

وَمَا أَدْرَاكَ مَا سَقَرٌ؟  
لَا تَبْقَى وَلَا تَذَرُ،  
لَوَاحِةً لِلْبَشَرِ.  
عَلَيْهَا تِسْعَةُ عَشَرَ<sup>1</sup> [...].  
[---] وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً.  
وَمَا جَعَلْنَا [...] عِدَّتَهُمْ إِلَّا [...] فِتْنَةً لِلَّذِينَ  
كَفَرُوا، لِيَسْتَيَقِنَ الَّذِينَ أُوتُوا الْكِتَابَ،  
وَيَزِدَّ الَّذِينَ ءَامَنُوا إِيمَانًا، وَلَا يَرْتَابَ  
الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ، وَلَيَقُولَ  
الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْكَافِرُونَ: «مَاذَا  
أَرَادَ اللَّهُ بِهَذَا مَثَلًا؟» كَذَلِكَ يُضِلُّ اللَّهُ مَن  
يَشَاءُ وَيَهْدِي مَن يَشَاءُ. وَمَا يَعْلَمُ جُنُودَ  
رَبِّكَ إِلَّا هُوَ. ~ وَمَا هِيَ إِلَّا ذِكْرٌ لِلْبَشَرِ.  
[---] كَلَّا! وَالْقَمَرُ!  
وَاللَّيْلُ إِذَا أَتَبَرَ!<sup>1</sup>  
وَالصُّبْحُ إِذَا أَسْفَرَ!<sup>1</sup>  
إِنَّهَا لَإِحْدَى [...] الْكُبَرِ،  
نَذِيرٌ<sup>1</sup> لِلْبَشَرِ،  
لِمَن شَاءَ مِنْكُمْ أَن يَتَقَدَّمَ أَوْ يَتَأَخَّرَ.  
[---] كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ،  
إِلَّا أَصْحَابَ الْيَمِينِ،  
فِي جَنَّاتٍ يَتَسَاءَلُونَ  
عَنِ الْمُجْرِمِينَ:  
«مَا سَلَكَكُمْ فِي سَقَرٍ؟»<sup>2</sup>  
قَالُوا: «لَمْ نَكُ مِنَ الْمُصَلِّينَ،  
وَلَمْ نَكُ نَطْعُمُ الْمَسْكِينِ،  
وَكُنَّا نَحُورُ مَعَ الْخَائِضِينَ،  
وَكُنَّا نُكَذِّبُ بَيِّنَاتِ الدِّينِ،  
حَتَّى آتَيْنَا الْيَقِينَ».<sup>3</sup>  
فَمَا تَنْفَعُهُمْ شَفِيعَةُ الشُّفَعَاءِ.  
فَمَا لَهُمْ عَنِ التَّذْكَرَةِ مُعْرِضِينَ،  
كَأَنَّهُمْ حُمُرٌ<sup>1</sup> مُسْتَنْفَرَةٌ<sup>2</sup>،  
فَرَّتْ مِنْ قَسْوَرَةٍ؟  
بَلْ يَرِيدُ كُلُّ امْرِئٍ مِنْهُمْ أَن يُوْتَى صُحُفًا<sup>1</sup>  
مُنَشَّرَةً<sup>2</sup>.

<sup>1</sup> 1) لَوَاحِةٌ ♦ T1) Making [all truth] visible to mortal man (Asad); it scorches the flesh of humans (Abdel Haleem); darkening and changing the colour of man! (Yusuf Ali).  
<sup>2</sup> 1) عدة قراءات منها: تِسْعَةُ عَشَرَ، تِسْعَةٌ وَعَشْرٌ، تِسْعَةُ عَشْرٍ.  
<sup>3</sup> T1) Referring to the term *marad* in Jos 22:16-29, Bonnet-Eymard (vol. 1, p. 28) translates: rebellion. T2) Same term in Hebrew: *mashal*, often translated by: *parabola*.  
<sup>4</sup> 1) إِذَا دَبَرَ، إِذَا أَتَبَرَ  
<sup>5</sup> 1) سَقَرٌ  
<sup>6</sup> 1) لَخَذَى، إِحْدَى  
<sup>7</sup> 1) نَذِيرٌ  
<sup>8</sup> T1) [On the Day of Judgment,] every human being will be held in pledge for whatever [evil] he has wrought (Asad); every soul is trapped by its sins (Rashad Khalifa).  
<sup>9</sup> R1) The Koran distinguishes between the people of the right and the people of the left. According to Jewish legend, paradise is at the right hand of God, and hell on his left (Ginzberg, vol. 1, p 7. See also Mt 25:31-46).  
<sup>10</sup> 1) صَقَرٌ ♦ T1) A name of the hell.  
<sup>11</sup> T1) Till the Inevitable came unto us (Pickthall); till death overtook us (Shakir).  
<sup>12</sup> 1) مُسْتَنْفَرَةٌ (2) حُمُرٌ  
<sup>13</sup> T1) Referring to Syriac, Luxenberg (p. 63) reads قَسْوَرَةٍ instead of قُسْوَرَةٍ understands this term in the sense of an exhausted ass.  
<sup>14</sup> 1) مُنَشَّرَةٌ (2) صُحُفًا

كَلَّا! بَلْ لَا يَخَافُونَ<sup>١</sup> الْآخِرَةَ.

كَلَّا! إِنَّهُ تَذَكِّرَةٌ.

فَمَنْ شَاءَ، ذَكَرَهُ.

وَمَا يَذْكُرُونَ<sup>1</sup> [...]، إِلَّا أَنْ يَشَاءَ اللَّهُ. ~

هُوَ أَهْلُ التَّقْوَى، وَأَهْلُ الْمَغْفِرَةِ.

## سورة الفاتحة

**7 verses - Makkan<sup>3</sup>**

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.

الْحَمْدُ لِلَّهِ، رَبِّ الْعَالَمِينَ،

الرَّحْمَنُ<sup>١</sup>، الرَّحِيمُ،

مَلِكٍ<sup>1</sup> [...] يَوْمَ<sup>2</sup> الدِّينِ.

إِيَّاكَ<sup>1</sup> نَعْبُدُ<sup>2</sup>، وَإِيَّاكَ<sup>3</sup> نَسْتَعِينُ<sup>4</sup>.

أَهْدِنَا<sup>1</sup> [...] الصِّرَاطَ الْمُسْتَقِيمَ<sup>1</sup>،

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ، غَيْرَ [...] الْمَغْضُوبِ عَلَيْهِمْ، وَلَا<sup>2</sup> [...] الضَّالِّينَ<sup>3</sup>.

2) تَذَكَّرُ وَنَ، يَذَكَّرُ وَنَ، تَذَكَّرُ وَنَ 1)

<sup>4</sup> See the footnote 2 of the chapter 1/96.

6 الرَّحْمَانُ، الرَّحْمَانُ 1)

8 1) اَيْنَاك، هَيَاك، هَيَاك، اَيْنَاك، 2) يُعْبُدُ، يُعْبَدُ، 3) وَيَاكَ، وَإِيَّاكَ 4) نَسْتَعِينُ، نَسْتَعِينُ T1) Based on the term *iyyak* in Syriac and the verse Gn 3:9: Where are you Adam? Sawma (p. 119) translates: Where are you so we may worship you, and where are you to implore your help?

<sup>10</sup> 1) الضَّالِّينَ (3) وغير، غيرَ (2) مَنْ 1) Cf. Ps 1:5-6. According to almost all the commentators, those incurring the anger are the Jews, and the misguided are the Christians (see our book: *The Fatiha and the culture of hate: interpretation of the 7<sup>th</sup> verse through the centuries*, Createspace (Amazon), Charleston, 2015).

## CHAPTER 6/111: THE FIBRES

### سورة المسد

#### 5 verses - Makkan<sup>1</sup>

In the name of God, the all-merciful, the very-merciful.<sup>2</sup>

M-6/111:1<sup>3</sup>. Perish the two hands of Abu Lahab and perish he.

M-6/111:2<sup>4</sup>. His wealth and what he achieved will not avail him.

M-6/111:3<sup>5</sup>. He will roast<sup>T1</sup> in a flaming fire.

M-6/111:4<sup>6</sup>. And his wife, the carrier of wood,<sup>T1</sup>

M-6/111:5. will have around her neck a cord of fibres.

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.  
تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ!<sup>3</sup>  
مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ<sup>1</sup> [...]..  
سَيَصْلَىٰ<sup>1</sup> نَارًا ذَاتَ لَهَبٍ<sup>2</sup>.  
وَأَمْرَأَتُهُ<sup>1</sup> خَمَلَةٌ<sup>2</sup> الْحَطَبِ<sup>3</sup>،  
فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ.

## CHAPTER 7/81: THE ROLLING UP

### سورة التكوير

#### 29 verses - Makkan<sup>7</sup>

In the name of God, the all-merciful, the very-merciful.<sup>8</sup>

M-7/81:1<sup>9</sup>. When the sun will be rolled,<sup>T1</sup>

M-7/81:2<sup>10</sup>. when the stars will tarnish,<sup>T1R1</sup>

M-7/81:3. when the mountains will be put in movement,

M-7/81:4<sup>11</sup>. when the ten months pregnant she-camels will be abandoned,<sup>T1</sup>

M-7/81:5<sup>12</sup>. when the wild beasts will be gathered,

M-7/81:6<sup>13</sup>. when the seas will be boiled,

M-7/81:7<sup>14</sup>. when the souls will be coupled,<sup>T1</sup>

M-7/81:8<sup>15</sup>. when the buried alive girl will be asked

M-7/81:9<sup>16</sup>. for what fault she was killed,<sup>R1</sup>

M-7/81:10<sup>17</sup>. when the leaves will be displayed,

M-7/81:11<sup>18</sup>. when the heaven will be stripped,

M-7/81:12<sup>19</sup>. when the Gehenna will be blazed,

M-7/81:13. when the garden will be brought closer,

M-7/81:14. every soul will know what it presented.

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.  
إِذَا الشَّمْسُ كُوِّرَتْ،  
وَإِذَا النُّجُومُ انْكَرَتْ،  
وَإِذَا الْجِبَالُ سُيِّرَتْ،  
وَإِذَا الْعِشَارُ عُطِّلَتْ<sup>1</sup>،  
وَإِذَا الْوُحُوشُ حُشِرَتْ<sup>1</sup>،  
وَإِذَا الْبِحَارُ سُجِّرَتْ<sup>1</sup>،  
وَإِذَا النُّفُوسُ زُوِّجَتْ<sup>1</sup>،  
وَإِذَا الْمَوْءِدَةُ<sup>1</sup> سُئِلَتْ<sup>2</sup>  
بِأَيِّ ذَنْبٍ قُتِلَتْ<sup>1</sup>،  
وَإِذَا الصُّحُفُ نُشِرَتْ<sup>2</sup>،  
وَإِذَا السَّمَاءُ كُشِطَتْ<sup>1</sup>،  
وَإِذَا الْجَحِيمُ سُعِّرَتْ<sup>1</sup>،  
وَإِذَا الْجَنَّةُ أُرْفِطَتْ،  
عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ.

<sup>1</sup> This chapter takes its name from verse 5. Translated also: The Twisted Strands (Asad); The Flame (Pickthall); Thorns (Rashad Khalifa); Perish (Arberry). Other title: تَبَّتْ

<sup>2</sup> See footnote 2 of chapter 1/96.

<sup>3</sup> قراءة شيعية: تَبَّتْ يَدَا أَبِي لَهَبٍ وَقَدْ تَبَّ (3) لَهَبٍ (2) أَبُو (1)

<sup>4</sup> 1) اِكْتَسَبَ

<sup>5</sup> 1) سَيُصْلَى، سَيُصْلَى، T1) He will be plunged (Pickthall); he has incurred the blazing Hell (Rashad Khalifa).

<sup>6</sup> 1) لِلْحَطَبِ (3) خَمَلَةٌ، خَمَلَةٌ، خَمَلَةٌ (2) وَمَرِيئَتُهُ، وَمَرِيئَتُهُ (1) Together with his wife, that carrier of evil tales (Asad); and his wife, the bearer of fuel (Shakir); also his wife, who led the persecution (Rashad Khalifa).

<sup>7</sup> This chapter takes its name from verse 1. Translated also: Shrouding In Darkness (Asad); The Cessation (Pickthall); The Rolling (Rashad Khalifa); The Darkening (Arberry).

<sup>8</sup> See footnote 2 of chapter 1/96.

<sup>9</sup> T1) Shrouded in darkness (Asad); is overthrown (Pickthall); rolled/rotated (Ahmed Ali).

<sup>10</sup> T1) Lose their light (Asad); fall (Pickthall); crashed into each other (Rashad Khalifa) ♦ R1) Cf. Mt 24:29.

<sup>11</sup> 1) عَطِّلَتْ، عَطِّلَتْ ♦ T1) When she-camels big with young, about to give birth, are left unattended (Asad); when the camels big with young are abandoned (Pickthall); the reproduction is halted. (Rashad Khalifa).

<sup>12</sup> 1) حُشِرَتْ

<sup>13</sup> 1) سُجِّرَتْ

<sup>14</sup> 1) زُوِّجَتْ ♦ T1) When all human beings are coupled [with their deeds] (Asad).

<sup>15</sup> 1) سَيُطَلَّتْ، سَيُطَلَّتْ، سَأَلَتْ (2) الْمَوْءِدَةُ، الْمَوْءِدَةُ، الْمَوْءِدَةُ، الْمَوْءِدَةُ

<sup>16</sup> 1) قُتِلَتْ، قُتِلَتْ ♦ R1) A pre-Islamic practice of killing baby-girls; see the index under: infanticide.

<sup>17</sup> 1) نُشِرَتْ (2) الصُّحُفُ

<sup>18</sup> 1) قُشِطَتْ

<sup>19</sup> 1) سُعِّرَتْ

M-7/81:15<sup>1</sup>. [---] No! I swear by the furtive stars  
M-7/81:16<sup>2</sup>. which accrue and eclipse!  
M-7/81:17. By the night when it occurs!  
M-7/81:18. By the morning when it breathes!  
M-7/81:19. It is the word of an honourable messenger,  
M-7/81:20<sup>3</sup>. endowed with force and firm at the holder of the throne,<sup>R1</sup>  
M-7/81:21<sup>4</sup>. obeyed and faithful.  
M-7/81:22. Your companion is not possessed by a djinn.  
M-7/81:23. He saw him on the manifest horizon,  
M-7/81:24<sup>5</sup>. and he is not miser of the mystery,<sup>T1</sup>  
M-7/81:25<sup>6</sup>. and it is not the word of a stoned<sup>R1</sup> Satan.<sup>T1</sup>  
M-7/81:26. [So where do you go?]  
M-7/81:27. This is just a remembrance for the worlds,  
M-7/81:28<sup>7</sup>. for whomever of you wishes to remain right.<sup>A1</sup>  
M-7/81:29<sup>8</sup>. But you will not so wish, unless God wishes, the Lord of the worlds.

[---] فَلَا أَقْسَمُ<sup>1</sup> بِالْخُنُسِ،  
الْجَوَارِ<sup>1</sup> الْكُنُسِ!  
وَاللَّيْلِ إِذَا عَسْعَسَ!  
وَالصُّبْحِ إِذَا تَنَفَّسَ!  
إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ،  
ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ،  
مُطَاعٌ ثَمَّ<sup>1</sup> أَمِينٍ.  
وَمَا صَاحِبُكُمْ بِمَجْنُونٍ!  
وَلَقَدْ رَآهُ بِالْأَفْقِ الْمُبِينِ،  
وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ<sup>1</sup>،  
وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ.  
[فَأَيْنَ تَذْهَبُونَ؟]  
إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ،  
لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ.  
وَمَا تَشَاءُونَ<sup>1</sup>، إِلَّا أَنْ يَشَاءَ اللَّهُ، رَبُّ  
الْعَالَمِينَ.

## CHAPTER 8/87: THE MOST HIGH

### سورة الأعلى

#### 19 verses - Makkan<sup>9</sup>

In the name of God, the all-merciful, the very-merciful.<sup>10</sup>  
M-8/87:1<sup>11</sup>. Exalt the name of your Lord, the most high,<sup>T1</sup>  
M-8/87:2<sup>12</sup>. who created and shaped,<sup>T1</sup>  
M-8/87:3<sup>13</sup>. who predetermined and guided,  
M-8/87:4. who brought out the pasture,  
M-8/87:5. and made it brownish rubble.  
M-8/87:6<sup>14</sup>. We will make you read and you will not forget,<sup>T1</sup>  
M-8/87:7. except what God wishes [that you forget]. [---] He knows  
what is manifested and what is hidden.  
M-8/87:8<sup>15</sup>. [---] We will prepare you for the easiest [way].<sup>T1</sup>  
M-8/87:9<sup>16</sup>. So remember. If the remembrance is profitable.<sup>T1</sup>  
M-8/87:10. Will remember [it] whoever dreads [God],  
M-8/87:11. and will avoid it the most miserable,

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.  
سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى<sup>1</sup>،  
الَّذِي خَلَقَ قَسْوَى<sup>1</sup>،  
وَالَّذِي قَدَّرَ<sup>1</sup> فَهْدَى<sup>1</sup>،  
وَالَّذِي أَخْرَجَ الْمَرْعَى<sup>1</sup>،  
فَجَعَلَهُ غُثَاءً أَحْوَى<sup>1</sup>.  
سَنُقَرِّئُكَ، فَلَا تَنْسَى<sup>1</sup>،  
إِلَّا مَا شَاءَ اللَّهُ [...]. [---] إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى<sup>1</sup>.  
[---] وَنُيَسِّرُكَ [...] لِلْيُسْرَى<sup>1</sup>.  
فَذَكِّرْ. إِنْ نَفَعَتِ الذِّكْرَى<sup>1</sup>.  
سَيَذَكِّرُ [...] مَنْ يَخْشَى [...]،  
وَيَنْجَنِيهَا الْأَشَقَى<sup>1</sup>.

1 فَلَأَقْسَمُ<sup>1</sup>  
2 الْجَوَارِي<sup>1</sup>  
3 R1) Cf. Ps 45:7.  
4 ثَمَّ، ثَمَّ<sup>1</sup>  
5 1) قراءه شيعية: بظنين - أي متهم  
6 T1) Cursed (Shakir); outcast (Abdel Haleem) ♦ R1) Same term in Hebrew, cf. Jb 1:6-12.  
7 A1) Abrogated by 7/81:29.  
8 يَتَشَاوُونَ<sup>1</sup>  
9 This chapter takes its name from verse 1. Translated also: The All-Highest (Asad).  
10 See footnote 2 of chapter 1/96.  
11 1) Variations: Be exalted, my Lord the most high; Exalt the name of your Lord who created you.  
12 T1) Who creates [everything], and thereupon forms it in accordance with what it is meant to be (Asad); who creates, then makes complete (Shakir); who created, so He straightened (Ahmed Ali).  
13 قَدَّرَ<sup>1</sup>  
14 1) قراءه شيعية: فلن  
15 T1) We will make your way smooth to a state of ease (Shakir); we will direct you to the easiest path (Rashad Khalifa).  
16 T1) Therefore do remind, surely reminding does profit (Shakir); therefore, you shall remind; perhaps the reminder will benefit (Rashad Khalifa).

M-8/87:12. who will roast in the greatest fire,  
M-8/87:13. in which he will then neither die nor live.  
M-8/87:14<sup>1</sup>. [---] He succeeded him who purified himself,<sup>A1</sup>  
M-8/87:15. remembered the name of his Lord, then prayed.  
M-8/87:16<sup>2</sup>. [---] You rather prefer the worldly life,  
M-8/87:17. whereas the last life is better and more lasting.  
M-8/87:18<sup>3</sup>. [---] It is in the earliest leaves,<sup>T1</sup>  
M-8/87:19<sup>4</sup>. the leaves of Abraham and Moses.

الَّذِي يَصَلِّي النَّارَ الْكُبْرَى،  
ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى.  
[---] قَدْ أَفْلَحَ مَنْ تَزَكَّى،  
وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى.  
[---] بَلْ تُؤْثِرُونَ<sup>1</sup> الْحَيَاةَ الدُّنْيَا،  
وَالْآخِرَةُ خَيْرٌ وَأَبْقَى.  
[---] إِنَّ هَذَا لَفِي الصُّحُفِ<sup>1</sup> الْأُولَى،  
صُحُفٍ<sup>1</sup> إِبْرَاهِيمَ وَمُوسَى.

## CHAPTER 9/92: THE NIGHT

### سورة الليل

21 verses - Makkan<sup>5</sup>

In the name of God, the all-merciful, the very-merciful.<sup>6</sup>  
M-9/92:1<sup>7</sup>. By the night when it covers!<sup>T1</sup>  
M-9/92:2<sup>8</sup>. By the day when it appears!<sup>T1</sup>  
M-9/92:3<sup>9</sup>. By what he created, the male and the female!<sup>T1</sup>  
M-9/92:4<sup>10</sup>. Your endeavour is variegated.<sup>T1</sup>  
M-9/92:5. Him who gives, fears  
M-9/92:6<sup>11</sup>. and believes in goodness,<sup>T1</sup>  
M-9/92:7<sup>12</sup>. we will prepare him for the easiest [way].  
M-9/92:8<sup>13</sup>. As for him who has been greedy, became rich,<sup>T1</sup>  
M-9/92:9. and belied goodness,  
M-9/92:10<sup>14</sup>. we will prepare him for the uneasiest [way].<sup>T1</sup>  
M-9/92:11<sup>15</sup>. His wealth will not avail him [anything] when he perishes [in it].<sup>T1</sup>  
M-9/92:12. [---] Ours is the guidance  
M-9/92:13<sup>16</sup>. and ours are the last life and the first [life].  
M-9/92:14<sup>17</sup>. I warned you of a flaming fire  
M-9/92:15<sup>18</sup>. where will roast<sup>T1</sup> but the most miserable,  
M-9/92:16. him who belied and turned the back [against the faith],

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.  
وَاللَّيْلِ إِذَا يَغْشَى!  
وَالنَّهَارِ إِذَا تَجَلَّى!<sup>12</sup>  
وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَى!<sup>1</sup>  
إِنْ سَعَيْكُمْ لَشَيْءٌ.  
فَأَمَّا مَنْ أَعْطَى، وَاتَّقَى،  
وَصَدَّقَ بِالْحُسْنَى،  
فَسَنُيَسِّرُهُ<sup>1</sup> [...] لِلْيُسْرَى!<sup>1</sup>  
وَأَمَّا مَنْ بَخِلَ، وَاسْتَعْتَى،  
وَكَذَّبَ بِالْحُسْنَى،  
فَسَنُيَسِّرُهُ<sup>1</sup> [...] لِلْعُسْرَى!<sup>1</sup>  
وَمَا يُغْنِي عَنْهُ مَالُهُ [...]، إِذَا تَرَدَّى [...].  
[---] إِنَّ عَلَيْنَا لَلْهُدَى،  
وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَى!<sup>1</sup>  
فَأَنْذَرْنَاكُمْ نَارًا تَلْقَوْنَ<sup>1</sup>،  
لَا يَصْلَاهَا إِلَّا الْأَشْقَى،  
الَّذِي كَذَّبَ وَتَوَلَّى [...].

<sup>1</sup> A1) Abrogated by 113/9:103 and 113/9:60 which impose the tithe.

<sup>2</sup> أَنْتُمْ تُؤْثِرُونَ، تُؤْثِرُونَ، يُؤْثِرُونَ<sup>1</sup>

<sup>3</sup> 1) Earlier revelations (Asad); I swear by the night when it draws a veil (Shakir); by the Night as it conceals [the light] (Yusuf Ali).

<sup>4</sup> 1) صُحُفٍ.

<sup>5</sup> This chapter takes its name from verse 1.

<sup>6</sup> See footnote 2 of chapter 1/96.

<sup>7</sup> T1) Consider the night as it veils [the earth] in darkness (Asad); I swear by the night when it draws a veil (Shakir).

<sup>8</sup> 1) حذفت الآية (2) تَجَلَّى، تُجَلَّى<sup>1</sup>

<sup>9</sup> 1) Variation: By the male and the female! ♦ الذَّكَرَ وَالْأُنثَى، وَالَّذِي خَلَقَ الذَّكَرَ وَالْأُنثَى، وَمَنْ خَلَقَ الذَّكَرَ وَالْأُنثَى، قِرَاءة شيعية: الله خالق الذكر والأنثى

<sup>10</sup> T1) Verily, [O men,] you aim at most divergent ends (Asad); the ways you take differ greatly (Abdel Haleem); your works are of various kinds (Rashad Khalifa).

<sup>11</sup> T1) Believes in the truth of the ultimate good (Asad); confirms the reward most fair (Arberry).

<sup>12</sup> 1) لِلْيُسْرَى

<sup>13</sup> T1) But as for him who is niggardly, and thinks that he is self-sufficient (Asad); but he who is stingy, though he is rich (Rashad Khalifa).

<sup>14</sup> 1) ♦ لِلْعُسْرَى T1) For him shall We make easy the path toward hardship (Asad).

<sup>15</sup> T1) And what will his wealth avail him when he goes down [to his grave]? (Asad).

<sup>16</sup> قِرَاءة شيعية للآيتين 12 و 13: إِنَّ عَلَيْنَا لَلْهُدَى وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَى

<sup>17</sup> تَلْقَوْنَ، تَلْقَى<sup>1</sup>

<sup>18</sup> T1) None shall enter it but the most unhappy (Shakir).

M-9/92:17<sup>1</sup>. and him who fears the most will be distanced from it.  
M-9/92:18<sup>2</sup>. Him who gives his wealth to purify himself  
M-9/92:19<sup>3</sup>. and does not cause any person a grace to be  
retributed,<sup>T1</sup>  
M-9/92:20<sup>4</sup>. except for seeking his Lord's face the most high,<sup>T1R1</sup>  
M-9/92:21<sup>5</sup>. he will certainly be satisfied!<sup>T1</sup>

وَسَيُجَنَّبُهَا الْأَتْقَى.  
الَّذِي يُؤْتِي مَالَهُ [....] يَتَزَكَّى<sup>1</sup>،  
وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى،  
إِلَّا أَتْبَعَا<sup>1</sup> وَجْهَ رَبِّهِ الْأَعْلَى،  
وَلَسَوْفَ يَرْضَى<sup>1</sup>.

## CHAPTER 10/89: THE DAWN

### سورة الفجر

30 verses - Makkan<sup>6</sup>

In the name of God, the all-merciful, the very-merciful.<sup>7</sup>  
M-10/89:1<sup>8</sup>. By the dawn!  
M-10/89:2<sup>9</sup>. By the ten nights!  
M-10/89:3<sup>10</sup>. By the even and the odd!<sup>T1</sup>  
M-10/89:4<sup>11</sup>. By the night when it passes!  
M-10/89:5<sup>12</sup>. Is there not an oath for a person endowed with intelligence?<sup>T1</sup>  
M-10/89:6<sup>13</sup>. [---] Have you not seen how your Lord dealt with  
Aad,  
M-10/89:7<sup>14</sup>. Iram with the pillars,  
M-10/89:8<sup>15</sup>. the like of which has never been created in the lands?  
M-10/89:9<sup>16</sup>. And Tamud who carved the rock in the valley?  
M-10/89:10<sup>17</sup>. And Pharaoh with the pegs,<sup>T1</sup>  
M-10/89:11. those who transgressed in the lands,  
M-10/89:12. and multiplied the corruption there?  
M-10/89:13<sup>18</sup>. Then your Lord poured on them an overflow<sup>T1</sup> of  
punishment.  
M-10/89:14. Your Lord is on the watch.

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.  
وَالْفَجْرِ!<sup>1</sup>  
وَلَيَالٍ عَشْرٍ!<sup>1</sup>  
وَالشَّفْعِ<sup>1</sup> وَالْوَتْرِ<sup>2</sup>!  
وَاللَّيْلِ إِذَا يَسْرِ!<sup>1</sup>  
هَلْ فِي ذَلِكَ قَسَمٌ لِذِي حِجْرِ؟  
[---] أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ،  
إِرَمَ<sup>1</sup> ذَاتِ<sup>2</sup> الْاَعْمَادِ،  
الَّتِي لَمْ يُخْلَقْ مِثْلُهَا<sup>1</sup> فِي الْاَلْبَدِ؟  
وَتَمُودَ<sup>2</sup> الَّذِينَ جَابُوا<sup>1</sup> الصَّخْرَ بِالْوَادِ؟  
وَفِرْعَوْنَ ذِي<sup>1</sup> الْأَوْتَادِ،  
الَّذِينَ طَغَوْا<sup>1</sup> فِي الْاَلْبَدِ،  
فَاكْتَرُوا<sup>1</sup> فِيهَا<sup>1</sup> الْفَسَادَ؟  
فَصَبَّ<sup>1</sup> عَلَيْهِمْ رَبُّكَ سَوْطَ<sup>1</sup> عَذَابٍ.  
إِنَّ رَبَّكَ لَبَالَغُ<sup>1</sup> صَادٍ.

<sup>1</sup> 1) وَسَيُجَنَّبُهَا

<sup>2</sup> 1) يَتَزَكَّى

<sup>3</sup> T1) And no one has with him any boon for which he should be rewarded (Shakir); and in no way has whoever in his presence any favour to be recompensed (Muhammad Mahmoud Ghali).

<sup>4</sup> 1) اِتَّبَعَا، اِتَّبَعَا ♦ T1) Except the seeking of the pleasure of his Lord, the Most High (Shakir) ♦ R1) Cf. Ps 24:6.

<sup>5</sup> 1) يَرْضَى ♦ T1) He will certainly attain salvation (Rashad Khalifa).

<sup>6</sup> This chapter takes its name from verse 1. Translated also: The Daybreak (Asad).

<sup>7</sup> See footnote 2 of chapter 1/96.

<sup>8</sup> 1) وَالْفَجْرِ، قراءة شيعية: الفجر

<sup>9</sup> 1) وَلَيَالٍ، وَلَيَالِي

<sup>10</sup> 1) وَالشَّفْعِ ♦ T1) Scholars do not agree on the meaning of the oath mentioned in the verses 3 and 4. Sankharé (p. 103) considers it inspired by the Pythagoreans who swore by the tetractys, which is the sum of the 4 first numbers 1 + 2 + 3 + 4 = 10.

<sup>11</sup> 1) يَسْرِي، يَسْرِ

<sup>12</sup> T1) Truly in that there is an oath for those who possess understanding (Shakir).

<sup>13</sup> 1) بَعَادَ، بَعَاد

<sup>14</sup> 1) اِرَمَ، اِرَمَ، اِرَمَ، اِرَمَ، اِرَمَ

<sup>15</sup> 1) يَخْلُقْ مِثْلَهَا، نَخْلُقْ مِثْلَهَا، يُخْلَقْ مِثْلُهُمْ

<sup>16</sup> 1) بِالْوَادِ ♦ T1) Tent-poles (Asad); hosts (Shakir); stakes (Yusuf Ali). See also the footnote of 38/38:12 and 80/78:7.

<sup>17</sup> T1) Tent-poles (Asad); hosts (Shakir); stakes (Yusuf Ali). See also the footnote of 38/38:12 and 80/78:7.

<sup>18</sup> T1) The term, often translated by whip, is used in the Bible in Hebrew in the two senses of whip (1 Kgs 12:11, 14; Is 10:26) and overflow (Is 10:22, 28:15, 18). The latter is more appropriate because of the verb poured.

M-10/89:15<sup>1</sup>. [---] As for the human, when his Lord tries him by honouring him and gratifying him, he says: «My Lord honoured me».

M-10/89:16<sup>2</sup>. But when he tries him by predetermining his provision, he says: «My Lord disgraced me».

M-10/89:17<sup>3</sup>. [---] No! It is rather you who do not honour the orphan,

M-10/89:18<sup>4</sup>. who do not exhort [the people] to [give] food to the pauper,

M-10/89:19<sup>5</sup>. who eat the inheritance in boundless way,

M-10/89:20<sup>6</sup>. and who love wealth with exceeding love.

M-10/89:21. [---] No! When the earth is crushed very strongly,

M-10/89:22. when your Lord comes with the angels, row after row,

M-10/89:23. when that day the Gehenna is brought near. That day, the human will remember. But what [will serve] to him the remembrance?

M-10/89:24. He will say: «If only I had advanced [the good deeds] for my life!»

M-10/89:25<sup>7</sup>. That day, no one will punish as he punishes,

M-10/89:26<sup>8</sup>. and no one chains as he chains.

M-10/89:27<sup>9</sup>. [---] O you, reassured soul!

M-10/89:28<sup>10</sup>. Return to your Lord, pleased and pleasing.

M-10/89:29<sup>11</sup>. So enter among my servants.<sup>T1</sup>

M-10/89:30<sup>12</sup>. Enter my garden.

[---] فَأَمَّا الْإِنْسَانُ، إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ، فَيَقُولُ: «رَبِّي أَكْرَمَنِي».

وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ<sup>1</sup> عَلَيْهِ رِزْقَهُ، فَيَقُولُ: «رَبِّي أَهْنَنُ<sup>2</sup>».

[---] كَلَّا! بَلْ لَا تُكْرُمُونَ<sup>1</sup> الْيَتِيمَ،

وَلَا تَحْضُونَ<sup>1</sup> [...] عَلَى [...] طَعَامِ الْمَسْكِينِ،

وَتَأْكُلُونَ<sup>1</sup> الْتَرَاتُ أَكْلًا لَمًّا،

وَتُحِبُّونَ<sup>1</sup> الْآلَمَالَ حُبًّا جَمًّا .

[---] كَلَّا! إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا،

وَجَاءَ [...] رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا،

وَجِئَ يَوْمَئِذٍ بِجَهَنَّمَ. يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ. وَأَنَّى لَهُ [...] الذِّكْرَى؟

يَقُولُ: «يَلَيْتَنِي قَدَّمْتُ [...] لِحَيَاتِي!»

فَيَوْمَئِذٍ، لَا يُعَذِّبُ<sup>1</sup> عَذَابَهُ أَحَدٌ،

وَلَا يُوثِقُ<sup>1</sup> وَثَاقَهُ أَحَدٌ<sup>2</sup>.

[---] يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ<sup>2</sup>!

ارْجِعِي إِلَىٰ رَبِّكِ<sup>1</sup>، رَاضِيَةً، مَرْضِيَةً<sup>2</sup>.

فَادْخُلِي<sup>1</sup> فِي عِبْدِي<sup>2</sup>،

وَادْخُلِي جَنَّتِي<sup>1</sup>.

<sup>1</sup> أَكْرَمَنِي

<sup>2</sup> أَهَانَنِي (2) فَقَدَرَ

<sup>3</sup> يُكْرِمُونَ

<sup>4</sup> يَحْضُونَ، تَحْضُونَ، تُحَاضُونَ، يُحَاضُونَ

<sup>5</sup> وَيَأْكُلُونَ

<sup>6</sup> وَيُحِبُّونَ

<sup>7</sup> يُعَذِّبُ

<sup>8</sup> وَثَاقَهُ (2) يُوثِقُ

<sup>9</sup> الْأَمْنَةُ الْمُطْمَئِنَّةُ (2) أَيُّهَا، أَيُّهُ

<sup>10</sup> مَرْضُوءَةٌ (2) أَيْتِي رَبِّكَ

<sup>11</sup> (2) ادْخُلِي A variation: So enter in the body of my servant. ♦ عِبْدِي، فِي جَسَدِ عِبْدِي (2) ادْخُلِي

<sup>12</sup> وَادْخُلِي فِي جَنَّتِي، وَلِجِي جَنَّتِي، قِرَاءَةُ شَبِيحَةً لِلآيَاتِ 27-30: يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ إِلَى مُحَمَّدٍ وَأَهْلِ بَيْتِهِ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَرْضِيَةً فَادْخُلِي فِي عِبَادِي وَادْخُلِي جَنَّتِي غَيْرَ مَمْنُوعَةٍ، أَوْ: يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ إِلَى مُحَمَّدٍ وَوَصِيهِهِ وَالْأَمْنَةَ مِنْ بَعْدِهِ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً بِلَوْلَايَةِ عَلِيٍّ مَرْضِيَةً بِالثَّوَابِ فَادْخُلِي فِي عِبَادِي مَعَ مُحَمَّدٍ وَأَهْلِ بَيْتِهِ وَادْخُلِي جَنَّتِي غَيْرَ مَمْنُوعَةٍ

## CHAPTER 11/93: THE FORENOON

### سورة الضحى

11 verses: Makkan<sup>1</sup>

In the name of God, the all-merciful, the very-merciful.<sup>2</sup>

M-11/93:1. By the forenoon!

M-11/93:2<sup>3</sup>. By the night when it becomes still!<sup>T1</sup>

M-11/93:3<sup>4</sup>. Your Lord did not leave you, nor hate [you].

M-11/93:4. The last life for you is better than the first [life].

M-11/93:5<sup>5</sup>. Your Lord will give you [his favours in this life and in the last life], and you will be pleased.

M-11/93:6. Did not he find you orphan and sheltered [you]?

M-11/93:7<sup>6</sup>. He found you misguided and guided [you].

M-11/93:8<sup>7</sup>. He found you a poor person and enriched [you].

M-11/93:9<sup>8</sup>. As for the orphan, do not subdue [him].<sup>T1</sup>

M-11/93:10<sup>9</sup>. As for the beggar,<sup>T1</sup> do not repulse [him].

M-11/93:11<sup>10</sup>. As for the grace of your Lord, tell [about it].<sup>T1R1</sup>

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.

وَالضُّحَى!

وَاللَّيْلِ إِذَا سَجَى! <sup>1</sup>

مَا وَدَّعَكَ رَبُّكَ، وَمَا قَلَى [...].

وَلِلْآخِرَةِ خَيْرٌ لَّكَ مِنَ الْأُولَى.

وَأَسَوْفَ يُعْطِيكَ رَبُّكَ [...], فَتَرْضَى.

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى؟

وَوَجَدَكَ ضَالًّا فَهَدَى؟

وَوَجَدَكَ عَائِلًا فَأَغْنَى؟ <sup>2</sup>

فَأَمَّا الْيَتِيمَ، فَلَا تَقْهَرْ <sup>1</sup>.

وَأَمَّا السَّائِلَ، فَلَا تَنْهَرْ.

وَأَمَّا بِنِعْمَةِ رَبِّكَ، فَحَدِّثْ <sup>1</sup>.

## CHAPTER 12/94: THE EXPANSION

### سورة الشرح

8 verses - Makkan<sup>11</sup>

In the name of God, the all-merciful, the very-merciful.<sup>12</sup>

M-12/94:1<sup>13</sup>. Did we not open for you your chest?<sup>T1</sup>

M-12/94:2<sup>14</sup>. Did we not remove from you your burden

M-12/94:3. which broke your back?

M-12/94:4<sup>15</sup>. We raised for you your remembrance.<sup>T1</sup>

M-12/94:5<sup>16</sup>. With the unease there is the ease.<sup>T1</sup>

M-12/94:6<sup>17</sup>. With the unease there is the ease.<sup>T1</sup>

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ؟

وَوَضَعْنَا عَنْكَ وِزْرَكَ <sup>2</sup>

الَّذِي أَنْقَضَ ظَهْرَكَ؟

وَرَفَعْنَا لَكَ ذِكْرَكَ <sup>1</sup>.

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا <sup>1</sup>.

إِنَّ مَعَ الْعُسْرِ يُسْرًا <sup>2</sup>.

<sup>1</sup> This chapter takes its name from verse 1. Translated also: The Bright Morning Hours (Asad); The Early Hours (Pickthall).

<sup>2</sup> See footnote 2 of chapter 1/96.

<sup>3</sup> 1) سَجَى ♦ T1) Grows still and dark (Asad); it falls (Rashad Khalifa).

<sup>4</sup> 1) وَدَّعَكَ

<sup>5</sup> 1) وَلَسْتُعْطِيكَ، وَسَيُعْطِيكَ

<sup>6</sup> 1) ضَالًّا

<sup>7</sup> 1) عَائِلًا، عديمًا، غريمًا، قراءة شيعية للآيات 6-8: أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى وَوَجَدَكَ ضَالًّا فَهَدَى وَوَجَدَكَ عَائِلًا فَأَغْنَى بِكَ

<sup>8</sup> 1) تَقْهَرْ ♦ T1) Do not oppress [him] (Shakir); do not humiliate/compel (Ahmed Ali).

<sup>9</sup> T1) Petitioner (Yusuf Ali).

<sup>10</sup> 1) فَخَبِّر ♦ T1) Rehearse and proclaim! (Yusuf Ali) ♦ R1) Cf. Ps 26:7.

<sup>11</sup> This chapter takes its name from verse 1. Translated also: The Opening-Up Of The Heart (Asad); Cooling the Temper (Rashad Khalifa); The Expanding (Arberry).

<sup>12</sup> See footnote 2 of chapter 1/96.

<sup>13</sup> 1) نَشْرَحْ ♦ T1) Did We not relieve your heart for you (Abdel Haleem); did we not cool your temper? (Rashad Khalifa).

<sup>14</sup> 1) وَفَرَّكَ 2) وَخَلَّلْنَا، وَحَطَطْنَا

<sup>15</sup> 1) قَرَأَةً شِيعِيَّةً: وَرَفَعْنَا لَكَ ذِكْرَكَ بِعَلَى صِهْرَكَ ♦ T1) Raised thee high in dignity (Asad); raise your reputation high (Abdel Haleem); exalted thy fame (Pickthall).

<sup>16</sup> 1) الْعُسْرُ يُسْرًا ♦ T1) Surely with difficulty is ease (Shakir).

<sup>17</sup> 1) الْعُسْرُ يُسْرًا، قراءة شيعية: إِنَّ مَعَ الْعُسْرِ يُسْرًا 2) حَذَفَتِ الْآيَةَ لِأَنَّهَا مَكْرَرَةٌ ♦ T1) With difficulty is surely ease (Shakir). The verse repeats the precedent; a variation ignores it.



M-12/94:7<sup>1</sup>. [---] When you are released [from your job], then stand [to pray],<sup>T1</sup>  
M-12/94:8<sup>2</sup>. and desire [the closeness] to your Lord.<sup>T1</sup>

[...] فَإِذَا فَرَغْتَ<sup>1</sup> [...]، فَأَنْصَبْ<sup>2</sup> [...]،  
وَالْإِلَى رَبِّكَ فَارْغَبْ<sup>1</sup>.

## CHAPTER 13/103: THE EPOCH

### سورة العصر

3 verses - Makkan<sup>3</sup>

In the name of God, the all-merciful, the very-merciful.<sup>4</sup>  
M-13/103:1<sup>5</sup>. By [the God of] the epoch!<sup>T1</sup>  
M-13/103:2<sup>6</sup>. The human is in perdition,<sup>T1A1</sup>  
M-13/103:3<sup>7</sup>. except those who believed, did the good deeds, enjoined on each other the truth and enjoined on each other the endurance.

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.  
[...] وَالْعَصْرُ<sup>1</sup>!  
إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ<sup>2</sup>،  
إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ، وَتَوَاصَوْا بِالْحَقِّ، وَتَوَاصَوْا بِالصَّبْرِ<sup>1</sup>.

## CHAPTER 14/100: THE COURSERS

### سورة العاديات

11 verses - Makkan<sup>8</sup>

In the name of God, the all-merciful, the very-merciful.<sup>9</sup>  
M-14/100:1. By the panting coursers,  
M-14/100:2. that strike sparks,  
M-14/100:3. that assault in the morning,  
M-14/100:4<sup>10</sup>. thereby raise dust,  
M-14/100:5<sup>11</sup>. and penetrate thereby in the middle of a gathering:<sup>T1</sup>  
M-14/100:6. the human is ungrateful to his Lord.  
M-14/100:7. He is a witness thereof.  
M-14/100:8. He is fierce in the love of wealth.

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.  
وَالْعَدِيَّتِ صَبْحًا،  
فَالْمُورِيَّتِ قَدْحًا،  
فَالْمُغِيرَتِ صُبْحًا،  
فَأَنْزَرْنَ<sup>1</sup> بِهٍ نَفْعًا،  
فَوَسَطْنَ<sup>1</sup> بِهٍ جَمْعًا:  
إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ.  
وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ.  
وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ.

<sup>1</sup> 1) (T1) Hence, when thou art freed [from distress], remain steadfast (Asad); so, when you are free (from collective services), toil hard [in worship] (Muhammad Taqi Usmani).

<sup>2</sup> 1) (T1) And to your Lord, so wish/desire. (Ahmed Ali).

<sup>3</sup> This chapter takes its name from verse 1. Translated also: The Flight Of Time (Asad); The Time (Pickthall); The Afternoon (Rashad Khalifa).

<sup>4</sup> See footnote 2 of chapter 1/96.

<sup>5</sup> 1) (T1) By the declining day (Pickthall); consider the flight of time (Asad). Variation: By the epoch and the calamities of the time.

<sup>6</sup> 1) (T1) Variation: The human is in perdition and he will be there until the end of the time (A1) Abrogated by 13/103:3.

<sup>7</sup> بالصَّبْرِ، قراءة شيعية: إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَتَمَرُوا بِالتَّقْوَى وَأَتَمَرُوا بِالصَّبْرِ 1)

<sup>8</sup> This chapter takes its name from verse 1. Translated also: The Chargers (Asad); The Assaulters (Pickthall); The Gallopers (Rashad Khalifa).

<sup>9</sup> See footnote 2 of chapter 1/96.

<sup>10</sup> 1) فَأَنْزَرْنَ

<sup>11</sup> 1) (T1) And penetrate forthwith into the midst (of the foe) en masse (Yusuf Ali); cleaving there with a host! (Arberry).

M-14/100:9<sup>1</sup>. He does not know that, when what is in the graves is scattered,<sup>R1</sup>  
M-14/100:10<sup>2</sup>. and what is in the chests is recovered,  
M-14/100:11<sup>3</sup>. that on that day, will their Lord be of them aware?

أَفَلَا يَعْلَمُ، إِذَا بُعْثِرَ<sup>1</sup> مَا فِي الْقُبُورِ،  
وَحُصِّلَ<sup>1</sup> مَا فِي الصُّدُورِ،  
إِنَّ رَبَّهُمْ بِهِمْ، يَوْمَئِذٍ، لَخَبِيرٌ<sup>2</sup>؟

## CHAPTER 15/108: THE ABUNDANCE

### سورة الكوثر

#### 3 verses - Makkan<sup>4</sup>

In the name of God, the all-merciful, the very-merciful.<sup>5</sup>  
M-15/108:1<sup>6</sup>. We gave you the abundance.<sup>T1</sup>  
M-15/108:2<sup>7</sup>. Therefore pray to your Lord and immolate.<sup>T1</sup>  
M-15/108:3<sup>8</sup>. Him who hates you is the mutilated.<sup>T1</sup>

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.  
إِنَّا أَعْطَيْنَاكَ<sup>1</sup> الْكَوْثَرَ.  
فَصَلِّ لِرَبِّكَ وَانْحَرْ.  
إِنَّ شَانِئَكَ<sup>1</sup> هُوَ الْأَبْتَرُ<sup>2</sup>.

## CHAPTER 16/102: THE MULTIPLICATION

### سورة التكاثر

#### 8 verses - Makkan<sup>9</sup>

In the name of God, the all-merciful, the very-merciful.<sup>10</sup>  
M-16/102:1<sup>11</sup>. The multiplication distracted you,<sup>T1</sup>  
M-16/102:2<sup>12</sup>. to the point that you visit the graves.<sup>T1</sup>  
M-16/102:3<sup>13</sup>. No! You will know.  
M-16/102:4<sup>14</sup>. And no! You will know [the consequences of your affairs]!  
M-16/102:5. No! If only you knew a knowledge of conviction  
[what you are occupied about]!

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.  
الْهَلِكُمْ<sup>1</sup> التَّكَاثُرُ،  
حَتَّى زُرْتُمُ الْمَقَابِرَ.  
كَلَّا! سَوْفَ تَعْلَمُونَ!<sup>1</sup>  
ثُمَّ كَلَّا! سَوْفَ تَعْلَمُونَ<sup>1</sup> [...]  
كَلَّا! لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ، [...]!

<sup>1</sup> 1) بَحْثٌ، بُحْثٌ، بُحْثٌ، بُحْثٌ 1) Cf. Ez 37:13.

<sup>2</sup> 1) وَحْصَلٌ، وَحْصَلٌ، وَحْصَلٌ

<sup>3</sup> 1) بَأَنَّهُ يَوْمَئِذٍ بِهِمْ خَبِيرٌ 3) خَبِيرٌ 2) أَنْ

<sup>4</sup> This chapter takes its name from verse 1. Translated also: Good In Abundance (Asad); The Bounty (Rashad Khalifa); Abundance (Arberry).

<sup>5</sup> See footnote 2 of chapter 1/96.

<sup>6</sup> 1) أَنْطَيْنَاكَ ♦ T1) Al-Kawthar is a river of the Paradise, according to Muslim tradition. This term is generally translated by abundance. Sawma (p. 423) understands this term in the sense of duration, awaiting. Luxenberg (p. 292-301) translates the verses 1-3 as follows: «We have given you the (virtue of) consistency. So pray to your Lord and persevere [in prayer]. Your adversary [the devil] is (then) the loser». He made a connection between these verses and the first letter of Peter 5:8 «Wake up (Brothers) and be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour». Seddik (*Le Coran*, p. 62) and Sankharé (p. 120) understand this term in the sense of purification, from the Greek term κάθαρσις.

<sup>7</sup> T1) Therefore, you shall pray to your Lord, and give to charity (Rashad Khalifa); so pray to your Lord, and be perfect/excellent/slaughter (for charity) (Ahmed Ali).

<sup>8</sup> 1) شَانِئَكَ، شَانِئَكَ ♦ T1) Verily, he that hates thee has indeed been cut off [from all that is good] (Asad); surely your enemy is the one who shall be without posterity (Shakir). Sankharé (p. 121) considers that this term comes from the Greek term α-πτερον *abtar* denoting one who is deprived of wings, with reference to deities of victory that the Greeks represented wingless so they stay home. In Arabic, this refers to paraphrase the man who did not leave a male heir to succeed him. Seddik (*Le Coran*, p. 62) translated this term in French by *aptère*.

<sup>9</sup> This chapter takes its name from verse 1. Translated also: Greed For More And More (Asad); Worldly Gain (Pickthall); Hoarding (Rashad Khalifa); Rivalry (Arberry).

<sup>10</sup> See footnote 2 of chapter 1/96.

<sup>11</sup> 1) الْهَلِكُمْ، الْهَلِكُمْ، الْهَلِكُمْ ♦ T1) You are obsessed by greed for more and more (Asad); rivalry in worldly increase distracteth you (Pickthall); you remain preoccupied with hoarding (Rashad Khalifa).

<sup>12</sup> T1) Until you come to the graves (Shakir).

<sup>13</sup> 1) يَعْلَمُونَ

<sup>14</sup> 1) يَعْلَمُونَ

M-16/102:6<sup>1</sup>. You would then see the Gehenna.

M-16/102:7<sup>2</sup>. Then you will see it [as the vision of] the eye of the conviction.

M-16/102:8<sup>3</sup>. Then you will be asked account, that day, about happiness.

لَتَرَوُنَّ الْجَحِيمَ.

ثُمَّ لَتَرَوُنَّهَا [....] عَيْنَ الْيَقِينِ.

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنْ النَّعِيمِ.

## CHAPTER 17/107: THE REFUGE

### سورة الماعون

7 verses: Makkan [except: 4-7]<sup>4</sup>

In the name of God, the all-merciful, the very-merciful.<sup>5</sup>

M-17/107:1<sup>6</sup>. Did you see him who belies the [day of] judgment?<sup>T1</sup>

M-17/107:2<sup>7</sup>. It is him who repulses the orphan

M-17/107:3<sup>8</sup>. and who does not exhort [the people] to [give] food to the pauper.

H-17/107:4. Woe to those who pray,

H-17/107:5<sup>9</sup>. those who are heedless of their prayer,<sup>T1</sup>

H-17/107:6<sup>10</sup>. who want to be seen,

H-17/107:7<sup>11</sup>. and prevent the refuge.<sup>T1</sup>

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.

أَرَأَيْتَ الَّذِي يُكَذِّبُ [....] بِالْيَمِينِ؟<sup>2</sup>

فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ،

وَلَا يَحْضُ [....] عَلَى [....] طَعَامِ الْمَسْكِينِ.

فَوَيْلٌ لِلْمُصَلِّينَ!

الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ<sup>1</sup>،

الَّذِينَ هُمْ يُرَاءُونَ<sup>1</sup>،

وَيَمْنَعُونَ الْمَاعُونَ.

## CHAPTER 18/109: THE DISBELIEVERS

### سورة الكافرون

6 verses - Makkan<sup>12</sup>

In the name of God, the all-merciful, the very-merciful.<sup>13</sup>

M-18/109:1. Say: «O you the disbelievers!

M-18/109:2. I do not adore what you adore.

M-18/109:3. Nor do you adore what I adore.

M-18/109:4. Nor do I adore what you adored.

M-18/109:5. Nor do you adore what I adore.

M-18/109:6<sup>14</sup>. To you your religion, and to me my religion».A1

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.

قُلْ: «يَا أَيُّهَا الْكَافِرُونَ!

لَا أَعْبُدُ مَا تَعْبُدُونَ.

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ.

وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ.

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ.

لَكُمْ دِينُكُمْ، وَلِيَ دِينِ<sup>1</sup>».

1) لَتَرَوُنَّ، لَتَرَوُنَّ

2) لَتَرَوُنَّهَا، لَتَرَوُنَّهَا

3) لَتُسْأَلُنَّ

4) This chapter takes its name from verse 7. Translated also: Assistance (Asad); The Daily Necessaries (Pickthall); Charity (Rashad Khalifa). The corresponding Hebrew term is in Ps 71:3, 90:1 in the meaning of refuge. Hence our translation. But this term is generally translated by: assistance, charity, needs. Other titles: الدين - الدين.

5) See footnote 2 of chapter 1/96.

6) 1) أَرَأَيْتَ (2) أَرَأَيْتَكَ، أَرَأَيْتَكَ ♦ T1) Who belies religion (Pickthall); who gives the lie to all moral law (Asad).

7) 1) يَدْعُ

8) 1) يَحْضُ

9) 1) لَاهُونَ ♦ T1) Whose hearts from their prayer are remote (Asad).

10) 1) يُرَاءُونَ، يُرَاءُونَ

11) T1) See the footnote of the title.

12) This chapter takes its name from verse 1. Translated also: Those Who Deny The Truth (Asad); Unbelievers (Pickthall). Other titles: المقتضية - العبادة.

13) See footnote 2 of chapter 1/96.

14) ديني، قراءة شيعية للآيات 1-6: قُلْ لِلَّذِينَ كَفَرُوا لَا أَعْبُدُ مَا تَعْبُدُونَ أَعْبُدُ اللَّهَ وَلَا أُشْرِكُ بِهِ شَيْئاً وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ديني الإسلام، أو: قُلْ يَا أَيُّهَا الْكَافِرُونَ لَا أَعْبُدُ مَا تَعْبُدُونَ أَعْبُدُ اللَّهَ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ديني الإسلام ♦ A1) Abrogated by the verse of the sword 113/9:5.

## CHAPTER 19/105: THE ELEPHANT

### سورة الفيل

5 verses: Makkan<sup>1</sup>

In the name of God, the all-merciful, the very-merciful.<sup>2</sup>

M-19/105:1<sup>3</sup>. Have you not seen what your Lord did to the people of the elephant?<sup>R1</sup>

M-19/105:2<sup>4</sup>. Did he not make their plot misguided?<sup>T1</sup>

M-19/105:3<sup>5</sup>. [Did he not] send against them birds in flocks,<sup>T1</sup>

M-19/105:4<sup>6</sup>. throwing at them stones of clay?<sup>T1R1</sup>

M-19/105:5<sup>7</sup>. So he made them like eaten straw?

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.  
أَلَمْ تَرَ ۙ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ؟

أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضَلُّيلٍ؟  
وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ،  
تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ؟  
فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ<sup>2</sup>.

## CHAPTER 20/113: THE FISSURE

### سورة الفلق

5 verses - Makkan<sup>8</sup>

In the name of God, the all-merciful, the very-merciful.<sup>9</sup>

M-20/113:1<sup>10</sup>. Say: «I seek refuge in the Lord of the fissure,<sup>T1</sup>

M-20/113:2<sup>11</sup>. against the evil of what he has created,<sup>R1</sup>

M-20/113:3<sup>12</sup>. against the evil of the darkness when it occurs,

M-20/113:4<sup>13</sup>. against the evil of the women blowing on the knots,<sup>T1</sup>

M-20/113:5. and against the evil of the envious when he envies».

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.  
قُلْ: «أَعُوذُ بِرَبِّ الْفَلَقِ،  
مِن شَرِّ ۙ مَا خَلَقَ<sup>1</sup>،  
وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ،  
وَمِن شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ،  
وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ».

<sup>1</sup> This chapter takes its name from verse 1.

<sup>2</sup> See footnote 2 of chapter 1/96.

<sup>3</sup> 1) <sup>♦ R1</sup> According to Muslim tradition, it is an allusion to the expedition led by the Yemeni king Abraha against Makka in 570, alleged year of the birth of Muhammad.

<sup>4</sup> T1) Did He not utterly confound their artful planning? (Asad); did He not make their plotting/conspiring in misguidance? (Ahmed Ali).

<sup>5</sup> T1) Scholars do not agree on the meaning of the term *Ababil* (see on this term Jeffery p. 43-44), which we have translated «birds in flocks». Seddik (*Le Coran*, p. 153) and Sankharé (p. 120) see in it a Greek origin: ἀποβολή *apobolē*. So we should translate: thrower birds.

<sup>6</sup> T1) The terms *hijarah min siggil* mentioned in three verses, that we translate as stones of clay, would be according to Seddik (*Le Coran*, p. 153) and Sankharé (p. 124) of Greek origin: σιγαλόεις *sigaloei*, which means the seal, title granted to the deity. Seddik translates: Stones from the Seal, that is to say from God. See these terms in Jeffery p. 163-165) <sup>♦ R1</sup> We read in Joshua 10:10-11: «And the Lord confounded them before Israel, and He slew them with a great slaughter at Gibeon, and pursued them by the way of the ascent of Beth-horon and struck them as far as Azekah and Makkedah. As they fled from before Israel, while they were at the descent of Beth-horon, the Lord threw large stones from the heaven on them as far as Azekah, and they died; there were more who died from the hailstones than those whom the sons of Israel killed with the sword». In the place of this battle was another battle where 32 elephants were used (1 M 6:30). This chapter could be a mixture between the two biblical stories (Bar-Zeev, p. 123-124). It might also be inspired by the story of the Armenian historian Sebeos, 7<sup>th</sup> century, who mentions a message from Muchel to his opponent: «I assure you, God willing, tomorrow, a braves' war will envelop you; they will melt on you and on your many elephants, like the clouds of the sky, most terrible of all» (see the French text in Sebeos <http://goo.gl/7j4Nsk>).

<sup>7</sup> 1) مَأْكُولٍ، مَّاكُولٍ (2) قَتْرَكُهُمْ

<sup>8</sup> This chapter takes its name from verse 1. Translated also: The Rising Dawn (Asad); The Daybreak (Pickthall); Daybreak (Arberry).

<sup>9</sup> See footnote 2 of chapter 1/96.

<sup>10</sup> T1) I seek refuge with the Sustainer of the rising dawn (Asad); I seek refuge with the Lord of daybreak (Abdel Haleem).

<sup>11</sup> 1) خُلِقَ <sup>♦ R1</sup> Is 45:7 said: «I make well-being and create woe».

<sup>12</sup> 1) غَاسِقٍ

<sup>13</sup> 1) النَّفَّاثَاتِ، النَّفَّاثَاتِ، النَّفَّاثَاتِ <sup>♦ T1</sup> The evil of malignant witchcraft (Pickthall).

## CHAPTER 21/114: THE HUMANS

### سورة الناس

#### 6 verses - Makkan<sup>1</sup>

In the name of God, the all-merciful, the very-merciful.<sup>2</sup>

M-21/114:1<sup>3</sup>. Say: «I seek refuge in the Lord of the humans,

M-21/114:2<sup>4</sup>. the king<sup>R1T1</sup> of the humans,

M-21/114:3<sup>5</sup>. God of the humans,

M-21/114:4<sup>6</sup>. against the evil of the furtive whisperer,<sup>T1</sup>

M-21/114:5<sup>7</sup>. who whispers in the chests of the humans,

M-21/114:6<sup>8</sup>. from among the djinns and the humans».

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.  
قُلْ: «أَعُوذُ بِرَبِّ النَّاسِ،  
مَلِكِ النَّاسِ،  
إِلَهِ النَّاسِ،  
مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ،  
الَّذِي يُوسِّسُ فِي صُدُورِ النَّاسِ،  
مِنَ الْجِنَّةِ وَالنَّاسِ».

## CHAPTER 22/112: THE PURITY

### سورة الإخلاص

#### 4 verses - Makkan<sup>9</sup>

In the name of God, the all-merciful, the very-merciful.<sup>10</sup>

M-22/112:1<sup>11</sup>. Say: «He is God, he is alone.<sup>R1</sup>

M-22/112:2<sup>12</sup>. God, the eternal.<sup>T1</sup>

M-22/112:3<sup>13</sup>. He begot no one nor was he begotten.

M-22/112:4<sup>14</sup>. No one is equal to him».

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.  
قُلْ: «هُوَ اللَّهُ، أَحَدٌ.  
اللَّهُ، الصَّمَدُ.  
لَمْ يَلِدْ، وَلَمْ يُولَدْ.  
وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ».

<sup>1</sup> This chapter takes its name from verse 1. Translated also: The Men (Asad); (); People (Rashad Khalifa).

<sup>2</sup> See footnote 2 of chapter 1/96.

<sup>3</sup> النَّاتِ

<sup>4</sup> 1) النَّاتِ 2) مَالِكِ ♦ T1) The Sovereign (Farook Malik) ♦ R1) The Bible often attributes royalty to God: Ex 15:18; Is 24:23; Ps 29:10, etc.

<sup>5</sup> النَّاتِ

<sup>6</sup> 1) الْوَسْوَاسِ ♦ T1) Whispering, elusive tempter (Asad); temptations of the Satans (Muhammad Sarwar).

<sup>7</sup> النَّاتِ

<sup>8</sup> النَّاتِ

<sup>9</sup> The title summarizes the content of the chapter. Translated also: The Declaration Of [God's] Perfection (Asad); The Unity (Pickthall); Absoluteness (Rashad Khalifa); Sincere Religion (Arberry). Other titles: التوحيد - الأساس.

<sup>10</sup> See footnote 2 of chapter 1/96.

<sup>11</sup> 1) قُلْ هُوَ اللَّهُ الْوَاحِدُ، هُوَ اللَّهُ أَحَدٌ، اللَّهُ أَحَدٌ ♦ T1) This is the only time that the Koran uses the term *ahad* unique, and this term comes directly from the Hebrew אחד (see Dt 6: 4), while elsewhere he uses the term *wahid*. Sankharé (p. 105) and Seddik (*Le Coran*, p. 87) believe that this text comes from the VIII fragment of the poem of the Greek philosopher Parmenides who says: «The being was not generated. He is the imperishable, the universal, the unique, the immovable and the eternal. It has not been and will not be. He is the living. He is the whole, the one, the absolute».

<sup>12</sup> T1) On Whom all depend (Shakir); absolute (Rashad Khalifa); the Everlasting Refuge (Arberry).

<sup>13</sup> 1) لَمْ يُولَدْ وَلَمْ يَلِدْ

<sup>14</sup> 1) وَلَمْ يَكُنْ أَحَدٌ كُفُوًا 2) كُفُوًا، كُفْنًا، كُفْنًا كُفُوًا، كُفُوًا، كُفَاءً، كُفُوًا، كُفَاءً

## سورة النجم

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.

وَالنَّجْمُ<sup>١</sup> إِذَا هَوَىٰ!

مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَى<sup>1</sup>،

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ.

إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ.

عَلَّمَهُ شَدِيدُ الْقُوَى<sup>1</sup>،

ذُو مِرَّةٍ فَاسْتَوَىٰ،

وَهُوَ بِالْأَفْقِ<sup>١</sup> الْأَعْلَى.

ثُمَّ دَنَا، فَتَدَلَّى<sup>1</sup>،

فَكَانَ [...] قَابَ<sup>1</sup> قَوْسَيْنِ، أَوْ أَدْنَىٰ.

فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ.

مَا كَذَبَ<sup>١</sup> الْفُؤَادُ<sup>٢</sup> مَا رَأَى.

أَفْتَمُرُونَهُ<sup>١</sup> عَلَى مَا يَرَى؟

وَلَقَدْ رَءَاهُ، [...] نَزْلَةً أُخْرَى،

عِنْدَ سِدْرَةِ الْمُنْتَهَى،

عِنْدَهَا جَنَّةٌ<sup>١</sup> الْمَأْوَى<sup>٢</sup>،

إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى.

مَا زَاغَ الْبَصَرُ، وَمَا طَغَى.

لَقَدْ رَأَى مِنْ ءَايَاتِ رَبِّهِ الْكُبْرَىٰ.

[---] أَفَرَأَيْتُمْ اللَّتِ<sup>١</sup> وَالْعُزَّى،

وَمَنْوَةٌ<sup>١</sup> الثَّالِثَةُ الْآخَرَى؟

أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثَى؟

42

M-23/53:22<sup>1</sup>. That is a disgraceful division!

M-23/53:23<sup>2</sup>. They are nothing but names you have named, you and your fathers, for which he did not descend any authority.<sup>T1</sup> They only follow the presumption and what the souls desire. Whereas the guidance has come to them from their Lord.

M-23/53:24. [---] Or shall the human have what he wishes?

M-23/53:25. God's are the last life and the first [life].

M-23/53:26<sup>3</sup>. [---] There are so many angels in the heavens whose intercession avails nothing, except after God permits it, for whom-ever he wishes and accepts.

M-23/53:27. Those who do not believe in the last life name the angels with female names,

M-23/53:28<sup>4</sup>. but they have no knowledge thereof. They only follow the presumption. However, the presumption avails nothing against the truth.<sup>T1</sup>

M-23/53:29<sup>5</sup>. [Therefore disregard him who turns the back to our remembrance and wants only the worldly life].<sup>A1</sup>

M-23/53:30. That is their attainment of knowledge! Your Lord knows best who went astray from his way, and he knows best who followed guidance.

M-23/53:31<sup>6</sup>. [God's is what is in the heavens and in the earth]. He rewards those who did evil [equal] to what they did, and rewards those who did good with the better,

H-23/53:32<sup>7</sup>. those who avoid great sins and depravities, except the venials. Your Lord is ample in forgiveness. He knows you best since he generated you from the earth, and you were embryos in the wombs of your mothers. Do not then declare pure your souls. ~ He knows best who fears.

M-23/53:33. [---] Did you see him who turned the back [to the faith],

M-23/53:34. who gave a little and skimped?

M-23/53:35. Does he detain the knowledge of the mystery so that he can see [the mystery]?

M-23/53:36<sup>8</sup>. Has he not been informed of what is in the leaves of Moses

M-23/53:37<sup>9</sup>. and of Abraham who fulfilled [his engagement towards God]?

M-23/53:38<sup>10</sup>. That no laden [soul] will be laden with the load<sup>T1</sup> of others,

M-23/53:39<sup>11</sup>. that to the human reverts only [the reward of] his endeavour,<sup>A1</sup>

تِلْكَ إِذَا قِسْمَةٌ ضِيزَى<sup>1</sup>.  
إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا، أَنْتُمْ وَآبَاؤُكُمْ، مَا أَنْزَلَ  
اللَّهُ بِهَا مِنْ سُلْطَانٍ<sup>2</sup>. إِنْ يَتَّبِعُونَ<sup>2</sup> إِلَّا الظَّنَّ وَمَا تَهْوَى  
الْأَنْفُسُ. وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمْ الْهُدَى.

[---] أَمْ لِلْإِنْسَانِ مَا تَمَنَّى؟

فَلِلَّهِ الْآخِرَةُ وَالْأُولَى.

[---] وَكَمْ مِنْ مَلَكٍ فِي السَّمَوَاتِ لَا تُغْنِي شَفَعَتُهُمْ<sup>1</sup>  
شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ، لِمَنْ يَشَاءُ وَيَرْضَى.

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيُسَمُّونَ الْمَلَائِكَةَ تَسْمِيَةً  
الْأُنثَى،

وَمَا لَهُمْ بِهِ<sup>1</sup> مِنْ عِلْمٍ إِنْ يَتَّبِعُونَ<sup>2</sup> إِلَّا الظَّنَّ. وَإِنْ  
الظَّنُّ<sup>3</sup> لَا يَغْنِي مِنَ الْحَقِّ شَيْئًا.

[فَاعْرِضْ عَنْ مَنْ تَوَلَّى عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا  
الْحَيَاةَ الدُّنْيَا].

ذَلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ. إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ  
سَبِيلِهِ، وَهُوَ أَعْلَمُ بِمَنْ اهْتَدَى.

[وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ]. لَيَجْزِي الَّذِينَ  
أَسَاءُوا [...] بِمَا عَمِلُوا، وَيجْزِي<sup>1</sup> الَّذِينَ أَحْسَنُوا  
بِالْحُسْنَى،

الَّذِينَ يَجْتَنِبُونَ كَبِيرَ<sup>1</sup> الْإِثْمِ وَالْفَوَاحِشَ، إِلَّا اللَّمَمَ. إِنَّ  
رَبَّكَ وَاسِعُ الْمَغْفِرَةِ. هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُمْ مِنْ  
الْأَرْضِ، وَإِذْ أَنْتُمْ أَجْنَةٌ فِي بُطُونِ أُمَّهَاتِكُمْ<sup>2</sup>. فَلَا تَزْكُوا  
أَنْفُسَكُمْ. ~ هُوَ أَعْلَمُ بِمَنْ اتَّقَى.

[---] أَفَرَأَيْتَ الَّذِي تَوَلَّى [...]

وَأَعْطَى قَلِيلًا وَأَكْدَى؟

أَعِنْدَهُ عِلْمُ الْغَيْبِ فَهُوَ يَرَى [...]

أَمْ لَمْ يُنَبَّأْ بِمَا فِي صُحُفِ<sup>1</sup> مُوسَى،

وَأِبراهيمَ الَّذِي وَفَّى<sup>1</sup> [...]

أَلَا تَرَى وَازِرَةً وَرَزَّ<sup>1</sup> أُخْرَى،

وَأَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا [...] مَا سَعَى،

<sup>1</sup> ضِيزَى، ضِيزَى 1)

<sup>2</sup> 1) تَتَّبِعُونَ 2) سُلْطَانٍ ♦ T1) The formula *Ma anzala Allah biha min sultan* which returns in several verses (see index) is translated in different ways by the translators. We chose a translation for all: for which he did not descend any authority.

<sup>3</sup> شَفَاعَتُهُمْ، شَفَاعَتُهُ 1)

<sup>4</sup> 1) ظَنُّوا 2) ظَنُّوا 3) تَتَّبِعُونَ 2) بِهَا ♦ T1) They only conjectured. Conjecture is no substitute for the truth (Rashad Khalifa).

<sup>5</sup> A1) Abrogated by the verse of the sword 113/9:5.

<sup>6</sup> 1) لَنَجْزِي ... وَنَجْزِي 1)

<sup>7</sup> 1) إِمَهَاتِكُمْ، إِمَهَاتِكُمْ 2) كَبِيرَ 1)

<sup>8</sup> 1) صُحُفِ 1)

<sup>9</sup> 1) وَفَّى 1)

<sup>10</sup> T1) Repetition in the Arabic text.

<sup>11</sup> A1) Abrogated by 76/52:21.

M-23/53:40<sup>1</sup>. that his endeavour will be shown to him,  
M-23/53:41. then he will be rewarded with the fullest reward,  
M-23/53:42<sup>2</sup>. and to your Lord is the destiny.  
M-23/53:43<sup>3</sup>. It is him who made laugh and weep.  
M-23/53:44<sup>4</sup>. It is him who gave death and life.  
M-23/53:45<sup>5</sup>. It is him who created the couple: the male and the female,  
M-23/53:46. from a drop when it is ejaculated,  
M-23/53:47<sup>6</sup>. and it is he upon whom rests the other generation.  
M-23/53:48<sup>7</sup>. It is him who enriched and granted possession.  
M-23/53:49<sup>8</sup>. It is him who is the Lord of Sirius.  
M-23/53:50<sup>9</sup>. It is him who destroyed the first Aad,  
M-23/53:51<sup>10</sup>. and Tamud, leaving nothing,  
M-23/53:52<sup>11</sup>. and the people of Noah before,<sup>R1</sup> for they were more oppressors and more transgressors,  
M-23/53:53<sup>12</sup>. and he destroyed the corrupted [cities],<sup>R1</sup>  
M-23/53:54. then they were covered with that which covered.  
M-23/53:55<sup>13</sup>. Which then of the bounties of your Lord do you doubt?  
M-23/53:56. This is a warning analogous to the first warnings.  
M-23/53:57. [---] The imminent [hour] is imminent,  
M-23/53:58<sup>14</sup>. non, besides God, can unveil it.<sup>T1</sup>  
M-23/53:59<sup>15</sup>. Is it then from this narration you wonder,  
M-23/53:60<sup>16</sup>. laugh and do not weep,  
M-23/53:61. while being heedless.  
M-23/53:62. Prostrate then before God and adore.

وَأَنَّ سَعْيَهُ سَوْفَ يُرَىٰ،  
ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَىٰ،  
وَأَنَّ إِلَىٰ رَبِّكَ الْمُنْتَهَىٰ.  
وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَىٰ.  
وَأَنَّهُ هُوَ أَمَاتَ وَأَحْيَا.  
وَأَنَّهُ خَلَقَ الذَّكَرَ وَالْأُنثَىٰ،

مِنْ نُّطْفَةٍ إِذَا تُمْنَىٰ،  
وَأَنَّ عَلَيْهِ النَّشْأَةَ الْأُخْرَىٰ.  
وَأَنَّهُ هُوَ أَعْلَىٰ وَأَقْنَىٰ.  
وَأَنَّهُ هُوَ رَبُّ السَّمْعَىٰ.  
وَأَنَّهُ أَهْلَكَ عَادًا الْأُولَىٰ،  
وَتَمُودًا<sup>1</sup> فَمَا أَبْقَىٰ،  
وَقَوْمَ نُوحٍ مِنْ قَبْلُ، إِنَّهُمْ كَانُوا هُمْ أَظْلَمَ وَأَطْعَىٰ،

[...] وَالْمُؤْتَفِكَةَ<sup>2</sup> أَهْوَىٰ،  
فَغَشَّاهَا مَا عَشَّىٰ.  
فَبِأَيِّ آلَاءِ رَبِّكَ تُنْمَرَىٰ؟<sup>3</sup>

هَذَا نَذِيرٌ مِنَ النَّذْرِ الْأُولَىٰ.  
[---] أَرْفَتِ الْأَرْفَةَ،  
لَيْسَ لَهَا، مِنْ دُونِ اللَّهِ، كَاشِفَةٌ.<sup>4</sup>  
أَفَمِنْ هَذَا الْحَدِيثِ تَعْجَبُونَ<sup>5</sup>،  
وَتَضْحَكُونَ<sup>6</sup> وَلَا تَبْكُونَ،  
وَأَنْتُمْ سَمِدُونَ<sup>7</sup> ؟  
فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا.

1 1) يَرَى

2 1) وَإِنَّ

3 1) وَإِنَّهُ

4 1) وَإِنَّهُ

5 1) وَإِنَّهُ

6 1) النَّشْأَةُ، النَّشْأَةُ، النَّشْأَةُ (2) وَإِنَّ

7 1) وَإِنَّهُ

8 1) وَإِنَّهُ

9 عَادَ (2) وَإِنَّهُ

10 1) وَتَمُودًا

11 R1) Noah and the deluge are mentioned in many passages (see the index under Noah). The Bible speaks of it in Gn 6 - 9.

12 1) وَالْمُؤْتَفِكَةَ، وَالْمُؤْتَفِكَاتِ ♦ R1) It may concern Sodom and Gomorrah (Gn 19:28-29).

13 1) تَمَارَى

14 1) T1) Disclose it (Arberry); relieve it (Rashad Khalifa). Variation: No one among those they call besides God can avert it, and will be bad for the oppressors the enveloping [hour].

15 1) تُعْجَبُونَ، قراءة شيعية للآيتين 58-59: لَيْسَ لَهَا مِنْ دُونِ اللَّهِ كَاشِفَةٌ وَالَّذِينَ كَفَرُوا سَتَأْتِيهِمُ الْعَاشِيَةُ أَفَمِنْ هَذَا الْحَدِيثِ تَعْجَبُونَ

16 1) وَتَضْحَكُونَ، تُضْحِكُونَ



## CHAPTER 24/80: HE FROWNED

### سورة عبس

42 verses - Makkan<sup>1</sup>

In the name of God, the all-merciful, the very-merciful.<sup>2</sup>

M-24/80:1<sup>3</sup>. He frowned and turned the back

M-24/80:2<sup>4</sup>. because the blind came to him.

M-24/80:3. What do you know? Maybe he would purify himself.

M-24/80:4<sup>5</sup>. Or to remember, so that the remembrance may avail him.

M-24/80:5. As for him who became rich,

M-24/80:6<sup>6</sup>. to him you make echo.<sup>T1</sup>

M-24/80:7. Why does it concern you that he would not purify himself?

M-24/80:8. As for him who came to you endeavouring

M-24/80:9. while dreading [God],

M-24/80:10<sup>7</sup>. you are to distract from him.

M-24/80:11. [---] No! This is a remembrance.

M-24/80:12<sup>8</sup>. Whoever wishes, may remember it.<sup>A1</sup>

M-24/80:13. [It is] in honoured leaves,

M-24/80:14. elevated, purified,

M-24/80:15<sup>9</sup>. in the hands of scribes,<sup>T1</sup>

M-24/80:16. honourable, righteous.

M-24/80:17<sup>10</sup>. [---] Killed be the human!<sup>T1</sup> How disbelieving is he!

M-24/80:18. From what thing he created him?

M-24/80:19<sup>11</sup>. From a drop, he created him and predetermined him.

M-24/80:20. Then he made the way easy for him.

M-24/80:21. Then he made him to die and put him in the grave.

M-24/80:22<sup>12</sup>. Then, if he wishes, he resurrects him.

M-24/80:23. No! He has not fulfilled what he commanded him.

M-24/80:24. The human should look at his food.

M-24/80:25<sup>13</sup>. It is us who poured water abundantly.

M-24/80:26. Then we cleaved the earth profoundly,

M-24/80:27. and therein made grains to grow,

M-24/80:28. Grapes and vegetables,

M-24/80:29. olive trees and palms,

M-24/80:30. dense orchards,

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.

عَبَسَ<sup>1</sup> وَتَوَلَّى،

أَنْ جَاءَهُ الْأَعْمَى.

وَمَا يُدْرِيكَ؟ لَعَلَّهُ يَزَكِّي،

أَوْ يَذْكُرُ<sup>2</sup>، فَتَنفَعَهُ<sup>2</sup> الذِّكْرَى.

أَمَّا مَنْ اسْتَعْجَلَ،

فَأَنْتَ لَهُ تَصَدَّى<sup>3</sup>!

وَمَا عَلَيْكَ أَلَا يَزَكِّي؟

وَأَمَّا مَنْ جَاءَكَ يَسْعَى،

وَهُوَ يَخْشَى [---]،

فَأَنْتَ عَنْهُ تَلَهَّى<sup>4</sup>!

[---] كَلَّا! إِنَّهَا تَذْكِرَةٌ.

مَنْ شَاءَ، ذَكَرَهُ.

[...] فِي صُحُفٍ مُكَرَّمَةٍ،

مَرْفُوعَةٍ، مُطَهَّرَةٍ،

بِأَيْدِي سَفَرَةٍ،

كِرَامٍ، بَرَرَةٍ.

[---] قِيلَ الْإِنْسَانُ! مَا أَكْفَرَهُ!

مِنْ أَيِّ شَيْءٍ خَلَقَهُ؟

مِنْ نُّطْفَةٍ، خَلَقَهُ فَقَدَرَهُ<sup>5</sup>!

ثُمَّ السَّبِيلَ يَسْرَهُ.

ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ.

ثُمَّ، إِذَا شَاءَ، أَنشَرَهُ<sup>6</sup>!

كَلَّا! لَمَّا يَقْضِ مَا أَمَرَهُ.

فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ.

إِنَّا صَبَبْنَا الْمَاءَ صَبًّا.

ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا،

فَأَنبَتْنَا فِيهَا حَبًّا،

وَعَبَبًا وَقَضَبًا،

وَزَيْتُونًا وَنَخْلًا،

وَحَدَائِقَ غُلْبًا،

<sup>1</sup> This chapter takes its name from verse 1.

<sup>2</sup> See footnote 2 of the chapter 1/96.

<sup>3</sup> 1) عَبَسَ

<sup>4</sup> 1) أَلَّنَّ، أَلَّنَّ

<sup>5</sup> 1) يَذْكُرُ 2) تَنفَعَهُ

<sup>6</sup> 1) تَصَدَّى، تَصَدَّى ♦ T1) So you are after him! (Faridul Haque); to him didst thou give thy whole attention (Asad).

<sup>7</sup> 1) تَلَهَّى، تَلَهَّى

<sup>8</sup> A1) Abrogated by 98/76:30 and 7/81:29.

<sup>9</sup> T1) [Borne] by the hands of messengers (Asad). We find this term in Hebrew in the meaning of scribes (see Esd 4:8; 7:12 and 21). Hence our translation. The verses 13-16 probably designate the Jewish scribes who were writing the holy books in a state of purity (Berakhot 22-23; Bar-Zeev, p. 38).

<sup>10</sup> T1) Cursed be man! how ungrateful is he! (Shakir).

<sup>11</sup> 1) فَقَدَرَهُ

<sup>12</sup> 1) أَنشَرَهُ

<sup>13</sup> 1) إِنَّا

M-24/80:31<sup>1</sup>. fruits and herbs,<sup>R1</sup>

M-24/80:32. enjoyment for you and for your cattle.

M-24/80:33. [---] When will come the roar,

M-24/80:34<sup>2</sup>. the day the man flees from his brother,

M-24/80:35. his mother, his father,

M-24/80:36. his spouse and his sons,

M-24/80:37<sup>3</sup>. that day, every man among them will have an affair which will be sufficient for him.<sup>T1</sup>

M-24/80:38. That day, there will be unveiled faces,

M-24/80:39. laughing and cheery.

M-24/80:40. And that day, there will be dusty faces,

M-24/80:41<sup>4</sup>. overwhelmed with darkness.

M-24/80:42. Those are the disbelievers, the wicked.

وَفَكَّهُهٗ وَأَبَا،

مَنْعًا لَكُمْ وَلِأَنْعَمَكُمْ.

[---] فَإِذَا جَاءَتِ الصَّاحَّةُ،

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ،

وَأُمِّهِ وَأَبِيهِ،

وَصُلْبَتِهِ، وَبَنِيهِ،

لِكُلِّ أَمْرٍ مَتَّعَهُمْ، يَوْمَئِذٍ، شَأْنٌ يُغْنِيهِ<sup>2</sup>.

وُجُوهٌ، يَوْمَئِذٍ، مُسْفَرَّةٌ،

ضَاحِكَةٌ مُسْتَبْشِرَةٌ.

وُجُوهٌ، يَوْمَئِذٍ، عَلَيَّهَا غَبَرَةٌ،

تَرَاهُهَا قَفَرَةٌ<sup>3</sup>.

أُولَئِكَ هُمُ الْكَافِرَةُ، الْفَجَرَةُ.

## CHAPTER 25/97: THE PREDETERMINATION

### سورة القدر

#### 5 verses - Makkan<sup>5</sup>

In the name of God, the all-merciful, the very-merciful.<sup>6</sup>

M-25/97:1<sup>7</sup>. We descended it<sup>R1</sup> in the night of the predetermination.<sup>R2</sup>

M-25/97:2. What do you know about the night of the predetermination?

M-25/97:3<sup>8</sup>. The night of the predetermination is better than a thousand months.

M-25/97:4<sup>9</sup>. The angels and the spirit descend therein,<sup>R1</sup> with the permission of their Lord, [for] every order.<sup>T1</sup>

M-25/97:5<sup>10</sup>. It is peace until the rise of the dawn.

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ.

وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ؟

لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ<sup>1</sup>.

تَنْزِيلُ الْمَلَكَةِ وَالرُّوحِ فِيهَا، بِإِذْنِ رَبِّهِمْ، مِنْ كُلِّ أَمْرٍ<sup>2</sup>.

سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ.

<sup>1</sup> R1) The term in Sg 6:11 and Jb 8:12 has the meaning of herb.

<sup>2</sup> 1) الْمَرْءُ، الْمَرْءُ

<sup>3</sup> 1) يَغْنِيهِ (2) شَأْنٌ ♦ T1) Each one of them, on that day, worries about his own destiny (Rashad Khalifa).

<sup>4</sup> 1) قَفَرَةٌ (2) يَرَاهُهَا

<sup>5</sup> This chapter takes its name from verse 1. Translated also: Destiny (Asad); The Majesty (Pickthall); Power (Arberry).

<sup>6</sup> See footnote 2 of chapter 1/96.

<sup>7</sup> R1) We find the same term in Hebrew for God's word in Dt 32:2: «May my teaching fall (*tizal*) like the rain». R2) The term *qadar* is understood in the sense of nobility, then the verse should be translated: We descended it in the night of the nobility. But according to Sawma (p. 415), this term means in Syriac obscurity. The meaning then is: We descended it in the night of the obscurity.

<sup>8</sup> 1) قِرَاءَةٌ شَيْعِيَّةٌ: لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ لَيْسَ فِيهَا لَيْلَةُ الْقَدْرِ ♦ T1) The word *shahar* in Syriac means moon. The meaning of the verse is then: That dark night is better than a thousand moon light (Sawma p. 416-417).

<sup>9</sup> 1) تَنْزِيلُ، تَنْزِيلُ ♦ T1) The angels and Gibreel descend in it by the permission of their Lord for every affair (Shakir); in it the angels and the Spirit descend, by the leave of their Lord, upon every command. (Arberry) ♦ R1) According to Jewish legend, they were twenty-two thousand angels (Ginzberg, vol. 4, p. 85).

<sup>10</sup> 1) مَطْلَعِ

## CHAPTER 26/91: THE SUN

### سورة الشمس

15 verses - Makkan<sup>1</sup>

In the name of God, the all-merciful, the very-merciful.<sup>2</sup>

M-26/91:1. By the sun and its forenoon!

M-26/91:2. By the moon when it follows it!

M-26/91:3. By the day when it manifests it!

M-26/91:4. By the night when it covers it!

M-26/91:5. By the heaven and him who built it!

M-26/91:6<sup>3</sup>. By the earth and him who levelled it!<sup>T1</sup>

M-26/91:7. By the soul and him who shaped it,

M-26/91:8. then inspired its prevarication as well as its fear [of God]!

M-26/91:9. He who purified it has succeeded,

M-26/91:10. and him who hid it will be disappointed.

M-26/91:11<sup>4</sup>. [---] Tamud belied because of its transgression,

M-26/91:12. when its most miserable rose up [to kill the she-camel].

M-26/91:13<sup>5</sup>. God's messenger said to them: «[Leave] the she-camel of God and [respect] her turn to drink».

M-26/91:14<sup>6</sup>. They belied him, and they hamstrung her. Then their Lord fulminated against them for their sin and levelled [their houses],

M-26/91:15<sup>7</sup>. without fearing its consequences.

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.

وَالشَّمْسِ وَضُحَاهَا!

وَالْقَمَرِ إِذَا تَلَّهَا!

وَالنَّهَارِ إِذَا جَلَّهَا!

وَاللَّيْلِ إِذَا يَغْشَاهَا!

وَالسَّمَاءِ وَمَا بَنَاهَا!

وَالْأَرْضِ وَمَا طَحَاهَا!

وَنَفْسٍ وَمَا سَوَّاهَا،

فَالْهَمَّهَا فَجُورَهَا وَتَقْوَاهَا!

فَدَّ أَفْلَحَ مَنْ زَكَّاهَا،

وَقَدَّ خَابَ مَنْ دَسَّاهَا.

[---] كَذَبَتْ ثَمُودُ بِطَغْوَاهَا،

إِذِ انْبَعَثَ أَشْقَاهَا [...].

فَقَالَ لَهُمْ رَسُولُ اللَّهِ: «[...] نَاقَةُ اللَّهِ [...] وَسُقْيَاهَا».

فَكَذَّبُوهُ، فَعَقَرُوها. فَدَمَدَمَ عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ، فَنَسَوْنَهَا [...]

وَلَا يَخَافُ عُقْبَاهَا.<sup>2</sup>

## CHAPTER 27/85: THE CONSTELLATIONS

### سورة البروج

22 verses - Makkan<sup>8</sup>

In the name of God, the all-merciful, the very-merciful.<sup>9</sup>

M-27/85:1. By the heaven with the constellations!

M-27/85:2. By the promised day!

M-27/85:3. By a witness and that which is witnessed!

M-27/85:4<sup>10</sup>. Killed be the people of the trench,<sup>T1R1</sup>

M-27/85:5<sup>11</sup>. [the people of] the fire with the fuel,

M-27/85:6. around of which they are seated.

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.

وَالسَّمَاءِ ذَاتِ الْبُرُوجِ!

وَالْيَوْمِ الْمَوْعُودِ!

وَشَاهِدٍ وَمَشْهُودٍ!

قُتِلَ أَصْحَابُ الْأُخُدُودِ<sup>2</sup>،

[...] النَّارِ ذَاتِ الْوُفُودِ<sup>2</sup>،

إِذْ هُمْ عَلَيْهَا قُعُودٌ،

<sup>1</sup> This chapter takes its name from verse 1.

<sup>2</sup> See footnote 2 of chapter 1/96.

<sup>3</sup> T1) By the earth and how He spread it (Abdel Haleem); The earth and Him who sustains it (Rashad Khalifa).

<sup>4</sup> 1) بِطَغْوَاهَا

<sup>5</sup> 1) نَاقَةُ

<sup>6</sup> 1) فَدَمَدَمَ، فَهَدَمَ

<sup>7</sup> 1) قَرَاءَةُ شَيْعِيَّةٍ: فَلَا يَخَافُ عُقْبَاهَا (2) فَلَا يَخَافُ، وَلَمْ يَخَفْ

<sup>8</sup> This chapter takes its name from verse 1. Translated also: The Great Constellations (Asad); The Galaxies (Rashad Khalifa).

<sup>9</sup> See footnote 2 of chapter 1/96.

<sup>10</sup> 1) قُتِلَ أَصْحَابُ الْأُخُدُودِ (2) قُتِلَ، قَرَاءَةُ شَيْعِيَّةٍ: بِمَا قُتِلَ ♦ T1) The companions of the pit were killed (Qaribullah); cursed be the makers of the pit (Shakir) ♦ R1) These verses refer either to the Nazarenes of Najran tortured by the Jews of Yemen in 523, or (according to Geiger, p. 152), to the three teenagers mentioned in Dn 3:8 ff.

<sup>11</sup> 1) الْوُفُودِ (2) النَّارِ

M-27/85:7. while they are witnesses of what they do to the believers.

M-27/85:8<sup>1</sup>. They did not revenge among them except because they believed in God, the almighty, the laudable,

M-27/85:9<sup>2</sup>. whose is the kingdom of the heavens and of the earth.<sup>R1</sup> ~ God is witness of everything.

M-27/85:10. [---] Those who afflicted the believing men and women, and then did not repent, will have the punishment of the Gehenna, ~ and will have the punishment of the burning fire.

M-27/85:11<sup>3</sup>. [Those who believed and did the good deeds will have gardens underneath which the rivers run.<sup>R1</sup> ~ That is the great success].

M-27/85:12. The assault of your Lord is strong.

M-27/85:13<sup>4</sup>. It is him who initiates [the creation] and restores.

M-27/85:14. He is the forgiver, the loving,

M-27/85:15<sup>5</sup>. the holder of the throne, the glorious.

M-27/85:16. He does whatever he wills.

M-27/85:17. [---] Has it come to you the narrative of the soldiers

M-27/85:18. of Pharaoh, and of Tamud?

M-27/85:19. [---] Those who disbelieved rather persist to belie,

M-27/85:20. whereas God surrounds them from behind.

M-27/85:21<sup>6</sup>. It is rather a glorious Koran,

M-27/85:22<sup>7</sup>. on a preserved tablet.<sup>T1</sup>

وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ.

وَمَا نَقْمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا<sup>2</sup> بِاللَّهِ، الْعَزِيزِ، الْحَمِيدِ،

الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ. ~ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ.

[---] إِنَّ الَّذِينَ قَتَلُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ، ثُمَّ لَمْ يَتُوبُوا، فَلَهُمْ عَذَابُ جَهَنَّمَ، ~ وَلَهُمْ عَذَابُ الْحَرِيقِ.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ، لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ. ~ ذَلِكَ الْفَوْزُ الْكَبِيرُ.

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ.

إِنَّهُ هُوَ يُبْدِئُ<sup>1</sup> [...] وَيُعِيدُ.

وَهُوَ الْغَفُورُ، الْودُودُ،

ذُو الْعَرْشِ، الْمَجِيدُ<sup>2</sup>.

فَعَالٌ لِّمَا يُرِيدُ.

[---] هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ

فِرْعَوْنَ وَثَمُودَ؟

[---] بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ،

وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ.

بَلِ هُوَ فَرْدٌ آتَانِ مَجِيدٌ<sup>1</sup>،

فِي لَوْحٍ مَحْفُوظٍ<sup>2</sup>.

## CHAPTER 28/95: THE FIG

### سورة التين

#### 8 verses - Makkan<sup>8</sup>

In the name of God, the all-merciful, the very-merciful.<sup>9</sup>

M-28/95:1. By the fig and the olive!

M-28/95:2<sup>10</sup>. By the Mount Sinai!

M-28/95:3. By this secure region!

M-28/95:4<sup>11</sup>. We created the human in the best form.

M-28/95:5<sup>12</sup>. Then we rendered him the lowest of the low.

M-28/95:6. Except those who believed and did the good deeds, they will have a non-reproached wage.

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.

وَالَّتَيْنِ وَالزَّيْتُونَ!

وَطُورِ سِينِينَ!

وَهَذَا الْبَلَدِ الْأَمِينِ!

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ.

ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ<sup>1</sup>.

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ، فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ.

<sup>1</sup> قراءة شيعية: إلا أنهم آمنوا (2) يَقْمُوا 1)

<sup>2</sup> R1) Cf. Dt 10:14.

<sup>3</sup> R1) Gn 2:11-14 says that four rivers watered the terrestrial Paradise. The gospel of Luke (22:30), as well as the writings of St. Ephraim, also describe the joys of the Paradise in terrestrial terms.

<sup>4</sup> يَبْدَأُ 1)

<sup>5</sup> المجدد (2) ذي 1)

<sup>6</sup> قُرْآنٌ مجيد 1)

<sup>7</sup> 1) مَحْفُوظٌ (2) لَوْحٌ 1) T1) Upon an imperishable tablet [inscribed] (Asad).

<sup>8</sup> This chapter takes its name from verse 1.

<sup>9</sup> See footnote 2 of chapter 1/96.

<sup>10</sup> سِينِينَ، سِينَاءَ، سَيْنَاءَ، مِينِينَ 1)

<sup>11</sup> R1) Sankharé (p. 89-90) thinks that the various verses that speak of the perfection of the creation of the human being are inspired by Hermes Trismegistus, Corpus Hermeticum, V, 6.

<sup>12</sup> السَّافِلِينَ 1)

فَمَا<sup>1</sup> يُكَذِّبُكَ بَعْدُ [...] بِالْدِّينِ؟

أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَكَمِينَ؟

## سورة قريش

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.

[...] لَا يَلْفٍ<sup>1</sup> قُرَيْشٍ<sup>2</sup>،<sup>3</sup>

إِلْفِهِمْ<sup>1</sup> [...] رَحْلَةً<sup>2</sup> الشِّتَاءِ وَالصَّيْفِ،

فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ،

الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَءَامَنَهُمْ مِنْ خَوْفٍ.

## سورة القارعة

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.

الْقَارِعَةُ<sup>١</sup>.

مَا الْقَارِعَةُ<sup>١</sup>؟

وَمَا أَدْرَاكَ مَا الْقَارِعَةُ؟

يَوْمًا<sup>١</sup> يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ،

وَتَكُونُ<sup>1</sup> الْجِبَالُ كَالْعِهْنِ<sup>2</sup> الْمَنْفُوشِ.

فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ،

فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ<sup>١</sup>.

وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ،

فَأَمَّهُ<sup>١</sup> هَاوِيَةَ.

وَمَا أَدْرَاكَ مَا هِيَ<sup>1</sup>؟

نَارٌ حَامِيَةٌ.

16 1) هِيَ ♦ T1) And what will make you know what it is (Shakir).

## CHAPTER 31/75: THE RESURRECTION

### سورة القيامة

40 verses - Makkan<sup>1</sup>

In the name of God, the all-merciful, the very-merciful.<sup>2</sup>

M-31/75:1<sup>3</sup>. No! I swear by the day of resurrection!

M-31/75:2<sup>4</sup>. And no! I swear by the reproaching soul!

M-31/75:3<sup>5</sup>. Does the human think that we will not gather his bones?

M-31/75:4<sup>6</sup>. Yes indeed! We are capable of shaping his fingers.<sup>T1</sup>

M-31/75:5<sup>7</sup>. Rather the human wants to debauch before him.

M-31/75:6<sup>8</sup>. He asks: «When will be the day of resurrection?»

M-31/75:7<sup>9</sup>. When the eye will be dazzled,<sup>T1</sup>

M-31/75:8<sup>10</sup>. when the moon will be eclipsed,<sup>T1</sup>

M-31/75:9<sup>11</sup>. when the sun and the moon will be gathered,

M-31/75:10<sup>12</sup>. the human, that day, will say: «Where is the escape?»

M-31/75:11<sup>13</sup>. No! There is no shelter.<sup>T1</sup>

M-31/75:12. Unto your Lord will be, that day, the settlement.

M-31/75:13. The human will be informed that day of what he advanced [of good] and what he delayed.

M-31/75:14. Rather the human will be clear [witness] against himself,

M-31/75:15. even though he puts forth his excuses.

M-31/75:16<sup>14</sup>. [---] Do not move [during the revelation] your language herewith to hasten [its reading and memorisation].<sup>A1</sup>

M-31/75:17<sup>15</sup>. It is for us its gathering and its reading.

M-31/75:18<sup>16</sup>. Therefore, when we read it, follow its reading.

M-31/75:19. Then it is for us its explanation.

M-31/75:20<sup>17</sup>. [---] No! Rather you love the hasty [life],

M-31/75:21<sup>18</sup>. and you neglect the last life.

M-31/75:22<sup>19</sup>. There will be, that day, resplendent faces,

M-31/75:23. looking at their Lord.

M-31/75:24. And there will be, that day, obscured faces,

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.

لَا! أَقْسِمُ! بِيَوْمِ الْقِيَمَةِ!

وَلَا! أَقْسِمُ! بِالنَّفْسِ اللَّوَامَةِ!

أَيَحْسَبُ الْإِنْسَانُ أَنْ نَجْمَعَ عِظَامَهُ؟

بَلَى! قَدِيرِينَ! عَلَى أَنْ نُسَوِّيَ بَنَانَهُ.

بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ!

يَسْأَلُ أَيَّانَ! يَوْمَ الْقِيَمَةِ؟

فَإِذَا بَرِقَ! الْبَصَرُ،

وَحُشِفَ! الْقَمَرُ،

وَجُمِعَ الشَّمْسُ وَالْقَمَرُ!

يَقُولُ الْإِنْسَانُ، يَوْمَئِذٍ: «أَيْنَ الْمَفْرُ؟».

كَلَّا! لَا وَرَرَ!

إِلَىٰ رَبِّكَ، يَوْمَئِذٍ، الْمُسْتَقَرُّ.

يُنَبِّئُ الْإِنْسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ [...] وَأَخَّرَ.

بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ [...] بَصِيرَةٌ،

وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ.

[---] لَا تُحَرِّكْ بِهِ [...] لِسَانَكَ [...] لِنَعْلَجَ بِهِ [...].

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ!

فَإِذَا قَرَأْنَاهُ، فَاتَّبِعْ قُرْآنَهُ!

ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ.

[---] كَلَّا! بَلْ تُحِبُّونَ الْعَاجِلَةَ،

وَتَذَرُونَ الْآخِرَةَ.

وُجُوهٌ، يَوْمَئِذٍ، نَاصِرَةٌ،

إِلَىٰ رَبِّهَا نَاظِرَةٌ.

وُجُوهٌ، يَوْمَئِذٍ، بَاسِرَةٌ،

<sup>1</sup> This chapter takes its name from verse 1.

<sup>2</sup> See footnote 2 of chapter 1/96.

<sup>3</sup> 1) أَقْسِمُ

<sup>4</sup> 1) أَقْسِمُ

<sup>5</sup> 1) نُجْمِعُ عِظَامَهُ 2) أَيَحْسَبُ

<sup>6</sup> 1) قَائِرُونَ ♦ T1) Finger-tips (Asad); finger prints! (Shabbir Ahmed); phalanges (Faridul Haque).

<sup>7</sup> 1) قراءة شيعية: إمامه بكيد

<sup>8</sup> 1) أَيَّانَ

<sup>9</sup> 1) بَرَقَ، بَلَقَ ♦ T1) When the eyesight is by fear confounded (Asad); when the eyes will be blinded by light (Faridul Haque).

<sup>10</sup> 1) وَحُشِفَ ♦ T1) Darkened (Asad).

<sup>11</sup> 1) وَجُمِعَ بَيْنَ الشَّمْسِ وَالْقَمَرِ

<sup>12</sup> 1) الْمَفْرُ، الْمَفْرُ

<sup>13</sup> T1) By no means! No place of safety (Yusuf Ali).

<sup>14</sup> A1) Abrogated by 8/87:6.

<sup>15</sup> 1) وَقُرْآنَهُ، وَقُرْآنَهُ

<sup>16</sup> 1) وَقُرْآنَهُ، وَقُرْآنَهُ

<sup>17</sup> 1) يُحِبُّونَ

<sup>18</sup> 1) وَيَذَرُونَ

<sup>19</sup> 1) نَاصِرَةٌ

M-31/75:25. presuming that a disaster will be done to them.  
M-31/75:26. No! When [the soul] reaches to the collarbones,  
M-31/75:27<sup>1</sup>. when it will be said: «Who is exorcist?»,  
M-31/75:28<sup>2</sup>. when he presumes that it is the separation,  
M-31/75:29. when the leg interlaces with the [other] leg,  
M-31/75:30. that day, the drive will be to your Lord.  
M-31/75:31. He neither gave the alms, nor prayed.  
M-31/75:32. Rather, he belied and turned the back [to the faith].  
M-31/75:33. Then he went to his family strutting.  
M-31/75:34. Woe to you, woe!  
M-31/75:35. Again woe to you, woe!  
M-31/75:36<sup>3</sup>. Does the human think that he will be left neglected?<sup>T1</sup>  
M-31/75:37<sup>4</sup>. Was he not a drop of sperm ejaculated?  
M-31/75:38. Then he was an adhesion. Then God created [there-  
from the human] and shaped [his members].  
M-31/75:39<sup>5</sup>. Then he made therefrom the couple: the male and the  
female.  
M-31/75:40<sup>6</sup>. Is not that being capable of giving life to the dead?

تَظُنُّ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ.  
كَلَّا! إِذَا بَلَغَتِ [...] الرِّقَابَ،  
وَقِيلَ: «مَنْ رَاقٍ؟»<sup>1</sup>،  
وَوَظَنَ<sup>2</sup> أَنَّهُ الْفِرَاقُ،  
وَالْتَقَتِ السَّاقُ بِالسَّاقِ،  
إِلَى رَبِّكَ، يَوْمَئِذٍ الْمَسَاقُ.  
فَلَا صَدَّقَ وَلَا صَلَّى.  
وَلَكِنْ كَذَّبَ وَتَوَلَّى [...] .  
ثُمَّ ذَهَبَ إِلَى أَهْلِهِ يَتَمَطَّى.  
أَوْلَى لَكَ، فَأُولَى!  
ثُمَّ أَوْلَى لَكَ، فَأُولَى!  
أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى؟  
أَلَمْ يَكُنْ نَطْفَةً مِنْ مَنِيٍّ يُُمْتَسَى؟<sup>2</sup>  
ثُمَّ كَانَ عِلْقَةً فَخُلِقَ [...] فَسَوَّى [...] .  
فَجَعَلَ<sup>3</sup> مِنْهُ الذَّكَرَ وَالْأُنثَى.  
أَلَيْسَ ذَلِكَ بِقْدِرٍ<sup>4</sup> عَلَى أَنْ يُحْيِيَ<sup>5</sup> الْمَوْتَى؟

## CHAPTER 32/104: THE SLANDERER

### سورة الهمزة

#### 9 verses - Makkan<sup>7</sup>

In the name of God, the all-merciful, the very-merciful.<sup>8</sup>  
M-32/104:1<sup>9</sup>. Woe to every slanderer defamer,<sup>T1</sup>  
M-32/104:2<sup>10</sup>. who gathered wealth and counted it!  
M-32/104:3<sup>11</sup>. He thinks that his wealth will eternize him.  
M-32/104:4<sup>12</sup>. No! He will be thrown in the Hutamah.<sup>T1</sup>  
M-32/104:5<sup>13</sup>. What do you know about the Hutamah?  
M-32/104:6. The kindled fire of God,  
M-32/104:7. which rises above the hearts.  
M-32/104:8<sup>14</sup>. It will be enclosed upon them,  
M-32/104:9<sup>15</sup>. in extended pillars.

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.  
وَيْلٌ لِكُلِّ هُمَزَةٍ<sup>1</sup> لَمَزَةٍ<sup>2</sup> 3،  
الَّذِي جَمَعَ<sup>4</sup> مَالًا وَعَدَّدَهُ<sup>2</sup>!  
يَحْسَبُ<sup>1</sup> أَنَّ مَالَهُ أَخْلَدَهُ.  
كَلَّا! لَيُنْبَذَنَّ<sup>1</sup> فِي الْحُطَمَةِ<sup>2</sup>.  
وَمَا أَدْرَاكَ مَا الْحُطَمَةُ<sup>1</sup>؟  
نَارُ اللَّهِ الْمَوْقُودَةُ،  
الَّتِي تَطَّلِعُ عَلَى آلِافَةٍ.  
إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ<sup>1</sup>،  
فِي عَمَدٍ<sup>1</sup> مُّمَدَّدَةٍ<sup>2</sup>.

<sup>1</sup> رَاقِي  
<sup>2</sup> وَأَيَقِنُ  
<sup>3</sup> 1) أَيَحْسَبُ ♦ T1) Thinketh man that he is to be left aimless? (Pickthall); does man suppose that he would be abandoned to futility? (Qara'i).  
<sup>4</sup> 1) تُمْنَى (2) تَكُ  
<sup>5</sup> 1) الرُّوْجَان (2) يَخْلُقُ  
<sup>6</sup> 1) يُخَيِّي (2) يَقْدِرُ  
<sup>7</sup> This chapter takes its name from verse 1. Translated also: The Backbiter (Rashad Khalifa).  
<sup>8</sup> See footnote 2 of chapter 1/96.  
<sup>9</sup> 1) هُمَزَةٌ (2) لَمَزَةٌ (3) لَمَزَةٌ ♦ T1) Slanderer, fault-finder (Asad); backbiter, slanderer (Khalifa); scandal-monger and slanderer (Qara'i).  
<sup>10</sup> 1) جَمَعَ (2) عَدَّدَهُ  
<sup>11</sup> 1) يَحْسَبُ ♦ T1) Will make him immortal (Shakir).  
<sup>12</sup> 1) لَيُنْبَذَنَّ، لَيُنْبَذَنَّ، لَيُنْبَذَنَّ، لَيُنْبَذَنَّ ♦ T1) Crushing torment (Asad); devastator (Khalifa).  
<sup>13</sup> 1) الْحُطَمَةُ  
<sup>14</sup> 1) مُّوَصَّدَةٌ، مُطَبَّقَةٌ  
<sup>15</sup> 1) مُّمَدَّدَةٌ (2) فِي عُمَدٍ، فِي عُمَدٍ، فِي عُمَدٍ، فِي عُمَدٍ

## CHAPTER 33/77: THE EMISSARIES

### سورة المرسلات

50 verses - Makkan [except: 48]<sup>1</sup>

In the name of God, the all-merciful, the very-merciful.<sup>2</sup>

M-33/77:1<sup>3</sup>. By the successive emissaries!

M-33/77:2. By those which blow tempestuously!

M-33/77:3. By those which spread extensively!

M-33/77:4. By those which separate distinctly,

M-33/77:5<sup>4</sup>. and bring down a remembrance,

M-33/77:6<sup>5</sup>. as excuse or warning!

M-33/77:7. What you are promised will befall.

M-33/77:8<sup>6</sup>. When the stars will be erased,

M-33/77:9<sup>7</sup>. when the heaven will be split,

M-33/77:10<sup>8</sup>. when the mountains will be pulverized,

M-33/77:11<sup>9</sup>. when the time of the messengers will be fixed,

M-33/77:12. to what day will it be deferred?

M-33/77:13. To the day of decision.

M-33/77:14. What do you know about the day of decision?

M-33/77:15. Woe, that day, to the beliers!

M-33/77:16<sup>10</sup>. Did we not destroy the first?

M-33/77:17<sup>11</sup>. Did we not then make the last follow them?

M-33/77:18. This is how we do with the criminals.

M-33/77:19. Woe, that day, to the beliers!

M-33/77:20. Did we not create you from a vile water?

M-33/77:21. We put it then in a firm settlement,

M-33/77:22. for a known term.

M-33/77:23<sup>12</sup>. We were able to [do it]. What marvellous capable [we are]!

M-33/77:24. Woe, that day, to the beliers!

M-33/77:25. Did we not make the earth a shelter

M-33/77:26. [for] the living and the dead.

M-33/77:27. We made therein high anchored mountains, and we gave you to drink sweet water.

M-33/77:28. Woe, that day, to the beliers!

M-33/77:29. Go to that which you were belying.

M-33/77:30<sup>13</sup>. Go on to a shade with three branches,

M-33/77:31. neither shading, nor availing against the flame.

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.

وَالْمُرْسَلَاتِ عُرْفًا!<sup>1</sup>

فَالْعَصْفَاتِ عَصْفًا!

وَالنَّشِيرَاتِ تَشِيرًا!

فَالْفُرْقَاتِ فَرْقًا!

فَالْمَلَقِيَّاتِ<sup>1</sup> ذِكْرًا،

عَذْرًا<sup>1</sup> أَوْ<sup>2</sup> نَذْرًا<sup>3</sup>!

إِنَّمَا تُوْعَدُونَ لَوْفِعٍ.

فَإِذَا النُّجُومُ طُمِسَتْ<sup>4</sup>،

وَإِذَا السَّمَاءُ فُرِجَتْ<sup>5</sup>،

وَإِذَا الْجِبَالُ سُيِّفَتْ<sup>6</sup>،

وَإِذَا الرُّسُلُ أَقْبِتَتْ<sup>7</sup>،

لَا يَبْقَى يَوْمَ آجَلَتْ؟

لِيَوْمِ الْقَضَاءِ.

وَمَا أَدْرَاكَ مَا يَوْمَ الْقَضَاءِ؟

وَيْلٌ، يَوْمَئِذٍ، لِلْمُكَذِّبِينَ!

أَلَمْ نُهْلِكْ<sup>1</sup> الْأَوَّلِينَ؟

ثُمَّ نَتَّبِعُهُمُ الْآخَرِينَ؟

كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ.

وَيْلٌ، يَوْمَئِذٍ، لِلْمُكَذِّبِينَ!

أَلَمْ نَخْلُقْكُمْ مِنْ مَّاءٍ مَهِينٍ؟

فَجَعَلْنَاهُ فِي قَرَارٍ مَكِينٍ،

إِلَى قَدَرٍ مَعْلُومٍ.

فَقَدَرْنَا [...] فَنِعْمَ الْقَادِرُونَ [...].!

وَيْلٌ، يَوْمَئِذٍ، لِلْمُكَذِّبِينَ!

أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا،

[...] أَحْيَاءَ وَأَمْوَاتًا؟

وَجَعَلْنَا فِيهَا رُؤُوسَ شُجُوتَ، وَأَسْقَيْنَكُم مَّاءً فَرَاتًا.

وَيْلٌ، يَوْمَئِذٍ، لِلْمُكَذِّبِينَ!

أَنْطَلِقُوا إِلَى مَا كُنْتُمْ بِهِ تُكَذِّبُونَ.

أَنْطَلِقُوا إِلَى ظِلٍّ ذِي ثَلَاثِ شُعَبٍ،

لَا ظِلِيلٌ وَلَا يُغْنِي مِنَ الْلَّهَبِ.

<sup>1</sup> This chapter takes its name from verse 1. Translated also: Those Sent Forth (Asad); Dispatched (Rashad Khalifa); The Loosed Ones (Arberry).

<sup>2</sup> See footnote 2 of chapter 1/96.

<sup>3</sup> 1) عُرْفًا

<sup>4</sup> 1) فَالْمَلَقِيَّاتِ

<sup>5</sup> 1) نَذْرًا (3) وَ (2) عَذْرًا، عَذْرًا

<sup>6</sup> 1) طُمِسَتْ

<sup>7</sup> 1) فُرِجَتْ

<sup>8</sup> 1) سُيِّفَتْ

<sup>9</sup> 1) وَقَبَتْ، وَقَبَتْ، أَقْبِتَتْ، وَقَبَتْ

<sup>10</sup> 1) نُهْلِكْ

<sup>11</sup> 1) ثُمَّ نَتَّبِعُهُمُ، ثُمَّ سَنَتَّبِعُهُمُ، وَسَنَتَّبِعُهُمُ

<sup>12</sup> 1) فَقَدَرْنَا

<sup>13</sup> 1) أَنْطَلِقُوا



M-33/77:32<sup>1</sup>. It throws sparks like a palace,<sup>T1</sup>  
M-33/77:33<sup>2</sup>. as if it were yellow camels.<sup>T1</sup>  
M-33/77:34. Woe, that day, to the beliers.  
M-33/77:35<sup>3</sup>. It is a day wherein they will not speak,  
M-33/77:36<sup>4</sup>. and they will not be allowed [to speak] so that they  
repent.  
M-33/77:37. Woe, that day, to the beliers!  
M-33/77:38. This is the day of decision. We gathered you with the  
firsts.  
M-33/77:39<sup>5</sup>. If you had a plot, then use it against me.  
M-33/77:40. Woe, that day, to the beliers.  
M-33/77:41<sup>6</sup>. Those fearing [God's punishment] will be amid  
shades with springs,  
M-33/77:42. and fruits that they desire.  
M-33/77:43<sup>7</sup>. Eat and drink pleasantly, for what you were doing.  
M-33/77:44. Thus do we reward the good doers.  
M-33/77:45. Woe, that day, to the beliers!  
M-33/77:46. Eat and enjoy for a little [time]. You are criminals.  
M-33/77:47. Woe, that day, to the beliers!  
H-33/77:48. [Those who,] when it is said to them: «Kneel», they do  
not kneel.  
M-33/77:49. Woe, that day, to the beliers!  
M-33/77:50<sup>8</sup>. [If they do not believe in this Koran], in what narra-  
tion after it will they believe?

إِنهَا تَرْمِي بِشَرَرٍ ۚ كَالْقَصْرِ ۚ  
كَأَنَّهُ جُمَلَاتٌ ۚ صَفَرٌ ۚ  
وَيْلٌ، يَوْمَئِذٍ، لِلْمُكَذِّبِينَ!  
هَذَا يَوْمٌ لَا يَنْطِقُونَ،  
وَلَا يُؤْذَنُ لَهُمْ [...] فَيَعْتَذِرُونَ.  
وَيْلٌ، يَوْمَئِذٍ، لِلْمُكَذِّبِينَ!  
هَذَا يَوْمُ الْفَصْلِ. جَمَعْنَاكُمْ وَالْأَوَّلِينَ.  
فَإِنْ كَانَ لَكُمْ كَيْدٌ، فَكِيدُوا.<sup>1</sup>  
وَيْلٌ، يَوْمَئِذٍ، لِلْمُكَذِّبِينَ!  
إِنَّ الْمُتَّقِينَ [...] فِي ۙ ظِلٍّ وَعُيُونٍ<sup>2</sup>،  
وَفَوَاحٍ مِمَّا يَشْتَهُونَ.  
كُلُوا وَاشْرَبُوا هَنِيئًا، بِمَا كُنْتُمْ تَعْمَلُونَ.  
إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ.  
وَيْلٌ، يَوْمَئِذٍ، لِلْمُكَذِّبِينَ!  
كُلُوا وَتَمَتَّعُوا [...] قَلِيلًا. إِنَّكُمْ مُجْرِمُونَ.  
وَيْلٌ، يَوْمَئِذٍ، لِلْمُكَذِّبِينَ!  
[...] وَإِذَا قِيلَ لَهُمْ: «ارْكَعُوا»، لَا يَرْكَعُونَ.  
وَيْلٌ، يَوْمَئِذٍ، لِلْمُكَذِّبِينَ!  
[...] فَبِأَيِّ حَدِيثٍ، بَعْدَهُ، يُؤْمِنُونَ؟<sup>3</sup>

## CHAPTER 34/50: QAF

### سورة ق

45 verses - Makkan [except: 38]<sup>9</sup>

In the name of God, the all-merciful, the very-merciful.<sup>10</sup>  
M-34/50:1<sup>11</sup>. Qaf.<sup>T1</sup> By the glorious Koran! [You are among the  
messengers].  
M-34/50:2. [The inhabitants of Makka did not believe], but they  
wondered that a warner among them came to them. So the disbelie-  
vers said: «It is a wonderful thing.  
M-34/50:3<sup>12</sup>. [We will be resurrected] when we are dead and be-  
come dust? That is a far return».  
M-34/50:4. We knew what the earth decreases among them. We  
have a guarding book.

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.  
ق. وَالْقُرْآنِ الْمَجِيدِ [...].  
[...] بَلْ عَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ. فَقَالَ الْكَافِرُونَ:  
«هَذَا شَيْءٌ عَجِيبٌ».  
[...] أَعِذَا<sup>1</sup> مُتْنَا<sup>2</sup> وَكُنَّا تُرَابًا؟ ذَلِكَ رَجْعٌ بَعِيدٌ». .  
فَدَعَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ. وَعِنْدَنَا كِتَابٌ حَفِيفٌ.

<sup>1</sup> 1) كَالْقَصْرِ، كَالْقَصْرِ (2) بِشَرَرٍ، بِشَرَرٍ 1)  
<sup>2</sup> 1) صَفَرٌ (2) جُمَلَاتٌ، جُمَلَاتٌ 1)  
<sup>3</sup> 1) يَوْمٌ  
<sup>4</sup> 1) يَأْذَنُ  
<sup>5</sup> 1) فَيَكِيدُونِي  
<sup>6</sup> 1) وَعُيُونٍ (2) ظِلٍّ  
<sup>7</sup> 1) هَنِيئًا  
<sup>8</sup> 1) تُؤْمِنُونَ  
<sup>9</sup> This chapter takes its name from verse 1. Other title: الياسقات  
<sup>10</sup> See footnote 2 of chapter 1/96.  
<sup>11</sup> T1) See the footnote of 2/68:1.  
<sup>12</sup> 1) مُتْنَا (2) إِذَا 1)

M-34/50:5<sup>1</sup>. Rather they belied the truth when it came to them, and they are in a confused affair.

M-34/50:6. [---] Did they not look at the heaven above them, how we built it and adorned it, and how it is without cracks?

M-34/50:7. As for the earth, we spread it, threw therein anchored mountains and brought forth from every couple of magnificent [plants].

M-34/50:8<sup>2</sup>. as indication and remembrance for every penitent servant.

M-34/50:9. We descended blessed water from the heaven, and thereby we grew gardens, [plants'] grains of the harvest,

M-34/50:10<sup>3</sup>. and tall palms with superimposed spathes,

M-34/50:11<sup>4</sup>. as provision for the servants.<sup>R1</sup> And with it we revived a dead region. Thus will be the exit [from the graves].

M-34/50:12. [---] Before them, belied the people of Noah, the people of Al-Rass and Tamud,

M-34/50:13<sup>5</sup>. Aad, Pharaoh, the brothers of Lot,<sup>R1</sup>

M-34/50:14<sup>6</sup>. the inhabitants of the Forest and the people of Tubba'. All belied the messengers, then my threat has proved true.

M-34/50:15<sup>7</sup>. [---] Were we tired by the first creation? Rather they are confused about a new creation.

M-34/50:16. We created the human, and we know what his soul murmurs to him. We are nearer to him than his jugular vein.

M-34/50:17<sup>8</sup>. When the two receiving [angels], [receive his words, one] seated on the right and [the other seated] on the left,<sup>R1</sup>

M-34/50:18<sup>9</sup>. he does not pronounce any word without a watcher being ready by him.

M-34/50:19<sup>10</sup>. The drunkenness of the death will come with the truth: «That is from which you departed».

M-34/50:20<sup>11</sup>. The trumpet will be blown. That will be the day of the threat.

M-34/50:21<sup>12</sup>. Then each soul will come, accompanied by a driver and a witness.<sup>R1</sup>

M-34/50:22<sup>13</sup>. You were inattentive of it, then we removed from you your veil, and your eye today is sharp.

M-34/50:23<sup>14</sup>. The companion attached to him<sup>T1</sup> will say: «This is what is ready with me.

بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ، فَهُمْ فِي أَمْرٍ مَرِيجٍ.

[---] أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ، كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا، وَمَا لَهَا مِنْ فُرُوجٍ؟  
وَالْأَرْضَ مَدَدْنَاهَا، وَالْقَيْنَا فِيهَا رُوسِي، وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ [...] بَهِيجٍ،

تَبَصُّرَةً<sup>1</sup> وَذِكْرَى لِكُلِّ عَبْدٍ مُنِيبٍ.

وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبْرَكًا، فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ [...] الْحَصِيدِ،

وَالنَّخْلَ بَاسِقَاتٍ<sup>1</sup> لَهَا طَلْعٌ نَضِيدٌ،  
رَزَقْنَا لِّلْعِبَادِ. وَأَخْيَيْنَا بِهِ بَلْدَةً مَّيْمَنًا<sup>1</sup>. كَذَلِكَ الْخُرُوجُ [...] ]

[---] كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ، وَأَصْحَابُ الرَّسِّ، وَثَمُودُ،

وَإِسْرَافِيلُ، وَإِخْوَنُ لُوطٍ، وَأَصْحَابُ الْأَيْكَةِ<sup>1</sup>، وَقَوْمٌ ثَمَجٌ. كُلٌّ كَذَّبَ الرُّسُلَ، فَحَقَّ وَعِيدُ<sup>2</sup>.

[---] أَفَعِينَا بِالْخَلْقِ الْأَوَّلِ؟ بَلْ هُمْ فِي لَبْسٍ مِّنْ خَلْقٍ جَدِيدٍ.

وَلَقَدْ خَلَقْنَا الْإِنسَانَ، وَنَعْلَمُ مَا تُوَسَّوَسُ بِهِ نَفْسُهُ. وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ.

إِذْ يَتَلَقَّى [...] الْمَلَكَيْنِ، [...] عَنِ الْيَمِينِ [...] وَعَنِ الشِّمَالِ، قَعِيدٌ،

مَا يَلْفُظُ<sup>1</sup> مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ.

وَجَاءَتْ سَكْرَةُ<sup>1</sup> الْمَوْتِ بِالْحَقِّ<sup>2</sup>: «ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ».

وَنُفِخَ فِي الصُّورِ<sup>1</sup>. ذَلِكَ يَوْمُ الْوَعِيدِ.

وَجَاءَتْ كُلُّ نَفْسٍ مَّعَهَا سَائِقٌ وَشَهِيدٌ.

لَقَدْ كُنْتَ فِي غَفْلَةٍ<sup>1</sup> مِّنْ هَذَا، فَكَشَفْنَا عَنْكَ غِطَاءَكَ، فَاصْزُكْ<sup>1</sup> الْيَوْمَ حَدِيدٌ.

وَقَالَ قَرِينُهُ: «هَذَا مَا لَدَيَّ عَتِيدٌ<sup>1</sup>».

<sup>1</sup> لَمَّا

<sup>2</sup> تَبَصُّرَةً

<sup>3</sup> بَاصِقَاتٍ

<sup>4</sup> 1) مَيْمَنًا Cf. Ps 104:10-16.

<sup>5</sup> R1) See the footnote of 39/7:80.

<sup>6</sup> 1) وَعِيدِي (2) لَيْكَةِ

<sup>7</sup> 1) أَفَعِينَا

<sup>8</sup> R1) According to the Talmud, two angels, one good and one bad, accompany the believer upon his return from the synagogue (Shabbat 119b, Ketubot 104a, Hagigah 161).

<sup>9</sup> 1) يَلْفُظُ، يَلْفُظُ

<sup>10</sup> 1) الْحَقُّ بِالْمَوْتِ (2) سَكْرَاتُ

<sup>11</sup> 1) الصُّورُ، الصُّورُ

<sup>12</sup> 1) مَخَا Cf. Ap Paul 17. On the angels as witnesses of the acts of humans, see Ap Paul 8; 2 En 19:5.

<sup>13</sup> 1) كُنْتُ ... عَنْكَ غِطَاءَكَ فَبَصْرَكَ (2) غَفْلَةٍ

<sup>14</sup> 1) عَتِيدٌ ♦ T1) Companion (Yusuf Ali); inseparable comrade (Bewley).

M-34/50:24<sup>1</sup>. The two of you, throw in the Gehenna every obstinate disbeliever,

M-34/50:25. preventer of the good, transgressor, suspicious,

M-34/50:26<sup>2</sup>. who made besides God another god.<sup>R1</sup> Therefore throw him in the severe punishment».

M-34/50:27<sup>3</sup>. The companion attached to him will say: «Our Lord! I did not make him transgress. ~ But he was in utmost misguidance».

M-34/50:28. He will say: «Do not argue with me, whereas I already advanced to you the threat.

M-34/50:29. The word does not change for me,~ and I am not oppressor to the servants».

M-34/50:30<sup>4</sup>. The day we say to the Gehenna: «Are you full?», it will say: «Is there any more?»<sup>R1</sup>

M-34/50:31. [The day] the garden will be close to the fearing, hardly far.

M-34/50:32<sup>5</sup>. This is what you are promised, for every returning, observant,

M-34/50:33. who dreaded the all-merciful in secret, and came [to the other life] with a contrite heart.

M-34/50:34. [It will be said to them:] «Enter therein in peace!» That will be the day of the eternity.

M-34/50:35. They will have therein what they wish, and we have even more.

M-34/50:36<sup>6</sup>. [---] How many generations we destroyed before them, stronger than them in assault! They overran the lands. Is there an escape?

M-34/50:37<sup>7</sup>. In that is a remembrance for whoever has a heart, or heard while being a witness.

H-34/50:38<sup>8</sup>. [---] We created the heavens, the earth and what is between them in six days.<sup>R1</sup> No weariness touched us.

M-34/50:39<sup>9</sup>. [---] Therefore endure<sup>A1</sup> what they say, and exalt the praise of your Lord before sunrise and before sunset.

M-34/50:40<sup>10</sup>. [And choose a part of] the night to exalt him, [and exalt him at] the end of the prostration.<sup>R1</sup>

M-34/50:41<sup>11</sup>. [---] Hear the day in which the caller calls from a near place.

M-34/50:42. The day they hear the clamour in truth, that will be the day of the exit [from the graves].

M-34/50:43<sup>12</sup>. It is us who revive and make die,<sup>R1</sup> and to us is the destination.

أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ،

مَنَاعَ الْخَيْرِ، مُعْتَدٍ مَّزِيدٍ،  
الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ. فَأَلْقِيَاهُ فِي الْعَذَابِ  
الشَّدِيدِ».

قَالَ قَرِينُهُ: «رَبَّنَا! مَا أَطْعَمْتَهُ! ~ وَلَكِنْ كَانَ فِي  
ضَلَالٍ بَعِيدٍ».

قَالَ: «لَا تَخْتَصِمُوا لَدَيَّ، وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعْدِ.

مَا يُبَدِّلُ الْكَوْلُ لَدَيَّ، ~ وَمَا أَنَا بِظَلَمٍ لِلْعَبِيدِ».

يَوْمَ نَقُولُ لِجَهَنَّمَ: «هَلْ أَمْتَلَتْ؟» وَتَقُولُ: «هَلْ مِنْ  
مَزِيدٍ؟»

[...] وَأَزَلَفْتَ الْجَنَّةَ لِلْمُتَّقِينَ، غَيْرَ بَعِيدٍ.

هَذَا مَا تُوْعَدُونَ<sup>1</sup>، لِكُلِّ أَوَّابٍ، خَفِيفٍ،

مَنْ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ، وَجَاءَ [...] بِقَلْبٍ مُنِيبٍ.

[...] : «أَدْخُلُوا بِسَلَامٍ». ذَلِكَ يَوْمَ الْخُلُودِ.

لَهُمْ مَا يَشَاءُونَ فِيهَا، وَلَدَيْنَا مَزِيدٌ.

[---] وَكَمْ أَهْلَكْنَا قَبْلَهُمْ، مِمَّن قَرَنَ، هُمْ أَشَدُّ مِنْهُمْ  
بَطْشًا! فَنَقَّبُوا فِي الْبِلَادِ. هَلْ مِنْ مَّجِيبٍ؟

إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَنْ كَانَ لَهُ قَلْبٌ، أَوْ أَلْقَى السَّمْعَ<sup>1</sup>  
وَهُوَ شَهِيدٌ.

[---] وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي  
سِتَّةِ أَيَّامٍ. وَمَا مَسَّنَا مِنْ لُغُوبٍ<sup>1</sup>.

[---] فَاصْبِرْ عَلَى مَا يَقُولُونَ، وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ  
طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ.

[...] وَمِنَ اللَّيْلِ فَسَبِّحْهُ، [...] وَأَذْبُرْ<sup>1</sup> السُّجُودِ.

[---] وَأَسْمِعْ يَوْمَ يُنَادَى الْمُنَادِ<sup>2</sup> مِنْ مَّكَانٍ قَرِيبٍ.

يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ، ذَلِكَ يَوْمَ الْخُرُوجِ [...]

إِنَّا نَحْنُ نُحْيِي وَنُمِيتُ، ~ وَإِلَيْنَا الْمَصِيرُ.

<sup>1</sup> أَلْقَيْنُ، أَلْقِيَاءُ، قراءة شيعية: يا محمد يا علي أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ 1)

<sup>2</sup> R1) Cf. Ex 20:3; Dt 5:7.

<sup>3</sup> 1) أَطْعَمْتَهُ

<sup>4</sup> 1) يُقَالُ، يُقَالُ، R1) Cf. Pr 30:15-16. Commenting Is 5:14, Othioth of Rabbi Akiva (8:1) writes: «The prince of hell says daily, give me food to satisfy me» (Geiger, p. 50; see also Ginzberg, vol. 2, p. 119).

<sup>5</sup> 1) يُوعَدُونَ

<sup>6</sup> 1) فَنَقَّبُوا، فَنَقَّبُوا

<sup>7</sup> 1) أَلْقَى السَّمْعَ

<sup>8</sup> 1) لُغُوبٍ R1) Gn chap. 1.

<sup>9</sup> A1) Abrogated by the verse of the sword 113/9:5.

<sup>10</sup> 1) وَإِذْبَارٍ R1) The five Muslim prayers are of Talmudic inspiration (Katsh, p. 9-11).

<sup>11</sup> 1) الْمُنَادِي (2) يُنَادِي

<sup>12</sup> R1) Cf. Dt 32:39; 1 S 2:6; Jn 5:24; 1 Jn 3:14.

M-34/50:44<sup>1</sup>. The day the earth fissures, [and they will come out] quickly. That will be a gathering easy for us.  
M-34/50:45<sup>2</sup>. We know best what they say. You are not haughty over them.<sup>A1</sup> Therefore remind the Koran to whom fears my threat.

يَوْمَ تَشَقُّقُ الْأَرْضُ عَنْهُمْ، [...] سِرَاعًا. ذَلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ.  
نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ. وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ. فَذَكِّرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ.

## CHAPTER 35/90: THE REGION

### سورة البلد

20 verses - Makkan<sup>3</sup>

In the name of God, the all-merciful, the very-merciful.<sup>4</sup>

M-35/90:1<sup>5</sup>. No! I swear by this region!

M-35/90:2<sup>6</sup>. Whereas you are free from this region.<sup>T1</sup>

M-35/90:3<sup>7</sup>. By a begetter and whom he begot!

M-35/90:4<sup>8</sup>. We created the human in the affliction.

M-35/90:5<sup>9</sup>. Does he think that no one will have power over him?

M-35/90:6<sup>10</sup>. He said: «I destroyed stacked wealth».

M-35/90:7<sup>11</sup>. Does he think that no one saw him?

M-35/90:8. Did we not make for him two eyes,

M-35/90:9<sup>12</sup>. a tongue and two lips,

M-35/90:10<sup>13</sup>. and did we not guide him to the two ways?<sup>R1</sup>

M-35/90:11<sup>14</sup>. However, he did not rush on the steep way.

M-35/90:12. What do you know about the steep way?

M-35/90:13<sup>15</sup>. It is freeing a neck,<sup>R1</sup>

M-35/90:14<sup>16</sup>. or feeding, in one day of famine,

M-35/90:15. an orphan next of kin,

M-35/90:16. or a downtrodden pauper.

M-35/90:17. Then he was of those who believed, enjoined on each other endurance, and enjoined on each other mercy.

M-35/90:18<sup>17</sup>. Those are the people of the right.<sup>R1</sup>

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.  
لَا! أَقْسِمُ! بِهَذَا الْبَلَدِ!  
وَأَنْتَ حَلٌّ بِهَذَا الْبَلَدِ.  
وَوَالِدٍ وَمَا وَلَدًا!  
لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ!  
أَيَحْسَبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ؟  
يَقُولُ: «أَهْلَكْتُ مَالًا لُبَدًا»!  
أَيَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ؟  
أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ،  
وَلِسَانًا وَشَفَتَيْنِ!  
وَهَدَيْنَاهُ النَّجْدَيْنِ؟  
فَلَا اقْتَحَمَ الْعَقَبَةَ.  
وَمَا أَدْرَاكَ مَا الْعَقَبَةُ؟  
فَكَّ رَقَبَةً!  
أَوْ إِطْعَمَ، فِي يَوْمٍ ذِي مَسْغَبَةٍ،  
يَتِيمًا ذَا مَقْرَبَةٍ،  
أَوْ مَسْكِينًا ذَا مَتْرَبَةٍ.  
ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا، وَتَوَاصَوْا بِالصَّبْرِ، وَتَوَاصَوْا  
بِالْمَرْحَمَةِ  
أُولَئِكَ أَصْحَابُ الْمَيْمَنَةِ.

1 تَشَقَّقُ، تَشَقَّقُ، تَشَقَّقُ، تَشَقَّقُ، تَشَقَّقُ

2 1) Abrogated by the verse of the sword 113/9:5.

3 This chapter takes its name from verse 1. Translated also: The Land (Asad); The City (Pickthall); The Town (Rashad Khalifa).

4 See footnote 2 of chapter 1/96.

5 1) لَا أَقْسِمُ

6 T1) And thou art an indweller of this city (Pickthall); the town where you live (Khalifa); And you remain committed to this land (Progressive Muslims).

7 1) قراءة شيعية: وَوَالِدٍ وَمَا وَلَدَ مِنَ الْأُنْمَةِ

8 1) كَبَدٍ

9 1) أَيَحْسَبُ، أَيَحْسَبُ

10 1) لُبَدًا، لُبَدًا، لُبَدًا، لُبَدًا

11 1) يَرَهُ (2) أَيَحْسَبُ، أَيَحْسَبُ

12 1) وَشَفَتَيْنِ

13 R1) Cf. Dt 30:15-20; Jr 21:8; Ps 1:1, 6; Mt 7:13-14.

14 1) اقْتَحَمَ

15 1) فَكَ رَقَبَةً ♦ R1) On the slaves in the Koran, see the index under: Slaves. On the slaves in the Bible, see Ex 21:2-3; Dt 15:12-18. Sankharé (p. 62-65) thinks that the improving of the slaves' situation in the Koran is inspired by the Roman laws under the influence of the Stoics.

16 1) ذَا مَسْغَبَةٍ (2) أَوْ أَطْعَمَ، وَأَطْعَمَ

17 R1) This verse and the previous recall the text of Isaiah 58:6-10 that Jews should read the ten Tishrei (Bar-Zeev p. 62).

M-35/90:19<sup>1</sup>. Those who disbelieved in our signs, they are the people of the left.  
M-35/90:20<sup>2</sup>. Fire is enclosed on them.

وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ<sup>1</sup>.  
عَلَيْهِمْ نَارٌ مُّؤَصَّدَةٌ<sup>2</sup>.

## CHAPTER 36/86: THE NIGHT-STAR

### سورة الطارق

17 verses - Makkan<sup>3</sup>

In the name of God, the all-merciful, the very-merciful.<sup>4</sup>

M-36/86:1. By [the Lord] of the heaven and of the night-star!

M-36/86:2. What do you know about the night-star?

M-36/86:3. It is the piercing star.

M-36/86:4<sup>5</sup>. There is no soul, which has no protector over it.

M-36/86:5<sup>6</sup>. [---] The human should look from what he was created.

M-36/86:6<sup>7</sup>. He was created from flowing water,

M-36/86:7<sup>8</sup>. issuing from between the loins and the breastbones.<sup>T1</sup>

M-36/86:8. [God] is able to return him,

M-36/86:9. the day the secrets are tested.

M-36/86:10. He will have neither strength nor succourer.

M-36/86:11<sup>9</sup>. [---] By the heaven with the returning rain!<sup>T1</sup>

M-36/86:12<sup>10</sup>. By the earth which splits!

M-36/86:13. It is a decisive word,

M-36/86:14. and it is not a joke.

M-36/86:15. They are plotting a plot,

M-36/86:16. and I am plotting a plot.

M-36/86:17<sup>11</sup>. Respite the disbelievers, respite them gently.<sup>A1</sup>

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.  
[...] وَالسَّمَاءِ وَالطَّارِقِ!  
وَمَا أَدْرَاكَ مَا الطَّارِقُ؟  
النَّجْمُ الثَّاقِبُ.  
إِنَّا كُلُّ نَفْسٍ لَّمَّا<sup>2</sup> عَلَيْهَا حَافِظٌ.  
[---] فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ<sup>1</sup> خُلِقَ.  
خُلِقَ مِنْ مَّاءٍ دَافِقٍ<sup>1</sup>،  
يَخْرُجُ<sup>1</sup> مِنْ بَيْنِ الصُّلْبِ<sup>1</sup> وَالتَّرَائِبِ.  
إِنَّهُ [...] عَلَى رَجْعَةٍ لَقَادِرٌ،  
يَوْمَ تُبْلَى السَّرَائِرُ.  
فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ.  
[---] وَالسَّمَاءِ<sup>1</sup> ذَاتِ الرُّجْعِ!  
وَالْأَرْضِ<sup>1</sup> ذَاتِ الصَّدْعِ!  
إِنَّهُ لَقَوْلٌ فَصْلٌ،  
وَمَا هُوَ بِالْهَزْلِ.  
إِنَّهُمْ يَكِيدُونَ كَيْدًا،  
وَأَكِيدُ كَيْدًا.  
فَمَهْلُ الْكَافِرِينَ، أَمَهُلُهُمْ رُويْدًا.

## CHAPTER 37/54: THE MOON

### سورة القمر

55 verses - Makkan [except: 44-46]<sup>12</sup>

In the name of God, the all-merciful, the very-merciful.<sup>13</sup>

M-37/54:1<sup>14</sup>. The hour approached and the moon fissured.

M-37/54:2<sup>15</sup>. Even though they see a sign, they disregard and say:

«A persistent sorcery».

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.  
اقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ.  
وَإِنْ يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا: «سِحْرٌ مُسْتَمِرٌّ».

<sup>1</sup> الْمَشْأَمَةُ، الْمَشْأَمَةُ، الْمَشْأَمَةُ 1)

<sup>2</sup> مُؤَصَّدَةٌ، مُؤَصَّدَةٌ 1)

<sup>3</sup> This chapter takes its name from verse 1. Translated also: That which comes in the Night (Asad); The Night-Comer (Pickthall); The Bright Star (Rashad Khalifa).

<sup>4</sup> See footnote 2 of chapter 1/96.

<sup>5</sup> لَمَّا (3) كُلُّ (2) أُنْ 1)

<sup>6</sup> مِمَّ 1)

<sup>7</sup> مَدْفُوقٍ 1)

<sup>8</sup> 1) T1) The spine and the testicles (Progressive Muslims); the spine and the viscera (Khalifa).  
♦ الصُّلْبِ، الصُّلْبِ 2) يُخْرَجُ 1)

<sup>9</sup> 1) T1) With its cyclical systems (Bewley); by the rotating the heavens (Sarwar).  
♦ وَالسَّمَاءِ 1)

<sup>10</sup> وَالْأَرْضِ 1)

<sup>11</sup> 1) A1) Abrogated by the verse of the sword 113/9:5.

<sup>12</sup> اقتربت - المبيضة: This chapter takes its name from verse 1. Other titles:

<sup>13</sup> See footnote 2 of chapter 1/96.

<sup>14</sup> وقد انشقَّ 1)

<sup>15</sup> يُرَوُّا 1)

M-37/54:3<sup>1</sup>. They belied and followed their desires. ~ However, every affair will have a fixed term.

M-37/54:4<sup>2</sup>. News came to them wherein a scaring is.

M-37/54:5<sup>3</sup>. A wisdom reaching [its goal],<sup>T1</sup> but the warnings do not avail.

M-37/54:6<sup>4</sup>. Turn them the back.<sup>A1</sup> The day the caller calls to a detestable thing,

M-37/54:7<sup>5</sup>. their eyes prostrated, they will leave the graves as scattered locusts,<sup>R1</sup>

M-37/54:8<sup>6</sup>. running to the caller. The disbelievers will say: «This is a difficult day».

M-37/54:9<sup>7</sup>. [---] The people of Noah, before them, belied. So they belied our servant and said: «He is possessed by a djinn», and he was rebuked.<sup>T1</sup>

M-37/54:10<sup>8</sup>. He called his Lord: «I am defeated, succour then yourself».<sup>T1</sup>

M-37/54:11<sup>9</sup>. Then we opened the doors of the heaven to torrential water.

M-37/54:12<sup>10</sup>. We caused the earth to gush forth springs, then the waters met according to a predetermined order.

M-37/54:13<sup>11</sup>. We carried him on that of boards and nails,<sup>T1R1</sup>

M-37/54:14<sup>12</sup>. running under our eyes. A reward for him who had been disbelieved.

M-37/54:15<sup>13</sup>. We left it like a sign. ~ Is there any to remember?

M-37/54:16<sup>14</sup>. How were then my punishment and my warnings!

M-37/54:17<sup>15</sup>. [We made the Koran easy for remembrance. Is there any to remember?]

M-37/54:18<sup>16</sup>. Aad belied. How were then my punishment and my warnings!

M-37/54:19<sup>17</sup>. We sent upon them a tumultuous wind,<sup>T1</sup> in a fateful and persistent day,

M-37/54:20<sup>18</sup>. which sweep the humans [from their places] as if they were hollowed palm-trunks.<sup>T1</sup>

M-37/54:21<sup>19</sup>. How were then my punishment and my warnings!

وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ. ~ وَكُلُّ أَمْرٍ مُسْتَقَرٌّ<sup>1</sup>.

وَلَقَدْ جَاءَهُمْ مِنَ الْآلِبَاءِ مَا فِيهِ مُرْدَجَرٌ<sup>1</sup>.  
جَكَمَةً بَالِغَةً<sup>2</sup> [...], فَمَا تُغْنِ الْذُّرُ.

فَقُولْ عَنْهُمْ. يَوْمَ يَدْعُ الدَّاعِ<sup>2</sup> إِلَى شَيْءٍ نَكُرٍ<sup>3</sup>,

خُشَعًا<sup>1</sup> أَبْصَرُهُمْ، يَخْرُجُونَ مِنَ الْأَجْدَاثِ<sup>2</sup> كَأَنَّهُمْ  
جَرَادٌ مُنْتَشِرٌ،  
مُهْطِعِينَ إِلَى الدَّاعِ<sup>1</sup>. يَقُولُ الْكَافِرُونَ: «هَذَا يَوْمٌ  
عَسِيرٌ».

[---] كَذَّبَتْ، قَبْلَهُمْ، قَوْمُ نُوحٍ. فَكَذَّبُوا عَبْدَنَا وَقَالُوا:  
«مَجْنُونٌ»، وَأَزْدَجَرُ.

فَدَعَا رَبُّهُ: «أَنِّي<sup>1</sup> مَغْلُوبٌ، فَأَنْتَصِرْ [...].».

فَفَتَحْنَا<sup>1</sup> أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ.

وَفَجَّرْنَا<sup>1</sup> الْأَرْضَ عُيُونًا<sup>2</sup>, فَالْتَقَى الْمَاءُ<sup>3</sup> عَلَى أَمْرٍ قَدْ  
قُدِّرَ<sup>4</sup>.

وَحَمَلْنَاهُ عَلَى ذَاتِ أَلْوَاحٍ وَدُسُرٍ<sup>1</sup>,  
تَجْرِي بِأَعْيُنِنَا<sup>1</sup>. جَزَاءً<sup>2</sup> لِمَنْ كَانَ كُفِرٌ<sup>3</sup>.

وَلَقَدْ تَرَكْنَاهَا آيَةً. فَهَلْ مِنْ مُدَكِّرٍ<sup>1</sup>?  
فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ<sup>1</sup>!  
[وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ. فَهَلْ مِنْ مُدَكِّرٍ<sup>1</sup>?]

كَذَّبَتْ عَادٌ. فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ<sup>1</sup>!

إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا<sup>1</sup>, فِي يَوْمٍ نَحْسٍ<sup>2</sup>  
مُتَسْتَمِرٍّ،

تَنْزِعُ النَّاسَ [...] كَأَنَّهُمْ أُعْجَازُ<sup>1</sup> نَخْلٍ مُنْقَعِرٍ<sup>2</sup>.

فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ<sup>1</sup>!

1 مُسْتَقَرٌّ، مُسْتَقَرٌّ  
2 مُرَجَرٌ، مُرَجَرٌ  
3 1) T1 Consummate wisdom (Shakir); great wisdom (Khalifa).  
2) جَكَمَةً بَالِغَةً

4 1) الدَّاعِ 2) يَدْعُو 3) الدَّاعِ 4) A1) Abrogated by the verse of the sword 113/9:5.

5 1) الأَجْدَاثِ من القبور 2) خَاشِعَةً، خَاشِعَةً، خُشَعٌ

6 1) الدَّاعِ

7 T1) He was driven away (Shakir); he was persecuted (Khalifa).

8 1) T1) Help me (Shakir); grant me victory (Khalifa).

9 1) فَفَتَحْنَا

10 1) فُجِّرَ 2) عُيُونًا 3) الْمَائَانِ 4) الْمَائَاتِ، الْمَائَانِ

11 1) T1) Ropes (Khalifa); caulked with palm-fibre (Yusuf Ali) 2) دُسُرٍ

12 1) كُفِرٌ 2) جَزَاءً 3) بَاعَيْنَا

13 1) مُدَكِّرٍ، مُنْكَرٍ، مُدَكِّرٍ

14 1) وَنُذْرِي

15 1) مُدَكِّرٍ، مُنْكَرٍ، مُدَكِّرٍ

16 1) وَنُذْرِي

17 1) T1) A tornado (Shakir); cold storm wind (Palmer).

18 1) مُنْقَعِرٍ 2) أُعْجَازُ 3) T1) Uprooted trunks of palm-trees (Pickthall); decayed palm tree trunks (Khalifa).

19 1) وَنُذْرِي

M-37/54:22<sup>1</sup>. [We made the Koran easy for remembrance. Is there any to remember?]

M-37/54:23. Tamud belied the warnings.

M-37/54:24<sup>2</sup>. They said: «Are we going to follow one man from us? ~ Then we would be in misguidance and madness.

M-37/54:25<sup>3</sup>. Has the remembrance been thrown upon him among us? He is rather an insolent liar».

M-37/54:26<sup>4</sup>. Tomorrow, they will know who is the insolent liar.

M-37/54:27<sup>5</sup>. We will send the she-camel as a test for them, watch them then and be enduring.

M-37/54:28<sup>6</sup>. Inform them that water is allotted among them, every drinking being in presence.<sup>T1</sup>

M-37/54:29<sup>7</sup>. Then they called their companion, who took [the sword] and hamstrung [the she-camel].<sup>T1</sup>

M-37/54:30<sup>8</sup>. How were then my punishment and my warnings!

M-37/54:31<sup>9</sup>. We sent upon them only one clamour, and they became as the straw of stable.

M-37/54:32<sup>10</sup>. [We made the Koran easy for remembrance. ~ Is there any to remember?]

M-37/54:33<sup>11</sup>. The people of Lot<sup>R1</sup> belied the warnings.

M-37/54:34<sup>12</sup>. We sent upon them a hurricane of stones,<sup>R1</sup> except the family of Lot. We saved them at dawn.

M-37/54:35. [That is] a grace from us. So we recompense him who gives thanks.

M-37/54:36. He had warned them of our assault, but they doubted the warnings.

M-37/54:37<sup>13</sup>. They solicited him for his guests, then we wiped out their eyes. So taste my punishment and my warnings.<sup>R1</sup>

M-37/54:38<sup>14</sup>. In the morning, a lasting punishment surprised them.

M-37/54:39<sup>15</sup>. So taste my punishment and my warnings.

M-37/54:40<sup>16</sup>. [We made the Koran easy for remembrance. Is there any to remember?]

M-37/54:41. The warnings came to the people of Pharaoh.

M-37/54:42. They belied all our signs, then we took them, with the taking of a mighty, powerful.

[وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ. فَهَلْ مِنْ مُدَكِّرٍ؟]

كَذَّبَتْ ثَمُودُ بِالنُّذُرِ.  
فَقَالُوا: «أَبَشْرٌ مِمَّا وَجَدُوا نَنْتَبِهُ؟ ~ إِنَّا إِذَا لَفِيَ ضَلَالٌ وَسُغُرٌ.  
أَغْلَقِيَ الذِّكْرُ عَلَيْهِ مِنْ بَيْنِنَا؟ بَلْ هُوَ كَذَابٌ أَشْرٌ!».

سَيَعْلَمُونَ<sup>1</sup> غَدًا مَنِ الْكَذَّابُ الْآشِرُ<sup>2</sup>.  
إِنَّا مُرْسِلُوا النَّاقَةَ<sup>3</sup> فِتْنَةً لَهُمْ، فَأَرْقِبْهُمْ وَأَصْطَبِرْ.

وَنَبِّئْهُمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ، كُلُّ شِرْبٍ مُحْتَضَرٌ.

فَنَادَوْا صَاحِبَهُمْ، فَتَعَاطَى<sup>4</sup> [...]،<sup>1</sup> فَعَقَرَ [...] ]

فَكَيْفَ كَانَ عَذَابِي وَنُذْرِي<sup>1</sup>!  
إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً، فَكَانُوا كَهَشِيمِ الْمُخْتَطِرِ<sup>1</sup>.  
[وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ. فَهَلْ مِنْ مُدَكِّرٍ؟]

كَذَّبَتْ قَوْمُ لُوطٍ بِالنُّذُرِ.  
إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا، إِلَّا عَالَ لُوطٌ. نَجَّيْنَاهُمْ بِسَحَرٍ.  
[...] يَعْصِمُهُ مِنْ عَذَابِنَا. كَذَلِكَ نَجْزِي مَنْ شَكَرَ.

وَلَقَدْ أَنْذَرَهُمْ بَطْشَتَنَا، فَتَمَارَوْا بِالنُّذُرِ.

وَلَقَدْ رَوَدُّهُ عَنْ صَيْفَةٍ، فَطَمَسْنَا<sup>1</sup> أَعْيُنَهُمْ. فَذُوقُوا عَذَابِي وَنُذْرِي<sup>2</sup>.  
وَلَقَدْ صَبَّحَهُمْ بُكْرَةً<sup>1</sup> عَذَابٌ مُسْتَقَرٌّ<sup>2</sup>.  
فَذُوقُوا عَذَابِي وَنُذْرِي<sup>1</sup>.  
[وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ. فَهَلْ مِنْ مُدَكِّرٍ؟]

وَلَقَدْ جَاءَ عَالَ فِرْعَوْنَ النُّذُرُ.  
كَذَّبُوا بِآيَاتِنَا كُلِّهَا، فَأَخَذْنَاهُمْ، أَخَذَ عَزِيزٌ، مُتَّقِدِرٌ.

<sup>1</sup> مُدَكِّرٌ، مُنْتَكِرٌ، مُدَكِّرٌ

<sup>2</sup> أَبَشْرٌ مِمَّا وَجَدُوا، أَبَشْرٌ مِمَّا وَجَدُوا

<sup>3</sup> كَذَّابٌ أَشْرٌ، كَذَّابٌ أَشْرٌ، الْكَذَّابُ الْآشِرُ

<sup>4</sup> الْآشِرُ، الْآشِرُ، الْآشِرُ، الْآشِرُ (2) سَيَعْلَمُونَ

<sup>5</sup> النَّاقَةُ

<sup>6</sup> (T1) With each share of water equitably apportioned (Asad); each one should drink in turn (Wahiduddin Khan).

<sup>7</sup> T1) He took (the sword) and slew (her) (Shakir); he was paid to slaughter (Progressive Muslims).

<sup>8</sup> وَنُذْرِي

<sup>9</sup> الْمُخْتَطِرِ

<sup>10</sup> مُدَكِّرٌ، مُنْتَكِرٌ، مُدَكِّرٌ

<sup>11</sup> R1) See the footnote of 39/7:80.

<sup>12</sup> R1) Elsewhere the Koran says that God rained on them a rain (39/7:84); evil rain (42/25:40); stones of superimposed clay (52/11:82); stones of clay (54/15:74); descended on the people of this city an abomination from the heaven (85/29:34). Gn 19:24 says that God «rained down on Sodom and Gomorrah brimstone and fire of his own sending». Cf. as 2 P 11:6; Jude 7.

<sup>13</sup> (R1) Gn 19:11. (2) فَطَمَسْنَا

<sup>14</sup> مُسْتَقَرٌّ (2) بُكْرَةً

<sup>15</sup> وَنُذْرِي

<sup>16</sup> مُدَكِّرٌ، مُنْتَكِرٌ، مُدَكِّرٌ

M-37/54:43<sup>1</sup>. Are your disbelievers better than those? Or have you an immunity in the scriptures?<sup>T1</sup>

H-37/54:44<sup>2</sup>. Or do they say: «Gathered, we will succour each other»?

H-37/54:45<sup>3</sup>. The gathering will be defeated, and they will turn the back.

H-37/54:46. [---] Rather the hour will be their appointment. And the hour will be more terrifying and bitterer.

M-37/54:47. The criminals will be in misguidance and madness.

M-37/54:48<sup>4</sup>. The day they are dragged in fire on their faces<sup>R1</sup>: «Taste the touch of Saqar».<sup>T1</sup>

M-37/54:49<sup>5</sup>. [---] We created everything by measure.

M-37/54:50<sup>6</sup>. Our order is only one [word], as the twinkling of an eye.<sup>R1</sup>

M-37/54:51<sup>7</sup>. [---] We destroyed your sects.<sup>T1</sup> Is there any to remember?

M-37/54:52. Everything that they made is in the scriptures,

M-37/54:53<sup>8</sup>. and every matter, small and big, is registered.

M-37/54:54<sup>9</sup>. The fearers will be in gardens with rivers,

M-37/54:55<sup>10</sup>. in a truthful seat,<sup>T1</sup> by an almighty king.

أَكْفَارُكُمْ خَيْرٌ مِنْ أُولَئِكَ؟ أَمْ لَكُمْ بَرَاءَةٌ فِي الزُّبُرِ؟

أَمْ يَقُولُونَ: «نَحْنُ جَمِيعٌ مُنْتَصِرُونَ»؟

سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ.<sup>3</sup>

[---] بَلِ السَّاعَةُ مَوْعِدُهُمْ. وَالسَّاعَةُ أَذْهَى وَأَمْرٌ.

إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعُرٍ.  
يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَى وُجُوهِِهِمْ: «ذُوقُوا مَسَّ سَقَرَ».

[---] إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ.<sup>2</sup>  
وَمَا أَمْرُنَا إِلَّا [...] وَجْدَةٌ، كَلِمَةٍ بِالْبَصَرِ.

[---] وَلَقَدْ أَهْلَكْنَا شَتَّى أَسْبَاطَكُمْ. فَهَلْ مِنْ مُدَكِّرٍ؟<sup>1</sup>

وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ،  
وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُسْتَطَرٌّ.<sup>1</sup>  
إِنَّ الْمُنْتَفِينَ فِي جَنَّتٍ وَنَهْرٍ،  
فِي مَقْعَدٍ صِدْقٍ، عِنْدَ مَلِيكٍ مُقْتَدِرٍ.

## CHAPTER 38/38: SAD

### سورة ص

#### 88 verses - Makkan<sup>11</sup>

In the name of God, the all-merciful, the very-merciful.<sup>12</sup>

M-38/38:1<sup>13</sup>. Sad.<sup>T1</sup> By the Koran, containing the remembrance! [It is the truth without doubt].<sup>T2</sup>

M-38/38:2<sup>14</sup>. But those who disbelieved are in pride and dissension.

M-38/38:3<sup>15</sup>. How many generations we destroyed before them!

They called, whereas it was not anymore the moment to escape.<sup>T1</sup>

M-38/38:4. They wondered that a warner among them came to them. And the disbelievers said: «This is a lying sorcerer.

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.  
ص. وَالْقُرْآنِ ذِي الذِّكْرِ [...]!

بَلِ الَّذِينَ كَفَرُوا فِي عِزَّةٍ وَشِقَاقٍ.  
كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ! فَنَادَوْا، وَلَا تِجْنَةً<sup>1</sup> حِينَ<sup>2</sup>  
مَنَاصٍ.<sup>3</sup>  
وَعَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ. وَقَالَ الْكَاْفِرُونَ: «هَذَا  
سُجْرٌ كَذَابٌ».

<sup>1</sup> 1) T1) Have you been absolved by the scripture? (Khalifa). Referring to Hebrew (*berit*), Luxenberg (p. 98) translates: covenant.

<sup>2</sup> 1) تَقُولُونَ

<sup>3</sup> 1) الْأَذْيَارُ (3) وَتَوَلَّوْنَ (2) سَتَّهَرُمُ الْجَمْعُ، سَتَّهَرُمُ الْجَمْعُ، سَتَّهَرُمُ الْجَمْعُ، سَتَّهَرُمُ الْجَمْعُ

<sup>4</sup> 1) إلى T1) A name of Gehenna R1) According to a Jewish legend, Moses visited the hell and saw sinners prone on their faces (Ginzberg, vol. 2, p. 119).

<sup>5</sup> 1) يَقْدَرُ (2) كُلُّ

<sup>6</sup> 1) R1) Cf. Ps 33:9. وَاجِدَةٌ

<sup>7</sup> 1) مُدَكِّرٍ، مُنْتَكِرٍ، مُنْكَرٍ T1) The likes of you (Shakir); your counterparts (Khalifa).

<sup>8</sup> 1) مُسْتَطَرٌّ

<sup>9</sup> 1) وَنَهْرٍ، وَنَهْرٍ، وَنَهْرٍ

<sup>10</sup> 1) T1) In the seat of honor (Shakir); firmly established (Pickthall).

<sup>11</sup> This chapter takes its name from verse 1.

<sup>12</sup> See footnote 2 of chapter 1/96.

<sup>13</sup> T1) See the footnote of 2/68:1 T2) By the renowned Qur'an (Pickthall); that contains the proof (Khalifa).

<sup>14</sup> 1) غُرَّةٍ

<sup>15</sup> 1) T1) They called for help, in vain (Khalifa). قَرَاءَةً أَوْ تَفْسِيرَ شَيْعِي: فَنَادَوْا وَلَا تِجْنَةً حِينَ لَا فَرَارَ (3) حِينَ، وَلَا تِجْنَةً، وَلَا تِجْنَةً



M-38/38:5<sup>1</sup>. Does he make the gods one God? This is an astonishing thing».

M-38/38:6<sup>2</sup>. The notables among them left [exhorting each other]: «Walk [on your way] and endure for your gods. It is a requested thing.

M-38/38:7. We did not hear of this in the last religion. This is only divagation.

M-38/38:8<sup>3</sup>. Did the remembrance descend upon him among us?»

Rather they are in doubt about my remembrance. ~ Rather they have not tasted my punishment.

M-38/38:9. Or do they have the storages of the mercy of your Lord, the almighty, the donor?

M-38/38:10<sup>4</sup>. Or do they have the kingdom of the heavens and of the earth and what is between them? Then let them ascend by the ropes.<sup>T1</sup>

M-38/38:11. [---] It is there that the coalitions will be defeated soldiers.

M-38/38:12<sup>5</sup>. [---] Before them, belied the people of Noah, Aad, Pharaoh with the pegs,<sup>T1</sup>

M-38/38:13<sup>6</sup>. Tamud, the people of Lot,<sup>R1</sup> and the inhabitants of the Forest. Those are the coalitions.

M-38/38:14<sup>7</sup>. There was not one but belied the messengers. Then my punishment has proved true.

M-38/38:15<sup>8</sup>. These only wait for one clamour, which will not be repeated.

M-38/38:16<sup>9</sup>. They said: «Our Lord! Hasten for us our share<sup>T1</sup> before the day of the account».

M-38/38:17<sup>10</sup>. Endure what they say.<sup>A1</sup> [---] Remember David, our servant, endowed with strong hands. He returned frequently.

M-38/38:18<sup>11</sup>. We subjected the mountains so that they exalt with him, evening and morning.<sup>R1</sup>

M-38/38:19<sup>12</sup>. As well as the gathered birds. All are returning.

M-38/38:20<sup>13</sup>. We fortified his kingdom and gave him the wisdom and the decisive speech.

M-38/38:21<sup>14</sup>. Has come to you the news of the disputants when they climbed the wall of the sanctuary?<sup>R1</sup>

أَجْعَلِ الْآلِهَةَ إِلَهًا وَاحِدًا؟ إِنَّ هَذَا لَشَيْءٌ عَجَابٌ<sup>1</sup>.

وَأَنْطَلِقُ الْمَلَأَ مِنْهُمْ [...] : «أَنْ أَمْشُوا»<sup>2</sup> [...] وَأَصْبِرُوا<sup>3</sup> عَلَىٰ إِلَٰهَيْكُمْ. إِنَّ هَذَا لَشَيْءٌ يُرَادُّ.

مَا سَمِعْنَا بِهَذَا فِي الْأَمَلَةِ الْأَخْرَىٰ. إِنَّ هَذَا إِلَّا خَتَلٌ.

أَنْزَلَ<sup>4</sup> عَلَيْهِ الذِّكْرُ مِنْ بَيْنِنَا؟. بَلْ هُمْ فِي شَكٍّ مِّنْ ذِكْرِي. ~ بَلْ لَمَّا يَدُوُّوْا عَذَابٍ.

أَمْ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ، الْعَزِيزِ، الْوَهَّابِ؟

أَمْ لَهُمْ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا؟ فَلْيَرْتَقُوا فِي الْأَسْبَابِ.

[---] جُنْدٌ مَّا هُنَالِكَ مَهْزُومٌ مِّنَ الْأَحْزَابِ.

[---] كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ، وَعَادٌ، وَفِرْعَوْنُ ذُو الْأَوْتَادِ،

وَتَمُودُ، وَقَوْمُ لُوطٍ، وَأَصْحَابُ لَيْكَةِ<sup>1</sup>. أُولَٰئِكَ الْأَحْزَابُ.

إِن كُلُّ إِلَّا كَذَبَ الرُّسُلِ. فَحَقَّ عِقَابِي<sup>2</sup>.

وَمَا يَنْتَظِرُ هَؤُلَاءِ إِلَّا صَبْحَةٌ وَاحِدَةٌ، مَا لَهَا مِنْ فَوَاقٍ<sup>1</sup>.

وَقَالُوا: «رَبَّنَا! عَجَلْ لَّنَا فِتْنًا<sup>1</sup> قَبْلَ يَوْمِ الْحِسَابِ».

أَصْبَرَ عَلَىٰ مَا يَقُولُونَ. [---] وَأَذَكَّرَ عَبْدَنَا دَاوُدَ، ذَا الْأَيْدِ. إِنَّهُ أَوَّابٌ.

إِنَّا سَخَرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ، بِالْعِشِيِّ وَالْإِشْرَاقِ.

وَالطَّيْرَ مَحْشُورَةً<sup>1</sup>. كُلُّ لَهُ أَوَّابٌ. وَشَدَدْنَا<sup>1</sup> مُلْكَهُ وَءَاتَيْنَاهُ الْحِكْمَةَ وَفَصَّلَ الْخِطَابِ.

وَهَلْ أَتَاكَ نَبَأُ الْخَصْمِ إِذْ تَسَوَّرُوا الْمِحْرَابَ؟

<sup>1</sup> عَجَابٌ، عَجَابٌ<sup>1</sup>

<sup>2</sup> أَنْ أَمْشُوا (3) يَمْشُونَ (2) الْمَلَأَ، الْمَلُو<sup>1</sup>

<sup>3</sup> عَذَابِي (2) أَنْزَلَ، أَنْزَلَ، أَمْ أَنْزَلَ<sup>1</sup>

<sup>4</sup> T1) Let them help themselves (Khalifa); why, [t]hen let them try to ascend [to God-like power] by all [conceivable] means! (Asad).

<sup>5</sup> T1) Tent-poles (Asad); spikes (Shakir); stakes (Yusuf Ali). See also the footnote of 10/89:10 and 80/78:7.

<sup>6</sup> 1) لَيْكَةِ ♦ R1) See the footnote of 39/7:80.

<sup>7</sup> عِقَابِي (2) إِنَّ كُلَّهُمْ لَمَّا<sup>1</sup>

<sup>8</sup> فَوَاقٍ<sup>1</sup>

<sup>9</sup> 1) قِرَاءَةٌ أَوْ تَفْسِيرٌ شَيْعِي: كِتَابُنَا<sup>1</sup> T1) Fate (Pickthall); punishment (Haleem). Jeffery (p. 241) thinks that this term comes from Hebrew and that means the judge's sentence.

<sup>10</sup> A1) Abrogated by the verse of the sword 113/9:5.

<sup>11</sup> R1) This verse and the next may be based on a Jewish legend. See Ginzberg, vol. 1V, p. 42.

<sup>12</sup> وَالطَّيْرَ مَحْشُورَةً<sup>1</sup>

<sup>13</sup> وَشَدَدْنَا<sup>1</sup>

<sup>14</sup> R1) The narration that follows is specified by 2 S 11:1-13.

M-38/38:22<sup>1</sup>. When they entered upon David, he was frightened of them. They said: «Do not fear. [We are] two disputants, one of us abused the other. Therefore judge in truth between us, without being extreme, and guide us to the straight path.

M-38/38:23<sup>2</sup>. This is my brother. He has ninety-nine ewes, while I have one ewe. He said: "Entrust it to me", and he insisted upon me in speech».

M-38/38:24<sup>3</sup>. He said: «He oppressed you while requesting [to mingle] your ewe to his ewes. Many of those who mingle abuse each other, except those who believed and did the good deeds, and they are few». David presumed that we tested him, therefore he asked for forgiveness from his Lord, fell on the knees and repented.<sup>R1</sup>

M-38/38:25. We forgave him that. ~ He will have a place close to us and the best return.

M-38/38:26<sup>4</sup>. «O David! We made you a successor in the earth. Therefore judge in truth between the humans and follow not the desire, otherwise it misguides you from God's way». Those who are misguided from God's way, will have a severe punishment, for they forgot the day of the account.

M-38/38:27. We did not create the heaven, the earth and what is between them in vain. That is the presumption of those who have disbelieved! ~ Woe from the fire to those who disbelieved!

M-38/38:28. Would we treat those who believed and did the good deeds like the corruptors in the earth? Or would we treat the fearers like the sinners?

M-38/38:29<sup>5</sup>. [This is] a blessed book that we descended to you, so that they meditate his signs, ~ and that those endowed with intelligence remember.

M-38/38:30<sup>6</sup>. We gave to David Solomon. ~ What a marvellous servant!<sup>R1</sup> He returned frequently.

M-38/38:31. When were presented to him, one evening, well-bred mares standing on three feet,

M-38/38:32<sup>7</sup>. he said: «I loved the love of goods in preference to the remembrance of my Lord, until [the sun] hid behind the veil.<sup>R1</sup>

M-38/38:33<sup>8</sup>. Bring them back to me». Then he began passing [the sword on] the legs and the necks.<sup>T1A1</sup>

M-38/38:34<sup>9</sup>. We tested Solomon throwing on his seat a body,<sup>R1</sup> then he repented.

M-38/38:35<sup>10</sup>. He said: «My Lord! Forgive me and give me a kingdom that may not befall whoever after me. ~ You are the donor».

إِذْ دَخَلُوا عَلَى دَاوُدَ فَفَزِعَ مِنْهُمْ. قَالُوا: «لَا تَخَفْ. [...] خَصْمَانِ<sup>1</sup>، بَعْضُنَا عَلَى بَعْضٍ. فَأَحْكَمْ بَيْنَنَا بِالْحَقِّ، وَلَا تَشْطِطْ<sup>2</sup>، وَاهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ.

إِنَّ هَذَا أَخِي. لَهُ<sup>1</sup> تِسْعٌ وَتِسْعُونَ<sup>2</sup> نَعْجَةً<sup>3</sup>، وَلِي نَعْجَةٌ<sup>3</sup> وَجَدَّةٌ<sup>4</sup>. فَقَالَ: "أَكْفُلْنِيهَا"، وَعَزَّنِي<sup>5</sup> فِي الْخِطَابِ».

قَالَ: «لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ [...] إِلَى نِعَاجِهِ. وَإِنْ كَثِيرًا مِنْ الْخِلَاطِاءِ لَيَبْغِي<sup>1</sup> بَعْضُهُمْ عَلَى بَعْضٍ، إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ، وَقَلِيلٌ مَا هُمْ». وَظَنَّ دَاوُدُ أَنَّمَا فَتَنَّاهُ، فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ.

فَغَفَرْنَا لَهُ ذَلِكَ. ~ وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَى وَحُسْنَ مَآبٍ.

«يَا دَاوُدُ! إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ. فَأَحْكَمْ بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ، فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ». إِنَّ الَّذِينَ يَضِلُّونَ<sup>1</sup> عَنْ سَبِيلِ اللَّهِ، لَهُمْ عَذَابٌ شَدِيدٌ، بِمَا نَسُوا يَوْمَ الْحِسَابِ.

[وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطْلًا، ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا. ~ قَوْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ!

أَمْ نَجْعَلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ؟ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ؟

[...] كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكًا<sup>1</sup>، لِيَذَّبَ<sup>2</sup> وَأُتَى<sup>3</sup>، ~ وَلِيُنذِرَ أُولُو الْأَلْبَابِ.]

وَوَهَبْنَا لِدَاوُدَ سُلَيْمَانَ. ~ نِعَمًا الْعَبْدُ! إِنَّهُ أَوَّابٌ.

إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصُّفُوفُ الْجَبَادُ،

فَقَالَ: «إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي، حَتَّى تَوَارَتْ [...] بِالْجَبَابِ. رُدُّوْهَا عَلَيَّ». فَطَفِقَ مَسْحًا<sup>1</sup> [...] بِالسُّوقِ<sup>2</sup> وَالْأَعْنَاقِ.

وَلَقَدْ فَتَنَّا سُلَيْمَانَ، وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ جَسَدًا، ثُمَّ أَنَابَ

قَالَ: «رَبِّ! أَغْفِرْ، لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي. ~ إِنَّكَ أَنْتَ الْوَهَّابُ».

<sup>1</sup> شَاطِطٌ، تَشْطِطُ، تُشْطِطُ (3) بَعْضُهُمْ (2) خَصْمَانِ 1)

<sup>2</sup> وَعَزَّنِي، وَعَزَّنِي (5) نَعْجَةً (4) تِسْعٌ وَتِسْعُونَ (2) كَانَ لَهُ 1)

<sup>3</sup> R1) This verse refers to the episode of Uria that David sent to the battlefield to be killed and took his wife: cf. 1 S chap. 11 and 12. ♦ فَتَنَّا، فَتَنَّا، أَفْتَنَّا (2) لِيَبْغِي، لِيَبْغِي 1)

<sup>4</sup> يُضِلُّونَ 1)

<sup>5</sup> لِيَذَّبُوا (2) مُبَارَكًا 1)

<sup>6</sup> R1) The Koran never mentions Solomon's idolatry: cf. 1 Kgs 2:5-6. ♦ نِعَم، نِعَم 1)

<sup>7</sup> On David's love for horses, see 1 Kgs 5:6 and 10:12, and Ginzberg, vol. IV, p. 46-47.

<sup>8</sup> T1) He began to slash (their) legs and necks (Shakir) ♦ A1) If this verse means «he began to slash (their) legs and necks», then it is abrogated by a narration of Muhammad that forbids this practice.

<sup>9</sup> R1) According to Pesikta de-Rab Kahana (26:2), after Solomon's sin, an angel is said to have sat down on his throne taking his appearance, and people ridiculed Solomon when he told them that he was the king. A long Jewish legend tells how Solomon lost his power for three years, living like a beggar (Ginzberg, Vol. IV, p. 61-63. Al-Tabari reports a part of this legend (<http://goo.gl/OzBzar>).

<sup>10</sup> قِرَاءَةٌ شَيْعِيَّةٌ: أَعْطَنِي مُلْكًا 1)

M-38/38:36<sup>1</sup>. We subjected to him the wind that, by his order, runs with richness wherever he directed.  
M-38/38:37. As well as the Satans, all builders and divers.  
M-38/38:38. And others, attached by restraints.  
M-38/38:39<sup>2</sup>. This is our donation, then gratify or withhold, without counting.  
M-38/38:40<sup>3</sup>. He will have a place close to us and the best return.  
M-38/38:41<sup>4</sup>. [---] Remember Job, our servant, when he called upon his Lord: «The Satan touched me with affliction and punishment».<sup>R1</sup>  
M-38/38:42<sup>5</sup>. «Strike [the earth] with your foot. Here are a cool washing and a drink».<sup>R1</sup>  
M-38/38:43<sup>6</sup>. We gave him [in compensation for] his family and the like of them with them,<sup>R1</sup> by mercy from us ~ and as remembrance for those endowed with intelligence.  
M-38/38:44<sup>7</sup>. We told him: «Take in your hand a bundle, beat with it [your wife], and do not break your oath».<sup>T1</sup> We found him enduring. What a marvellous servant [Job]! He returned frequently.  
M-38/38:45<sup>8</sup>. [---] Remember Abraham, Isaac and Jacob, our servants endowed with strong hands and eyes.<sup>T1</sup>  
M-38/38:46<sup>9</sup>. We dedicated to them the exclusivity of the remembrance of the [last] home.  
M-38/38:47. They are to us of the chosen, the best.  
M-38/38:48<sup>10</sup>. [---] Remember Ishmael, Elisha and Dhul-Kifl.<sup>R1</sup> Each of them is of the best.  
M-38/38:49. [---] This is a remembrance. And it is to the fearers that belongs the best return.  
M-38/38:50<sup>11</sup>. The doors of the gardens of Eden<sup>R1</sup> will be open for them.  
M-38/38:51<sup>12</sup>. Leaning there, they call for many fruits and drink.  
M-38/38:52<sup>13</sup>. For them will be ones of restrained look, equals in age.<sup>T1</sup>  
M-38/38:53<sup>14</sup>. This is what you are promised for the day of the account.  
M-38/38:54. It will be our inexhaustible provision.  
M-38/38:55. This is so. Whereas the transgressors will have a worse return,

فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَتَّى أَصَابَ.  
وَالشَّيَاطِينِ، كُلِّ بَنَاءٍ وَغَوَّاصٍ.  
وَأَآخَرِينَ، مُقَرَّبِينَ فِي الْأَصْفَادِ.  
هَذَا عَطَاؤُنَا، فَاْمُنُّنْ أَوْ اْمْسِكْ بِغَيْرِ حِسَابٍ.  
وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَّآبٍ.  
[---] وَأَذْكُرْ عَبْدَنَا أَيُّوبَ إِذْ نَادَىٰ رَبَّهُ: «أَيُّ مَسْنِيٍّ الشَّيْطَانُ بِضُصْبٍ وَعَذَابٍ».  
«أَرْكُضْ بِرِجْلِكَ [...]». هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ.  
وَوَهَبْنَا لَهُ [...] أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ، رَحْمَةً مِنَّا وَذِكْرًا لِأُولِي الْأَلْبَابِ.  
[...] وَخَذَ بِيَدِكَ ضِعْفًا، فَأَضْرَبَ بِهِ [...]، وَلَا تَحْنَبْ. إِنَّا وَجَدْنَاهُ صَابِرًا. نِعَمَ الْعَبْدِ! إِنَّهُ أَوَّابٌ.  
[---] وَأَذْكُرْ عَبْدَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولِي الْأَيْدِي<sup>2</sup> وَالْأَبْصُرِ.  
إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ [...].  
وَأَنْتَهُمْ عِنْدَنَا لِمَنِ الْمُصْطَفَيْنَ الْأَخْيَارِ.  
[---] وَأَذْكُرْ إِسْمَاعِيلَ وَالْيَسَعَ<sup>1</sup> وَذَا الْكِفْلِ. وَكُلٌّ مِنَ الْأَخْيَارِ.  
[---] هَذَا ذِكْرٌ. وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَّآبٍ.  
جَنَّتْ عَدْنٌ، مُفْتَحَةً لَهُمُ الْأَبْوَابُ.  
مُنْكِيْنَ<sup>1</sup> فِيهَا، يَدْعُونَ فِيهَا بِفِكَهَةٍ كَثِيرَةٍ وَشَرَابٍ.  
وَعِنْدَهُمْ قَصِيرَاتُ الْطَّرَفِ، أَنْزَابٌ.  
هَذَا مَا تُوعَدُونَ<sup>1</sup> لِيَوْمِ الْحِسَابِ.  
إِنَّ هَذَا لَرِزْقُنَا، مَا لَهُ مِنْ نَفَادٍ.  
هَذَا. وَإِنَّ لِلطَّاعِينَ لَشَرَّ مَّآبٍ،

<sup>1</sup> الرِّيحَ

<sup>2</sup> 1) هَذَا عَطَاؤُنَا فَاْمُنُّنْ أَوْ اْمْسِكْ بِغَيْرِ حِسَابٍ، أَوْ: هَذَا عَطَاؤُنَا فَاْمَسِكْ أَوْ اْمْسِكْ بِغَيْرِ حِسَابٍ  
أَعْطَاهُ بِغَيْرِ حِسَابٍ

<sup>3</sup> وَحُسْنَ

<sup>4</sup> 1) بَنُصْبٍ، بَنُصْبٍ، بَنُصْبٍ ♦ R1) Cf. Jb chap. 1-2.

<sup>5</sup> R1) This miracle is unknown in the Bible.

<sup>6</sup> R1) Cf. Jb 1:2, 19.

<sup>7</sup> T1) Job had sworn to give his wife 100 lashes of a whip. As he wanted to neither harm his wife nor perjure, God suggested to him to take a tuft of grass (from hundred sprigs) and to administer one lash to his wife.

<sup>8</sup> 1) عَيْنًا 2) الْأَيْدِي، الْأَيْدِي ♦ T1) Endowed with inner strength and vision (Asad).

<sup>9</sup> 1) بِخَالِصَةٍ، بِخَالِصَتِهِمْ

<sup>10</sup> 1) وَالْيَسَعَ ♦ R1) It could be Obadiah who, «when Jezebel was butchering the prophets of Yahweh, Obadiah took a hundred of them and hid them, fifty at a time, in a cave, and kept them provided with food and water» (1 Kgs 18:4).

<sup>11</sup> 1) جَنَّتْ عَدْنٌ مُفْتَحَةً ♦ R1) This term is used 11 times in the Koran (see the index under: Eden), and several times in the Bible, the first in Gn 2:8.

<sup>12</sup> 1) مُنْكِيْنَ

<sup>13</sup> T1) They will have wonderful spouses (Khalifa).

<sup>14</sup> 1) يُوعَدُونَ

M-38/38:56. the Gehenna where they will roast. What an awful couch!

M-38/38:57<sup>1</sup>. This is so. Let them taste it, ardent water and stink,

M-38/38:58<sup>2</sup>. and other couples of its kind.

M-38/38:59. This is a crowd rushing with you. They are not welcome. They will roast in fire.

M-38/38:60. They said: «You are not welcome. You advanced it for us. What an awful settlement!»

M-38/38:61. They said: «Our Lord! Whoever advanced it for us, increase him doubly the punishment in fire».

M-38/38:62. They said: «Why don't we see men whom we counted of the wicked?

M-38/38:63<sup>3</sup>. We mocked them. Or have the eyes deviated away from them?»

M-38/38:64<sup>4</sup>. This is, in truth, the dispute of the companions of the fire.

M-38/38:65. [---] Say: «I am only a warner. There is no god but God, the one, the subduer.

M-38/38:66. He is the Lord of the heavens and of the earth and what is between them, the almighty and the forgiver».

M-38/38:67. Say: «It is a great news,

M-38/38:68<sup>5</sup>. that you are disregarding.

M-38/38:69<sup>6</sup>. I had not any knowledge about the most elevated notables when they disputed.

M-38/38:70<sup>7</sup>. It is revealed to me that I am only a manifest warner».<sup>A1</sup>

M-38/38:71<sup>8</sup>. [---] [Remember] when your Lord said to the angels: «I am going to create from clay<sup>T1</sup> a human.

M-38/38:72. So, once I have shaped him and breathed into him of my spirit, fall down before him prostrate».

M-38/38:73. Then the angels prostrated all of them together,

M-38/38:74<sup>9</sup>. except Iblis<sup>R1</sup> who became arrogant and was of the disbelievers.

M-38/38:75<sup>10</sup>. He said: «O Iblis! What prevented you from prostrating before him whom I created with my hands?<sup>R1</sup> Did you become arrogant? Or are you of the exalted?»

M-38/38:76<sup>11</sup>. He said: «I am better than he. You created me from fire<sup>R1</sup> and you created him from clay».<sup>T1</sup>

M-38/38:77<sup>12</sup>. He said: «Get out of it, you are stoned.<sup>T1</sup>

جَهَنَّمَ يَصْلَوْنَهَا. فَيَبْسَ أَلْمِهَادُ!

هَذَا. فَلْيَذُوقُوهُ، حَمِيمٌ وَغَسَّاقٌ<sup>1</sup>.

وَأَخْرَجَ<sup>2</sup> مِنْ شَكْلِهِ<sup>2</sup> أَرْوَاحٌ.

هَذَا فَوْجٌ مُقْتَحِمٌ مَعَكُمْ. لَا مَرَحَبًا بِهِمْ. إِنَّهُمْ صَالُوا النَّارِ.

قَالُوا: «بَلْ أَنْتُمْ لَا مَرَحَبًا بِكُمْ. أَنْتُمْ قَدَمْتُمُوهُ لَنَا. فَيَبْسَ أَلْقَرَارُ!»

قَالُوا: «رَبَّنَا! مَنْ قَدَّمَ لَنَا هَذَا، فَزِدْهُ عَذَابًا ضِعْفًا فِي النَّارِ.»

وَقَالُوا: «مَا لَنَا لَا نَرَى رَجَالًا كُنَّا نَعُدُّهُمْ مِنْ الْأَشْرَارِ؟

أَتَّخَذْنَاهُمْ سِحْرِيًّا! أَمْ زَاغَتْ عَنْهُمْ الْأَبْصَارُ؟»

إِنَّ ذَلِكَ، لَحَقٌّ، تَخَاصُمُ أَهْلِ النَّارِ.

[---] قُلْ: «إِنَّمَا أَنَا مُنْذِرٌ. وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ، الَّذِي جُذِّ،

الْفَقَّارُ،

رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا، الْعَزِيزُ، الْغَفُورُ.»

قُلْ: «هُوَ نَبَأٌ عَظِيمٌ،

أَنْتُمْ عَنْهُ مُعْرِضُونَ»<sup>1</sup>.

مَا كَانَ لِي مِنْ عِلْمٍ بِالْمَلَأِ<sup>1</sup> الْأَعْلَى، إِذْ يَخْتَصِمُونَ.

إِنْ يُوحَى إِلَيَّ إِلَّا أَنْمَأْ! أَنَا نَذِيرٌ مُبِينٌ».

[---][...] إِذْ قَالَ رَبُّكَ لِلْمَلَكَةِ: «إِنِّي خُلِقُ بَشَرًا مِنْ طِينٍ.

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي، فَفَعُوا لَهُ سَجْدِينَ».

فَسَجَدَ الْمَلَكَةُ كُلُّهُمْ أَجْمَعُونَ،

إِلَّا إِبْلِيسَ، اسْتَكْبَرَ، وَكَانَ مِنَ الْكَافِرِينَ.

قَالَ: «يَا إِبْلِيسُ! مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي؟ أَسْتَكْبَرْتَ؟ أَمْ كُنْتَ مِنَ الْعَالِينَ؟»

قَالَ: «أَنَا خَيْرٌ مِنْهُ. خَلَقْتَنِي مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ».

قَالَ: «فَاخْرُجْ مِنْهَا، فَإِنَّكَ رَجِيمٌ.

<sup>1</sup> 1) وَغَسَّاقٌ

<sup>2</sup> 2) شَكْلِهِ (2) وَأَخْرَجَ

<sup>3</sup> 1) سِحْرِيًّا

<sup>4</sup> 1) تَخَاصُمُ أَهْلِ النَّارِ

<sup>5</sup> 1) قراءة او تفسير شعبي لهذه الآية والتي تسبقها: قُلْ هُوَ نَبَأٌ عَظِيمٌ فِي صدور الذين أوتوا العلم أَنْتُمْ عَنْهُ مُعْرِضُونَ

<sup>6</sup> 1) الْمَلَأَ، الْمَلُو

<sup>7</sup> 1) إِنَّمَا ♦ A1) Abrogated by the verse of the sword 113/9:5.

<sup>8</sup> T1) Dust (Shakir); mire (Pickthall).

<sup>9</sup> R1) This narration of the refusal of Iblis (mentioned elsewhere by the Koran) is not in the Bible, but in a Jewish legend (Ginzberg, vol. 1, p. 27-28). Geiger thinks that it is of Christian origin because the Koran uses here the term *iblis* (from the Greek term *diabolos*), whereas elsewhere it uses the term Satan. Geiger indicates that this narration is in the Midrash of Rabbi Moses who lived in the eleventh century (Geiger, p. 174-175).

<sup>10</sup> 1) بِيْدِي، بِيْدِي (2) لَمَّا ♦ R1) Cf. Ps 119:73.

<sup>11</sup> T1) See the footnote of 38/38:71 ♦ R1) Cf. 2 En 29:3

<sup>12</sup> T1) See the footnote of 7/81:25.

M-38/38:78. My curse is on you until the day of the judgment».  
M-38/38:79. He said: «My Lord! Respite me until the day they are resurrected».  
M-38/38:80. He said: «You are of the respited,  
M-38/38:81. until the day of the known time».  
M-38/38:82. He said: «By your pride! I will mislead them all together,  
M-38/38:83<sup>1</sup>. except your devoted<sup>T1</sup> servants among them».  
M-38/38:84<sup>2</sup>. He said: «By the truth! And the truth is what I say.  
M-38/38:85. I will fill the Gehenna with you and those who followed you among them all together».  
M-38/38:86<sup>3</sup>. [---] Say: «I do not ask you any wage for it. And I am not of those in charge.<sup>T1</sup>  
M-38/38:87. This is just a remembrance for the worlds.  
M-38/38:88<sup>4</sup>. You will know its news after a while!»<sup>A1</sup>

وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ».  
قَالَ: «رَبِّ! فَانْظُرْنِي إِلَى يَوْمِ يَبْعَثُونَ».  
قَالَ: «فَإِنَّكَ مِنَ الْمُنْظَرِينَ،  
إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ».  
قَالَ: «فَبِعِزَّتِكَ! لَا غُوبِيَهُمْ أَجْمَعِينَ،  
إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ».  
قَالَ: «فَالْحَقُّ! وَالْحَقُّ! أَقُولُ.  
لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّنْ تَبِعَكَ مِنْهُمْ أَجْمَعِينَ».  
[---] قَالَ: «مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ. وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ».  
إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ.  
وَلَتَعْلَمُنَّ نَبَأَهُ بَعْدَ حِينٍ!»

## CHAPTER 39/7: THE BATTLEMENTS

### سورة الأعراف

206 verses - Makkan [except: 163-170]<sup>5</sup>

In the name of God, the all-merciful, the very-merciful.<sup>6</sup>  
M-39/7:1<sup>7</sup>. Alif, Lam, Mim, Sad.<sup>T1</sup>  
M-39/7:2. It is a book descended to you. There should be in your chest no embarrassment [to announce it], so that you may warn thereby [the misbelievers], and [that it be] a remembrance to the believers.  
M-39/7:3<sup>8</sup>. [---] Follow what was descended to you from your Lord and do not follow allies besides him. ~ But you remember little!  
M-39/7:4. How many cities we destroyed! Our rigour came to them at night or during their rest.  
M-39/7:5. Their call, when our rigour came to them, was only to say: «We were oppressors».  
M-39/7:6<sup>9</sup>. We will ask those to whom were sent [before you our messengers], and we will ask the messengers.  
M-39/7:7<sup>10</sup>. We will narrate to them, with knowledge, [what they were doing]. ~ And we were not absent.  
M-39/7:8<sup>11</sup>. The weight, that day, will be the truth. Then whosoever balances<sup>R1</sup> will be heavy, those are the successful.<sup>T1</sup>

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.  
الْمَص.  
كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ. فَلَا يَكُنْ فِي صَدْرِكَ حَرَجٌ مِنْهُ  
[...], لِتُنْذِرَ بِهِ [...] وَذِكْرَى لِلْمُؤْمِنِينَ.  
[---] أَتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ، وَلَا تَتَّبِعُوا  
مِن دُونِهِ أَوْلِيَاءَ. ~ قَلِيلًا مَّا تَذَكَّرُونَ.<sup>2</sup>  
وَكَمْ مِّن قَرْيَةٍ أَهْلَكْنَاهَا! فَجَاءَهَا بَأْسُنَا بَيِّنًا أَوْ هُمْ  
قَابِلُونَ.  
فَمَا كَانَ دَعْوَاهُمْ إِذْ جَاءَهُمْ بَأْسُنَا إِلَّا أَنْ قَالُوا: «إِنَّا كُنَّا ظَالِمِينَ».  
فَلَنَسْأَلَنَّ<sup>1</sup> الَّذِينَ أُرْسِلَ إِلَيْهِمْ<sup>2</sup> [...] وَلَنَسْأَلَنَّ<sup>3</sup> الْمُرْسَلِينَ.  
فَلَنَقْصُصَنَّ<sup>1</sup> عَلَيْهِمْ، بِعِلْمٍ [...] ~ وَمَا كُنَّا غَائِبِينَ.  
وَالْوِزْنُ، يَوْمَئِذٍ، الْحَقُّ. فَمَنْ ثَقُلَتْ مَوَازِينُهُ، ~ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ.

<sup>1</sup> 1) الْمُخْلِصِينَ ♦ T1) The purified ones (Shakir); sincere (Rodwell). Our translation follows the variation.

<sup>2</sup> 1) فَالْحَقُّ وَالْحَقُّ، فَالْحَقُّ وَالْحَقُّ، فَالْحَقُّ وَالْحَقُّ، فَالْحَقُّ مِنِّي وَالْحَقُّ

<sup>3</sup> T1) And I am not an imposter (Khalifa); nor am I a pretender (Yusuf Ali).

<sup>4</sup> A1) Abrogated by the verse of the sword 113/9:5.

<sup>5</sup> This chapter takes its name from verses 46 and 48. Translated also: The Throngs (Asad); The Elevated Places (Pickthall); The Purgatory (Rashad Khalifa). Other title: طولى الطوليين

<sup>6</sup> See footnote 2 of chapter 1/96.

<sup>7</sup> T1) See the footnote of 2/68:1.

<sup>8</sup> 1) تَذَكَّرُونَ، يَذَكَّرُونَ، يَذَكَّرُونَ (2) تَتَّبِعُوا

<sup>9</sup> 1) لَنَسْأَلَنَّ (3) إِلَيْهِمْ قَبْلَكَ رَسَلْنَا (2) فَلَنَسْأَلَنَّ

<sup>10</sup> 1) فَلَنَقْصُصَنَّ

<sup>11</sup> R1) God weighs the acts with the balance: 1 S 2:3; Jb 31:6 ♦ T1) Referring to a Hebrew term in Dn 3:17 and 7:14, Bonnet-Eymard (vol. 1, p. 25) translates: Those are the servants.

M-39/7:9. And whosoever balances will be light, those are they who lose their souls, for they were oppressing to our signs.  
M-39/7:10<sup>1</sup>. We gave you the power in the earth and we made for you livelihoods therein. ~ But you thank little.  
M-39/7:11<sup>2</sup>. [---] We created you, then we shaped you, then we said to the angels: «Prostrate before Adam». They prostrated, except Iblis<sup>R1</sup> who was not of the prostrators.  
M-39/7:12<sup>3</sup>. He said: «What prevented you from prostrating when I commanded you?» He said: «I am better than he. You created me from fire,<sup>R1</sup> and you created him from clay». <sup>T1</sup>  
M-39/7:13. God said: «Get down of it. You are not to be arrogant therein. Get out, you are of the despised».  
M-39/7:14. He said: «Respite me until the day they are resurrected».  
M-39/7:15. He said: «You are of the respited».  
M-39/7:16<sup>4</sup>. He said: «Since you misled me, I will sit for them [on] your straight path.  
M-39/7:17<sup>5</sup>. Then I will come to them from before them and behind them, from their right and their left. And you shall not find most of them thankful».  
M-39/7:18<sup>6</sup>. He said: «Get out of it, blameful and banished. [I swear that] whoever followed you from them, I will fill the Gehenna with [them and with] you all together».  
M-39/7:19<sup>7</sup>. O Adam! Reside in the garden, you and your spouse, and eat from where you want. But do not approach this tree,<sup>R1</sup> otherwise, you would be of the oppressors».  
M-39/7:20<sup>8</sup>. Then the Satan, in order to show them both what was hidden from their shameful parts, murmured to them. He said: «Your Lord forbade you this tree only [so that] you do not be angels or eternal».  
M-39/7:21<sup>9</sup>. He swore to them:<sup>T1</sup> «I am an adviser for you».  
M-39/7:22<sup>10</sup>. Then he cast them both by fraud.<sup>T1R1</sup> When they had tasted<sup>R2</sup> [the fruit of] the tree, their shameful parts appeared to them, and they began covering them with the leaves from the garden.<sup>R3</sup>  
Their Lord called them: «Did I not forbid you that tree, and did I not say to you ~ that the Satan is for you a manifest enemy?»<sup>R4</sup>  
M-39/7:23<sup>11</sup>. They both said: «Our Lord! We oppressed ourselves. If you do not forgive us and have mercy on us, we will be of the losers».

وَمَنْ خَفَّتْ مَوَازِينُهُ، فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ، بِمَا كَانُوا بِآيَاتِنَا يَظْلُمُونَ.  
وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعِيشًا. ~ قَلِيلًا مَّا تَشْكُرُونَ.  
[---] وَلَقَدْ خَلَقْنَاكُمْ، ثُمَّ صَوَّرْنَاكُمْ، ثُمَّ قُلْنَا لِلْمَلَائِكَةِ: «اسْجُدُوا لِآدَمَ». فَسَجَدُوا، إِلَّا إِبْلِيسَ لَمْ يَكُن مِّنَ السَّاجِدِينَ.  
قَالَ: «مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ؟» قَالَ: «أَنَا خَيْرٌ مِّنْهُ. خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ».  
قَالَ: «فَأَهْبِطْ مِنْهَا، فَمَا يَكُون لَكَ أَنْ تَتَكَبَّرَ فِيهَا. فَاخْرُجْ، إِنَّكَ مِنَ الصَّاغِرِينَ».  
قَالَ: «أَنْظِرْنِي إِلَى يَوْمِ يَبْعَثُونَ».  
قَالَ: «إِنَّكَ مِنَ الْمُنْظَرِينَ».  
قَالَ: «فِيمَا أَغْوَيْتَنِي، أَقْعَدَنَّ<sup>1</sup> لَهُمْ [...] صِرَاطُكَ الْمُسْتَقِيمَ.  
ثُمَّ لَا يَأْتِيهِمْ<sup>2</sup> مِّنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ. وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ».  
قَالَ: «أَخْرَجَ مِنْهَا، مَذْمُومًا<sup>1</sup>، مَذْخُورًا. [...] لِمَنْ<sup>2</sup> تَبِعَكَ مِنْهُمْ، لِأَمْلَآنَ<sup>3</sup> جَهَنَّمَ [...] مِنْكُمْ أَجْمَعِينَ».  
وَيَا آدَمُ! اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ، فَكُلَا مِنْ حَيْثُ شِئْتُمَا. وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ، فَتَكُونَا مِنَ الظَّالِمِينَ».  
فَوَسَّوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ<sup>1</sup> عَنْهُمَا مِنْ سَوْآتِهِمَا<sup>2</sup>. وَقَالَ: «مَا نَهَيْكُمَا رَبُّكُمَا عَنْ هَذِهِ<sup>3</sup> الشَّجَرَةِ إِلَّا [...] أَنْ تَكُونَا مَلَائِكَةً<sup>4</sup> أَوْ تَكُونَا مِنَ الْخَالِدِينَ».  
وَقَاسَمَهُمَا: «إِنِّي لَكُمَا لِمِنَ النَّاصِحِينَ».  
فَدَلَّاهُمَا بِغُرُورٍ. فَلَمَّا ذَاقَا<sup>1</sup> [...] الشَّجَرَةَ، بَدَتْ لَهُمَا سَوْآتُهُمَا<sup>2</sup>. وَطَفَقَا<sup>2</sup> يَخْصِفَانِ<sup>3</sup> عَلَيْهِمَا مِنْ وُرْقِ الْجَنَّةِ. وَنَادَاهُمَا رَبُّهُمَا: «أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ، وَأَقُلَّ<sup>4</sup> لَكُمَا ~ إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُّبِينٌ؟»  
قَالَا: «رَبَّنَا! ظَلَمْنَا أَنْفُسَنَا. وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا، لَنَكُونَنَّ مِنَ الْخَاسِرِينَ».

<sup>1</sup> مَعَائِشَ

<sup>2</sup> 1) لِلْمَلَائِكَةِ ♦ R1) See the footnote of 38/38:74.

<sup>3</sup> T1) See the footnote of 38/38:71 ♦ R1) See the footnote of 38/38:76.

<sup>4</sup> 1) لَأَجْلَسَنَّ

<sup>5</sup> 1) لَأَتَّبِعُهُمْ

<sup>6</sup> 1) لَأَمْلَآنَ (3) لِمَنْ (2) مَذْمُومًا

<sup>7</sup> 1) شِئْتُمَا ♦ R1) Gn 2:16-18.

<sup>8</sup> 1) مَلَائِكَةً (4) هَذِي (3) سَوْآتِهِمَا، سَوْآتِهِمَا، سَوْآتِهِمَا (2) أَوْرِي، وَرِي

<sup>9</sup> 1) وَقَاسَمَهُمَا بِاللَّهِ ♦ T1) Variation: He swore to them by God.

<sup>10</sup> 1) He led them on with deluding thoughts (Asad); he brought them down with deception (Faridul Haque) ♦ R1) Cf. Gn chap. 3. In the Bible, it is the snake that leads Eve in error; in the Koran, it is the Satan who leads both in error. See Ginzberg, vol. 1, p. 39-40. R2) The Koran speaks about tasting, and Gn 3:6-7 speaks about eating. R3) Cf. Gn 3:7. R4) Cf. Gn 3:15.

<sup>11</sup> 1) قَالُوا رَبَّنَا إِلَّا تَغْفِرْ

M-39/7:24. He said: «Descend, you are each other's enemies. You will have in the earth a settlement and an enjoyment for a while».  
M-39/7:25<sup>1</sup>. He said: «Therein you will live, therein you will die, and therefrom you will be brought out».

M-39/7:26<sup>2</sup>. [---] O sons of Adam! We have descended on you a garment to hide your shameful parts, as well as adornment.<sup>T1</sup> But the garment of the fear, that is better! That is one of God's signs! ~ Maybe they remember!

M-39/7:27<sup>3</sup>. O sons of Adam! Let not the Satan test you, as he ousted your father and mother from the garden, pulling off their garment from them to show them their shameful parts. He and his tribe see you from where you do not see them. We made the Satans allies to those who do not believe.

M-39/7:28<sup>4</sup>. [---] When they commit depravity, they say: «We found our fathers doing it and God commanded it to us». Say: «God does not command depravity. ~ Do you say about God what you do not know?»

M-39/7:29<sup>5</sup>. Say: «My Lord ordered equity. Stand your faces [to God] in every sanctuary and call him, dedicating to him the religion.<sup>T1</sup> As he began you, so shall you return».

M-39/7:30<sup>6</sup>. [---] He guided a group, while misguidance has proved true against another group. They took the Satans for allies besides God, and they think that they are guided.

M-39/7:31. O sons of Adam! Take your ornament at every sanctuary. Eat and drink, and do not exceed. ~ He does not love the excessive.

M-39/7:32<sup>7</sup>. Say: «Who forbade God's ornament that he made for his servants, as well as the good things among the provisions?» Say: «They are for those who believed in the worldly life, exclusively, on the day of resurrection». ~ Thus we detail the signs for a people who know.

M-39/7:33<sup>8</sup>. Say: «My Lord forbids the depravities, whether visible or hidden, as well as the sin, the abuse without the right, that you associate with God that for which he did not descend any authority,<sup>T1</sup> ~ and that you say on God what you do not know».

M-39/7:34<sup>9</sup>. [To every nation is a term. When their term will come, they will not delay [it] for one hour, nor advance [it].

M-39/7:35<sup>10</sup>. O sons of Adam! If messengers from you come unto you to narrate you my signs,<sup>R1</sup> then him who fears and does good, ~ no fear on them, nor be they sad.

قَالَ: «أَهْبِطُوا، بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ. وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ».  
قَالَ: «فِيهَا تَحْيَوْنَ، وَفِيهَا تَمُوتُونَ، وَمِنْهَا تُخْرَجُونَ».

[---] يَبْنِي عَادَمُ! قَدْ أَنْزَلْنَا عَلَيْكَ لِبَاسًا يُؤْرِي سَوْءَ بَعْضِكُمْ وَرِيئًا<sup>1</sup>. وَلِبَاسٌ<sup>3</sup> النَّقْوَىٰ ذَلِكَ خَيْرٌ. ذَلِكَ مِنْ آيَاتِ اللَّهِ. ~ لَعَلَّهُمْ يَذْكُرُونَ!

يَبْنِي عَادَمُ! لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ، كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ، يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْءَ بَعْثِهِمَا. إِنَّهُ يَرِيكُمْ هُوَ وَقَبِيلُهُ مِمَّنْ حَيْثُ لَا تَرَوْنَهُمْ<sup>2</sup>. إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ.

[---] وَإِذَا فَعَلُوا فَجَسَةً، قَالُوا: «وَجَدْنَا عَلَيْهَا آبَاءَنَا، وَاللَّهُ أَمَرَنَا بِهَا». قُلْ: «إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ. ~ أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ؟»

قُلْ: «أَمَرَ رَبِّي بِالْقِسْطِ. وَأَقِيمُوا وُجُوهَكُمْ [...] عِنْدَ كُلِّ مَسْجِدٍ، وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ. كَمَا بَدَأَكُمْ تَعُودُونَ».

[---] فَرِيقًا هَدَىٰ، وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ. إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ، مِن دُونِ اللَّهِ، وَيَحْسَبُونَ<sup>3</sup> أَنَّهُمْ مُّهْتَدُونَ.

يَبْنِي عَادَمُ! خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ. وَكُلُوا وَاسْرَبُوا، وَلَا تُسْرِفُوا. ~ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ.

قُلْ: «مَنْ حَرَّمَ زِينَةَ اللَّهِ، الَّتِي أَخْرَجَ لِعِبَادِهِ، وَالطَّيِّبَاتِ مِنَ الرِّزْقِ؟» قُلْ: «هِيَ لِلَّذِينَ آمَنُوا، فِي الْحَيَاةِ الدُّنْيَا، خَالِصَةٌ<sup>2</sup>، يَوْمَ الْقِيَامَةِ<sup>3</sup>». ~ كَذَلِكَ نَفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ.

قُلْ: «إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ، مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ، وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ، وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا، ~ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ».

[وَلِكُلِّ أُمَّةٍ أَجَلٌ. فَإِذَا جَاءَ أَجَلُهُمْ، لَا يَسْتَأْذِرُونَ<sup>2</sup> [...] سَاعَةً وَلَا يَسْتَقْدِمُونَ [...]].

يَبْنِي عَادَمُ! إِنَّمَا يَأْتِيَنَّكُمْ رُسُلٌ مِّنْكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي، فَمَنْ أَتَقَىٰ وَأَصْلَحَ، ~ فَلَا خَوْفَ عَلَيْهِمْ، وَلَا هُمْ يَحْزَنُونَ.

<sup>1</sup> تَخْرُجُونَ 1)

<sup>2</sup> Thing of beauty (Asad); سقطت (4) ولياس، ولبوس (3) ورياشا (جمع ريش بمعنى اللباس، أو المتاع والأموال) (2) سَوَاتِيَهُمَا، سَوَاتِيَهُمَا، سَوَاتِيَهُمَا، سَوَاتِيَهُمَا (Yusuf Ali). adornment

<sup>3</sup> يَرَوْنَهُ، تَرَوْنَهُ (3) وَقَبِيلُهُ (2) يُفْتِنَنَّكُمْ 1)

<sup>4</sup> يَقُولُونَ 1)

<sup>5</sup> T1) This expression is used several times. It is also translated by: sincere in your faith in Him alone (Asad); while being faithful to Him in the system (Progressive Muslims); being sincere to Him in obedience (Shakir).

<sup>6</sup> وَيَحْسَبُونَ (3) أَنَّهُمْ (2) فَرِيقَيْنِ 1)

<sup>7</sup> قراءة شيعية: قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ مِنَ الْقُطْنِ وَالْكُتَانِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ الْحَلَالِ قُلْ هِيَ لِلَّذِينَ آمَنُوا، أَوْ: قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ (3) خَالِصَةٌ (2) لِمَنْ آمَنَ 1) الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا يَشْرِكُهُمْ فِيهَا الْكُفَّارُ فِي الْحَيَاةِ الدُّنْيَا خَالِصَةٌ لَهُمْ يَوْمَ الْقِيَامَةِ

<sup>8</sup> 1) T1) See the footnote of 23/53:23. ♦ يُنَزَّلُ 1)

<sup>9</sup> يَسْتَأْذِرُونَ (2) أَجَالَهُمْ 1)

<sup>10</sup> 1) تَأْتِيَنَّكُمْ (2) خَوْفٌ، خَوْفٌ ♦ R1) Cf. Dt 18:15; 18:18; At. 3:22; 7:37.

M-39/7:36. Those [of you] who belied our signs and became arrogant toward them, those are the companions of the fire. ~ They will be therein eternally.

M-39/7:37. Who is more oppressor than him who forged a lie against God or belied his signs? Those will have their share according to the book. When our messengers come to them to take them away, they say: «Where are those whom you were calling, besides God?» They will say: «They have strayed from us». They will testify against themselves that they were disbelieving.

M-39/7:38<sup>1</sup>. He will say: «Enter into the fire, among nations of humans and djinns who passed away before you». Whenever a nation enters, it curses its sister [which preceded it]. When all will have reached it, the last will say indicating the first: «Our Lord! These misguided us, give them the punishment of the fire doubly». He will say: «To each the double. ~ But you do not know».

M-39/7:39. The first said to the last: «You had not over us any favour. Taste the punishment, for what you were realizing».

M-39/7:40<sup>2</sup>. Those who belied our signs and became arrogant toward them, the doors of the heaven will not be opened for them, and they will not enter the garden until the camel passes through the needle's eye.<sup>R1</sup> ~ So we recompense the criminals.

M-39/7:41<sup>3</sup>. The Gehenna will be for them as a couch and, above them, as a coverage.<sup>T1</sup> ~ So we recompense the oppressors.

M-39/7:42. Those who believed and did the good deeds, [we do not charge a soul but according to its capacity], those are the companions of the garden. ~ They will be therein eternally.

M-39/7:43<sup>4</sup>. We will extract any rancour in their chests. The rivers run beneath them. They will say: «Praise be to God who guided us to this. We would not have been guided, unless God guided us. The messengers of our Lord came with the truth». They will be called out: «That is the garden that has been given you as inheritance for what you were doing».

M-39/7:44<sup>5</sup>. The companions of the garden will call the companions of the fire: «We found what our Lord had promised us to be true. Did you also find true [the punishment] that your Lord had promised you?» They will say: «Yes». Then an announcer will announce among them: «God's curse be on the oppressors,

M-39/7:45. those who divert [people] from God's way, [making] it tortuous and are disbelievers of the last life».

M-39/7:46<sup>6</sup>. Between the two, there is a veil. On the battlements<sup>R1</sup> are men who recognize each by his mark.<sup>T1</sup> They will call out to the companions of the garden: «Peace be on you!» They will not enter therein although they covet it.

وَالَّذِينَ كَذَّبُوا [...] بآيَاتِنَا وَأَسْتَخْبَرُوا عَنْهَا، أُولَئِكَ أَصْحَابُ النَّارِ. ~ هُمْ فِيهَا خَالِدُونَ.

فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ؟ أُولَئِكَ يَنَالُهُمْ نَصِيبُهُمْ مِنَ الْكِتَابِ حَتَّى إِذَا جَاءَتْهُمْ رُسُلُنَا يَتَوَفَّوْنَهُمْ، قَالُوا: «أَيْنَ مَا كُنْتُمْ تَدْعُونَ، مِنْ دُونِ اللَّهِ؟» قَالُوا: «ضَلُّوا عَنَّا». وَشَهِدُوا عَلَى أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ.

قَالَ: «ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْأَجْنَ وَالْإِنْسِ فِي النَّارِ». كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ آخَتَهَا [...] حَتَّى إِذَا دَارَكُوا فِيهَا جَمِيعًا، قَالَتْ أُخْرَاهُمْ لِأُولَاهُمْ: «رَبَّنَا! هَؤُلَاءِ أَضَلُّونَا، فَاتِيهِمْ عَذَابًا ضِعْفًا مِنَ النَّارِ». قَالَ: «لِكُلِّ [...] ضِعْفٌ. ~ وَلَكِنْ لَا تَعْلَمُونَ»<sup>4</sup>.

وَقَالَتْ أُولَاهُمْ لِأُخْرَاهُمْ: «فَمَا كَانَ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ. فَدُفِّقُوا الْعَذَابَ، بِمَا كُنْتُمْ تَكْسِبُونَ». إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَأَسْتَخْبَرُوا عَنْهَا، لَا تَفْتَحُ لَهُمْ أَبْوَابُ السَّمَاءِ، وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ<sup>3</sup> فِي سَمِّ الْخِيَاطِ<sup>5</sup>. ~ وَكَذَلِكَ نَجْزِي الْمُجْرِمِينَ.

لَهُمْ مِنْ جَهَنَّمَ مِهَادٌ، وَمِنْ فَوْقِهِمْ غَوَاشٍ<sup>1</sup>. ~ وَكَذَلِكَ نَجْزِي الظَّالِمِينَ.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ، لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا، أُولَئِكَ أَصْحَابُ الْجَنَّةِ. ~ هُمْ فِيهَا خَالِدُونَ.

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَلٍّ. تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ. وَقَالُوا: «الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا. وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ. لَقَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ». وَنُودُوا أَنْ: «تِلْكَ الْجَنَّةُ، أَوْرَثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ».

وَنَادَى أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَنْ: «قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا. فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ [...] حَقًّا؟» قَالُوا: «نَعَمْ»<sup>1</sup>. فَأَذَّنَ مُؤَذِّنٌ<sup>2</sup> بَيْنَهُمْ أَنْ: «لَعْنَةُ<sup>3</sup> اللَّهِ عَلَى الظَّالِمِينَ،

الَّذِينَ يَصُدُّونَ [...] عَنْ سَبِيلِ اللَّهِ، وَيَبْغُوتَهَا [...] عِوَجًا، وَهُمْ بِالْآخِرَةِ كَافِرُونَ».

وَبَيْنَهُمَا حِجَابٌ. وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ<sup>1</sup>. وَنَادَوْا أَصْحَابَ الْجَنَّةِ أَنْ: «سَلِّمْ عَلَيْكُمْ». لَمْ يَدْخُلُوهَا، وَهُمْ يَطْمَعُونَ<sup>2</sup>.

<sup>1</sup> يَعْلَمُونَ (4 فَأَتِيَهُمْ (3 إِدَارَكُوا، أَنْزَكُوا، ادَّرَكُوا، تَدَارَكُوا (2) إِذْ (1)

<sup>2</sup> ♦ المَخِيطُ، المَخِيطُ (6 سِمَ، سِمَ، سَمَ (5) الجمل الأصفر في (4) الْجَمَلُ، الْجَمَلُ، الْجَمَلُ، الْجَمَلُ (3) أَبْوَابٌ - على قراءتي تَفْتَحُ، يَفْتَحُ (2) تَفْتَحُ، يَفْتَحُ، تَفْتَحُ، يَفْتَحُ (1) R1) Cf. Mt 19:24; Mk 10:25; Lk 18:25. In the Talmud (Berakot 55b) one speaks of elephant.

<sup>3</sup> (1) غَوَاشٍ ♦ T1) They will have a resting place of Hell, and above them Envelopers (Ghali); hellfire shall be the bed under them; and hellfire shall be their blanket to cover them (Munshey). We find the term in Hebrew in the meaning of smoke in Is 6:4 (Bonnet-Eymard, vol. 1, p. 26).

<sup>4</sup> أَوْرَثْتُمُوهَا (2) الْحَمْدُ (1)

<sup>5</sup> لَعْنَةُ (3) مُؤَذِّنٌ (2) نَعَمْ، نَحْم (1)

<sup>6</sup> (1) بسيمائهم (2) بسيمائهم، بسيمائهم ♦ T1) The term *sima* which we have translated *mark* returns six times in the Koran. It comes from the Greek term ... *sêma*, according to Seddik (*Le Coran*, p. 129) and Sankharé (p. 121).



M-39/7:47<sup>1</sup>. When their eyes will be turned to the companions of the fire, they will say: «Our Lord! Do not put us with the oppressive people».

M-39/7:48<sup>2</sup>. The people of the battlements will call the men whom they recognize by their marks. They will say: «What you gathered did not avail you, nor what you were arrogant [for]!»

M-39/7:49<sup>3</sup>. Are these they of whom you swore that God would not touch them with mercy? [It will be said to them:] «Enter the garden, ~ no fear for you, nor be you sad».

M-39/7:50<sup>4</sup>. The companions of the fire will call the companions of the garden: «Pour on us water, or [give us] of what God provided you».<sup>R1</sup> They will say: «God forbade them to the disbelievers»,

M-39/7:51. those who took their religion as distraction and game, and whom the worldly life had deceived. Today we will forget them as they forgot the meeting of this their day, and [because] they denied our signs.

M-39/7:52<sup>5</sup>. We came to them with a book that we detailed, with knowledge, as guidance and mercy for a people who believe.

M-39/7:53<sup>6</sup>. Do they wait for but its interpretation? The day its interpretation comes,<sup>T1</sup> those who before had forgotten it will say: «The messengers of our Lord came with the truth. Are there for us intercessors who would intercede in our favour? Or would we be brought back [to life], so that we make otherwise than what we did?» ~ They lost their souls, and what they were forging has erred away from them.

M-39/7:54<sup>7</sup>. [---] Your Lord is God, him who created the heavens and the earth in six days.<sup>R1</sup> Then he settled on the throne.<sup>R2</sup> He covers the day with the night that pursues it swiftly. [He created] the sun, the moon and the stars, subjected to his order.<sup>T1</sup> The creation and the order are to him. ~ Blessed be God, the Lord of the worlds!

M-39/7:55<sup>8</sup>. Call your Lord with supplication and in secret.<sup>R1</sup> ~ He does not love the transgressors.

M-39/7:56<sup>9</sup>. Do not corrupt in the earth after its reform, call him fearing and coveting [and do good]. ~ God's mercy is close to the good doers.

وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ النَّارِ، قَالُوا: «رَبَّنَا! لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ»<sup>2</sup>.

وَنَادَى أَصْحَابُ الْأَعْرَافِ رَجُلًا يَعْرِفُونَهُمْ بِسِيمَاهُمْ<sup>1</sup>. قَالُوا: «مَا أَغْنَىٰ عَنْكُمْ جَمْعُكُمْ وَمَا كُنْتُمْ [...] تَسْتَغِيثُونَ»<sup>2</sup>؟

أَهُؤُلَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ؟ [...] : «ادْخُلُوا الْجَنَّةَ، لَا خَوْفٌ عَلَيْكُمْ، وَلَا أَنْتُمْ تَحْزَنُونَ»<sup>3</sup>.

وَنَادَى أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ: «أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ، أَوْ [...] مِمَّا رَزَقَكُمُ اللَّهُ [...]». قَالُوا: «إِنَّ اللَّهَ حَرَّمَهُمَا عَلَى الْكَافِرِينَ، الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَلَعِبًا، وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا». فَأَلَيَوْمٍ نَنسِفُهُمْ كَمَا نَسَوْا لِقَاءَ يَوْمِهِمْ هَذَا، وَمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ.

وَلَقَدْ جِئْتَهُمْ بِكِتَابٍ فَصَّلْنَاهُ، عَلَىٰ عِلْمٍ، هُدًى وَرَحْمَةً<sup>2</sup> لِّقَوْمٍ يُؤْمِنُونَ.

هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ؟ يَوْمَ يَأْتِي تَأْوِيلُهُ، يَقُولُ الَّذِينَ نَسُوهُ مِنْ قَبْلُ: «قَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ». فَهَلْ لَنَا مِنْ شَفْعَاءَ فَيَشْفَعُوا لَنَا؟ أَوْ نُرَدُّ [...] فَتَعْمَلُ<sup>3</sup> غَيْرَ الَّذِي كُنَّا نَعْمَلُ؟» قَدْ خَسِرُوا أَنْفُسَهُمْ. ~ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ.

[---] إِنَّ رَبَّكُمْ اللَّهُ<sup>1</sup>، الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ<sup>2</sup>. ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ. يُغْشِيهِ اللَّيْلُ النَّهَارُ<sup>4</sup> يَطْلُبُهُ حَثِيثًا. [...] وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ، مُسَخَّرَاتٌ<sup>5</sup> بِأَمْرِهِ. أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ. ~ تَبَارَكَ اللَّهُ، رَبُّ الْعَالَمِينَ.

[ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً<sup>1</sup>. ~ إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ].

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا، وَادْعُوهُ خَوْفًا وَطَمَعًا [...]. إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ].

<sup>1</sup> قراءة شيعية: وَإِذَا قُلِبَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ النَّارِ قَالُوا عَانَدَا بِكَ أَنْ تَجْعَلَنَا مَعَ الْقَوْمِ الظَّالِمِينَ (2) قُلِبَتْ

<sup>2</sup> T1) For the Greek origin of this term, see the footnote of the verse M-39/7:46. ♦ تَسْتَغِيثُونَ (2) بِسِيمَاهُمْ، بِسِيمَاهُمْ

<sup>3</sup> T1) For the Greek origin of this term, see the footnote of the verse M-39/7:46. ♦ تَحْزَنُونَ، تَحْزَنُونَ (3) خَوْفٌ، خَوْفٌ (2) ادْخُلُوا، ادْخُلُوا، وَادْخُلُوا

<sup>4</sup> R1) Cf. Lk 16:19-26.

<sup>5</sup> وَرَحْمَةً، وَرَحْمَةً (2) فَصَّلْنَاهُ

<sup>6</sup> T1) What are they waiting for but the fulfilment of its [final prophecy]? On the Day it is fulfilled (Haleem); do they wait for aught but its final sequel? On the day when its final sequel comes about (Shakir). ♦ نُرَدُّ فَتَعْمَلُ، نُرَدُّ فَتَعْمَلُ (3) تَأْوِيلُهُ (2) تَأْوِيلُهُ

<sup>7</sup> T1) ♦ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ، وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ (5) اللَّيْلُ النَّهَارُ، اللَّيْلُ النَّهَارُ (4) يُغْشِيهِ، يُغْشِيهِ (3) قراءة شيعية: ست ارادات (2) الله Luxenberg (p. 225) translates: maintained by his order ♦ R1) Cf. Gn chap. 1. R2) According to Gn 2:2 and Ex 31:17, God rested on the seventh day. According to Isaiah (40:28), «He does not grow tired or weary». According to the Koran, he settled on the throne. One finds God settled on the throne in 1 Kgs 22:19; Is 6:1; Ez 1:26-28, 10:1; Dn 7:9; Ps 11:4, 103:19; Ap 4:2, etc. Jews pray every Shabbat morning, "When God finished creating his work [after the six days of creation of the world] he arose and sat on his throne of glory" (Bar-Zeev, p. 25).

<sup>8</sup> R1) Cf. Mt 6:6. ♦ إِنَّ اللَّهَ (2) وَخُفْيَةً، وَخُفْيَةً (1)

<sup>9</sup> رَحْمَةً (1)

M-39/7:57<sup>1</sup>. It is him who sends the winds like an announcement before his mercy. When they carry heavy clouds, we drive them to a dead region, then we make water to descend thereon, then we bring forth fruits of all kind. ~ So we bring forth the dead. ~ Maybe you remember!

M-39/7:58<sup>2</sup>. The good region, its plants bring forth [good] with the permission of their Lord. As for the bad [region, its plants] bring forth but niggardly. ~ So we modulate the signs for a people who are thankful.

M-39/7:59<sup>3</sup>. [---] We sent Noah to his people. He said: «O my people! Adore God, you have no god but him. ~ I fear for you the punishment of a great day».<sup>R1</sup>

M-39/7:60<sup>4</sup>. The notables from his people said: «~ We see you in manifest misguidance».

M-39/7:61. He said: «O my people! There is no misguidance in me. But I am a messenger from the Lord of the worlds.

M-39/7:62<sup>5</sup>. I deliver to you the messages of my Lord and I counsel you. And I know from God what you do not know.

M-39/7:63. Are you astonished that a remembrance came to you from your Lord on a man from you, so that he warns you and that you may fear? ~ Maybe you be shown mercy!»

M-39/7:64<sup>6</sup>. They belied him. Then we saved him and those who were with him in the felucca, and drowned those who belied our signs. ~ They were a blind people.

M-39/7:65<sup>7</sup>. [---] [We sent] to Aad their brother Houd.<sup>R1</sup> He said: «O my people! Adore God, you have no god but him. ~ Fear you not?»

M-39/7:66<sup>8</sup>. The notables from his people who disbelieved said: «We see you insane, and we presume that you are of the liars».

M-39/7:67. He said: «O my people! I am not insane. But I am a messenger from the Lord of the worlds.

M-39/7:68<sup>9</sup>. I deliver to you the messages of my Lord, and I am a faithful adviser for you.

M-39/7:69<sup>10</sup>. Are you astonished that a remembrance came to you from your Lord on a man from among you, so that he warns you? Remember when he made you successors after the people of Noah, and increased for you extensively in stature.<sup>T1</sup> Remember God's bounties. ~ Maybe you succeed!»

وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ<sup>1</sup> بُشْرًا<sup>2</sup> بَيْنَ يَدَيْ رَحْمَتِهِ. حَتَّىٰ إِذَا أَفْلَحَ سَحَابًا نَقَالًا، سَقْنَاهُ لَبَدًا مَّيِّتًا<sup>3</sup>، فَأَنْزَلْنَا بِهِ الْمَاءَ، فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ. كَذَٰلِكَ نُخْرِجُ الْمَوْتَىٰ. ~ لَعَلَّكُمْ تَذَكَّرُونَ<sup>4</sup>!

وَالْبَلَدُ الطَّيِّبُ، يَخْرُجُ نَبَاتُهُ<sup>1</sup> [...] بِإِذْنِ رَبِّهِ. وَالَّذِي خَبِثَ، لَا يَخْرُجُ<sup>2</sup> [...] إِلَّا نَكْدًا<sup>3</sup>. كَذَٰلِكَ نُصَرِّفُ<sup>4</sup> الْأَنْبَاءَ لِقَوْمٍ يَشْكُرُونَ.

[---] لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ. فَقَالَ: «يَقَوْم! أَعْبُدُوا اللَّهَ، مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ! ~ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ».

قَالَ<sup>1</sup> الْمَلَأُ<sup>2</sup> مِنْ قَوْمِهِ: «~ إِنَّا لَنَرُكَ فِي ضَلَالٍ مُّبِينٍ».

قَالَ: «يَقَوْم! لَيْسَ بِي ضَلَالَةٌ. وَلَكِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ».

أَتَلْعَلَّكُمْ رُسُلْتُ رَبِّي وَأَنْصَحُ<sup>2</sup> لَكُمْ. وَأَعْلَمُ مِنْ اللَّهِ مَا لَا تَعْلَمُونَ.

أَوْ عَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلَى رَجُلٍ مِنْكُمْ، لِيُنذِرَكُمْ وَلِتَتَّقُوا؟ ~ وَلَعَلَّكُمْ تُرْحَمُونَ!»

فَكَذَّبُوهُ. فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلْكِ، وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا. ~ إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ<sup>1</sup>.

[---][...] وَإِلَىٰ عَادِ أَخَاهُمْ هُودًا. قَالَ: «يَقَوْم! أَعْبُدُوا اللَّهَ، مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ! ~ أَفَلَا تَتَّقُونَ؟»

قَالَ الْمَلَأُ<sup>1</sup> الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ: «إِنَّا لَنَرُكَ فِي سَفَاهَةٍ. وَإِنَّا لَنُظُنُّكَ مِنَ الْكَذِبِينَ».

قَالَ: «يَقَوْم! لَيْسَ بِي سَفَاهَةٌ. وَلَكِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ».

أَتَلْعَلَّكُمْ رُسُلْتُ رَبِّي، وَإِنَّا لَكُمْ نَاصِحٌ أَمِينٌ.

أَوْ عَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلَى رَجُلٍ مِنْكُمْ، لِيُنذِرَكُمْ؟ وَانْذَرُوا<sup>1</sup> إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ قَوْمِ نُوحٍ، وَزَادَكُمْ فِي الْخَلْقِ بَصْطَةً<sup>2</sup>. فَأَذْكُرُوا عَالَءَ اللَّهِ. ~ لَعَلَّكُمْ تُفْلِحُونَ!»

<sup>1</sup> تَذَكَّرُونَ (4) مَيِّتَ (3) تُشْرَأُ، تُشْرَأُ، تُشْرَأُ، بُشْرًا، بُشْرًا (2) الرِّيحَ (1)

<sup>2</sup> يُصَرِّفُ (4) نَكْدًا، نَكْدًا (3) يُخْرِجُ (2) يُخْرِجُ نَبَاتَهُ (1)

<sup>3</sup> (1) غَيْرُهُ، غَيْرُهُ (R1) Cf. Midrash Tanhuma, Genesis, Noah 5.

<sup>4</sup> (1) الْمَلَأُ، الْمَلَأُ (2) وَقَالَ (1)

<sup>5</sup> (1) وَأَنْصَحُ (2) أَتَلْعَلَّكُمْ (1)

<sup>6</sup> (1) عامين

<sup>7</sup> R1) According to Geiger (p. 88-95), Hud would be Eber, the ancestor of Abraham (Gn 10:21-25; 11:14-17, and of Jesus: Lk 3:35). Rebecca and Jacob would have studied in his school (Midrash Rabbah, Genesis 63:6, 68:5). From his name comes the term Hebrews (Gn 14:13; Midrash Rabbah, Genesis 42:8), called thereafter Jews (Hud and Yahoud in the Koran. See the index under People of the book), a term used after the exile in reference to Judah son of Jacob, or to Judea in Palestine.

<sup>8</sup> (1) الْمَلَأُ، الْمَلَأُ

<sup>9</sup> (1) أَتَلْعَلَّكُمْ

<sup>10</sup> (1) وَأَذْكُرُوا (2) بَصْطَةً ♦ T1) Endowed you abundantly with power (Asad); multiplied your number (Khalifa).

M-39/7:70<sup>1</sup>. They said: «Did you come to us so that we adore only God, and abandon what our fathers adored? Bring us what you threaten us with. ~ If you were of the truthful».

M-39/7:71<sup>2</sup>. He said: «Abomination and anger will fall on you from your Lord. Do you dispute with me about names you and your fathers have named and over which he did not descend any authority?<sup>T1</sup> So wait, I am with you among the waiting».

M-39/7:72. Then we saved him and those who were with him, by mercy from us, and wiped out those who belied our signs. ~ They were not believers.

M-39/7:73<sup>3</sup>. [---] [We sent] to Tamud their brother Salih. He said: «O my people! Adore God, you have no god but him. A proof<sup>T1</sup> came to you from your Lord. This is God's she-camel, a sign for you. Let her eat in God's earth. Do not harm her, otherwise a painful punishment will take you.

M-39/7:74<sup>4</sup>. Remember when he made you successors after Aad and established you in the earth, building palaces in its plains, and hewing houses out of the mountains. Remember then God's bounties. ~ And do not ravage the earth corrupting».

M-39/7:75<sup>5</sup>. The notables from his people who became arrogant said to those who were weakened,<sup>T1</sup> those among them who believed: «Do you know that Salih is sent from his Lord?» They said: «We believe in what he has been sent with».

M-39/7:76. Those who became arrogant said: «We disbelieve in what you believed».

M-39/7:77<sup>6</sup>. They hamstrung the she-camel, were insolent to the order of their Lord and said: «O Salih! Bring us what you threaten us with. ~ If you are of the messengers».

M-39/7:78. The earthquake took them, and in the morning they were lying dead in their dwellings.

M-39/7:79. Then he turned his back on them and said: «O my people! I have delivered to you the message of my Lord and counselled you. But you do not like the counsellors».

M-39/7:80<sup>7</sup>. [---] [Remember] when Lot<sup>R1</sup> said to his people: «Do you commit depravity in the manner that nobody preceded you of the worlds?

M-39/7:81<sup>8</sup>. You commit the lust with men, instead of women. ~ Rather you are an excessive people».

M-39/7:82<sup>9</sup>. The answer of his people was only to say: «Oust them from your city. These are humans who would be pure».

M-39/7:83<sup>10</sup>. Then we saved him and his family, except his wife who was of the abandoned.<sup>R1</sup>

قَالُوا: «أَجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ، وَنَذَرَ مَا كَانَ يَعْبُدُ آبَاؤُنَا؟ فَأْتِنَا بِمَا تَعِدُنَا. ~ إِنْ كُنْتَ مِنَ الصّٰدِقِیْنَ».

قَالَ: «قَدْ وَفَّقَ عَلَیْكُمْ مِنْ رَّبِّكُمْ رَحْسًا وَغَضَبًا. أَتُحَدِّثُونَنِي فِيْ أَسْمَاءَ سَمَّيْتُمُوهَا، أَنْتُمْ وَآبَاؤُكُمْ، مَا نَزَّلَ اللَّهُ بِهَا مِنْ سُلْطٰنٍ؟ فَأَنْتَظِرُونَ، إِنِّي مَعَكُمْ مِنَ الْمُنْتَظَرِیْنَ».

فَأَنْجَيْنَاهُ وَالَّذِیْنَ مَعَهُ، بِرَحْمَةٍ مِنَّا، وَقَطَعْنَا دَابِرَ الَّذِينَ كَذَبُوا بِآيَاتِنَا. ~ وَمَا كَانُوا مُؤْمِنِیْنَ.

[---][...] وَإِلَى ثَمُودَ أَخَاهُمْ صٰلِحًا. قَالَ: «يٰقَوْمِ! أَعْبُدُوا اللَّهَ، مَا لَكُمْ مِنْ إِلٰهٍ غَيْرُهُ. قَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ. هَذِهِ نَاقَةُ اللَّهِ لَكُمْ ءَايَةٌ. فَذَرُوهَا تَأْكُلْ فِيْ أَرْضِ اللَّهِ. وَلَا تَمْسُوهَا بِسُوءٍ، فَيَأْخُذَكُمْ عَذَابُ إِلَیْمٍ».

وَأَذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَآءَ مِنْ بَعْدِ عَادٍ، وَبَوَّأَكُمْ فِي الْأَرْضِ، تَتَّخِذُونَ مِنْ سُهُولِهَا قُصُورًا وَتَنْحِتُونَ الْجِبَالَ بُيُوتًا. فَادْكُرُوا ءَالَآءَ اللَّهِ. ~ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِیْنَ».

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لِلَّذِیْنَ اسْتَضَعُّوْا، لِمَنْ ءَامَنَ مِنْهُمْ: «اتَّعَلَّمُونَ أَنَّ صٰلِحًا مُّرْسَلٌ مِنْ رَبِّیْ؟» قَالُوا: «إِنَّا بِمَا أَرْسَلَ بِهِ مُؤْمِنُونَ».

قَالَ الَّذِينَ اسْتَكْبَرُوا: «إِنَّا بِالَّذِیْ ءَامَنْتُمْ بِهِ كَافِرُونَ».

فَعَقَرُوا النَّاقَةَ، وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا: «يٰصٰلِحُ! آتِنَا بِمَا تَعِدُنَا. ~ إِنْ كُنْتَ مِنَ الْمُرْسَلِیْنَ».

فَأَخَذَتْهُمُ الرَّجْفَةُ، ~ فَاصْبَحُوا فِي دَارِهِمْ جُنُجَمِیْنَ.

فَتَوَلَّى عَنْهُمْ وَقَالَ: «يٰقَوْمِ! لَقَدْ أَبْلَغْتُكُمْ رِسَالَةَ رَبِّي وَنَصَحْتُ لَكُمْ. ~ وَلٰكِنْ لَا تُحِبُّونَ النَّصِیْحِیْنَ».

[---][...] وَلُوطًا إِذْ قَالَ لِقَوْمِهِ: «اتَّائُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعٰلَمِیْنَ؟

إِنَّكُمْ لَنَآثُونَ الرَّجَالَ شَهْوَةً، مِنْ دُونِ النِّسَاءِ. ~ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ».

وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا: «أَخْرِجُوهُمْ مِنْ قَرْيَتِكُمْ. إِنَّهُمْ أَنَاسٌ يَّتَطَهَّرُونَ».

فَأَنْجَيْنَاهُ وَأَهْلَهُ، إِلَّا أَمْرَأَتَهُ كَانَتْ مِنَ الْغٰبِرِیْنَ<sup>1</sup>.

<sup>1</sup> فَأْتِنَا (2) أَجِئْتَنَا 1)

<sup>2</sup> T1) See the footnote of 23/53:23.

<sup>3</sup> فَيَأْخُذْكُمْ (4) بِسُوءٍ (3) تَأْكُلُ (2) ثَمُودَ 1)

<sup>4</sup> تَعْتُوا (2) وَتَنْحِتُونَ، وَتَنْحِتُونَ، وَيَنْحِتُونَ 1)

<sup>5</sup> T1) Deemed weak (Asa); whom they despised (Pickthall); who were considered weak (Shakir). الْمَلَأُ، الْمَلُوءُ (2) وَقَالَ 1)

<sup>6</sup> أُوْتِنَا، أُوْتِنَا، إِنِّيْنَا 1)

<sup>7</sup> R1) Cf. The history of Lot and the destruction of Sodom and Gomorrah in Gn 18:16-33 and 19:1-30. This story is mentioned several times in the Koran, without using their names (see in the index: Lot; Sodom and Gomorrah).

<sup>8</sup> إِلَيْكُمْ 1)

<sup>9</sup> جَوَابُ 1)

<sup>10</sup> R1) In Gn 19:26 Lot's wife looked back, and was turned into a pillar of salt. ♦ الْغُبْرُ 1)

M-39/7:84<sup>1</sup>. We rained on them a rain.<sup>R1</sup> ~ So look how was the end of the criminals!

M-39/7:85<sup>2</sup>. [---][We sent] to Madian their brother Shoaib.<sup>R1</sup> He said: «O my people! Adore God, you have no god but him. A proof came to you from your Lord. Fill up the measure and the balance and do not reduce the goods of humans.<sup>R2</sup> Do not corrupt in the earth after its reform. That is better for you. ~ If you were believers.

M-39/7:86. Do not sit on every path, promising, diverting from God's way him who believed in him and seeking to [make] it tortuous. Remember when you were few and he multiplied you. ~ So look how was the end of the corruptors!

M-39/7:87. If a group from you believed in what I have been sent with, and a group did not believe, endure until God judges between us. ~ He is the best of judges».

M-39/7:88<sup>3</sup>. The notables from his people who became arrogant said: «We will oust you, O Shoaib! with those who believed with you, from our city, unless you return to our religion». He said: «[Should we return to your religion] even though we hate [it]?

M-39/7:89. We will be forging a lie against God, if we return to your religion after God has saved us from it. We would not return to it except if God our Lord wishes. Our Lord encompassed everything in knowledge. We trust in God. Our Lord! Judge in truth between us and our people. ~ You are the best of judges».

M-39/7:90<sup>4</sup>. The notables from his people who disbelieved said: «If you follow Shoaib, then you are losers».

M-39/7:91. Then the earthquake took them, and in the morning they were lying dead in their dwellings.

M-39/7:92. Those who belied Shoaib [perished] as if they never prospered therein. Those who belied Shoaib they were the losers.

M-39/7:93<sup>5</sup>. Then he turned his back on them and said: «O my people! I delivered to you the messages of my Lord and counselled you. So how should I feel sad for a disbelieving people?»

M-39/7:94. [---] We did not send any prophet in a city [and belied him], without taking its people with misfortune and hardship. ~ Maybe they implore!

M-39/7:95<sup>6</sup>. Then we changed the evil to good until they had an excess<sup>T1</sup> and said: «Hardship and happiness touched also our fathers». Then we took them suddenly, ~ while they do not perceive.

M-39/7:96<sup>7</sup>. If the people of the cities had believed and had feared, we would have opened for them blessings of the heaven and the earth. But they belied, ~ then we took them for what they were realizing.

M-39/7:97. Are the people of the cities reassured that our rigour will not come to them, by night, while they are sleeping?

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا. ~ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ!

[---][...] وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا. قَالَ: «يَقَوْمُ! اعْبُدُوا اللَّهَ، مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ. قَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ. فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ، وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ، وَلَا تَقْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا. ذَلِكَ خَيْرٌ لَكُمْ. ~ إِنْ كُنْتُمْ مُؤْمِنِينَ.

وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ ثَوَّاعُونَ، وَتَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ آمَنَ بِهِ، وَتَبْغَوْنَهَا [...] عَوَاجًا. وَاتَّكِرُوا إِذْ كُنْتُمْ قَلِيلًا فَكَثَرَكُمْ. ~ وَانْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ!

وَإِنْ كَانَ طَائِفَةٌ مِنْكُمْ آمَنُوا بِالَّذِي أُرْسِلْتُ بِهِ، وَطَائِفَةٌ لَمْ يُؤْمِنُوا، فَاصْبِرُوا حَتَّىٰ يَحْكُمَ اللَّهُ بَيْنَنَا. ~ وَهُوَ خَيْرُ الْحَاكِمِينَ.

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ: «لَنُخْرِجَنَّكَ، يُسْعَبُ! وَالَّذِينَ آمَنُوا مَعَكَ، مِنْ قَرِينِنَا، أَوْ لَنَعُودَنَّ فِي مِلَّتِنَا». قَالَ: «[...] أَوْلَوْ كُنَّا كَرِهِينَ [...]؟

قَدْ أَفْتَرْنَا عَلَى اللَّهِ كَذِبًا، إِنْ عُدْنَا فِي مِلَّتِكُمْ، بَعْدَ إِذْ نَجَّيْنَا اللَّهَ مِنْهَا. وَمَا يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا، إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا. وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا. عَلَى اللَّهِ تَوَكَّلْنَا. رَبُّنَا! أَفْخَجْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ. ~ وَأَنْتَ خَيْرُ الْفَاجِحِينَ.

وَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ: «لَئِنْ أَتَيْتُمُ شُعَيْبًا، إِنْكُمْ إِذَا لَخُسِرُونَ». فَآخَذَتْهُمْ الرِّجْفَةُ، ~ فَاصْبَحُوا فِي دَارِهِمْ جُثَمِينَ.

الَّذِينَ كَذَّبُوا شُعَيْبًا [...] كَانَ لَمْ يَنْعَمُوا فِيهَا. الَّذِينَ كَذَّبُوا شُعَيْبًا كَانُوا هُمُ الْخَاسِرِينَ. فَنُتَوَلَّىٰ عَنْهُمْ وَقَالَ: «يَقَوْمُ! لَقَدْ أَبْلَغْتُكُمْ رَسُولَ رَبِّي وَنَصَحْتُ لَكُمْ. فَكَيْفَ عَاسَىٰ عَلَىٰ قَوْمٍ كَافِرِينَ؟»

[---] وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِنْ نَبِيٍّ [...], إِلَّا آخَذْنَا أَهْلَهَا بِالْبَاسَاءِ وَالضَّرَّاءِ. ~ لَعَلَّهُمْ يَضُرَّغُونَ!

ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّىٰ عَفَوْا وَقَالُوا: «قَدْ مَسَّ آبَاءَنَا الضَّرَّاءُ وَالسَّرَّاءُ». فَآخَذْنَاهُمْ بَغْتَةً، ~ وَهُمْ لَا يَشْعُرُونَ.

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا، لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِنَ السَّمَاءِ وَالْأَرْضِ. وَلَكِنْ كَذَّبُوا، ~ فَآخَذْنَاهُمْ بِمَا كَانُوا يَكْسِبُونَ.

أَفَأَمِنْ أَهْلُ الْقُرَىٰ أَنْ يَأْتِيَهُمْ بَأْسُنَا، بَيْتًا، وَهُمْ نَائِمُونَ؟

<sup>1</sup> R1) See the footnote of 37/54:34.

<sup>2</sup> 1) تَبَخَّسُوا ♦ R1) Some Muslim exegetes identify him as Moses' father-in-law, called in the Bible Reuel (Ex 2:18), Jethro (Ex 3:1) or Hobab (Nb 10:29; Jg 1:16 and 4:11). Probably this last name is at the origin of Shoaib (see the index under: Shoaib; Madian). R2) Cf. Dt 25:13-14.

<sup>3</sup> 1) الْمَلَأُ، الْمَلُو

<sup>4</sup> 1) الْمَلَأُ، الْمَلُو

<sup>5</sup> 1) إِيْسَى، أَسَا

<sup>6</sup> 1) بَغْتَةً، بَغْتَةً ♦ T1) Till they grew affluent (Pickthall); until they grew and multiplied (Yusuf Ali); until they were relieved (Sarwar).

<sup>7</sup> 1) لَفَتَحْنَا

M-39/7:98<sup>1</sup>. Are the people of the cities reassured that our rigour will not come to them, in the forenoon, while they play?  
M-39/7:99. Are they then reassured against God's plot? But are reassured against God's plot only the losing people.  
M-39/7:100<sup>2</sup>. Is it not a guidance for those who inherit the earth after its people that, had we wished, we could touch them for their faults? We will seal their hearts. ~ And they will not hear?<sup>R1</sup>  
M-39/7:101. Those are the cities whose news we narrate to you. Their messengers came to them with the proofs, but they could not believe in what they belied before. So God seals the hearts of the disbelievers.  
M-39/7:102. We found in most of them [no respect for] the covenant. ~ Rather we found most of them perverse.  
M-39/7:103<sup>3</sup>. Then we sent after them Moses with our signs to Pharaoh and his notables, but they oppressed [belying them]. ~ So look how was the end of the corruptors!<sup>R1</sup>  
M-39/7:104<sup>4</sup>. Moses said: «O Pharaoh! I am a messenger from the Lord of the worlds.<sup>R1</sup>  
M-39/7:105<sup>5</sup>. I must only say about God the truth. I came to you with a clear proof from your Lord. Send with me the children of Israel».  
M-39/7:106<sup>6</sup>. He said: «If you came with a sign, then bring it. ~ If you were of the truthful».  
M-39/7:107<sup>7</sup>. He threw his staff. And it was a manifest snake.<sup>R1</sup>  
M-39/7:108<sup>8</sup>. He pulled out his hand. And it was white for the on-lookers.<sup>R1</sup>  
M-39/7:109<sup>9</sup>. The notables from the people of Pharaoh said: «This is a learned sorcerer.  
M-39/7:110<sup>10</sup>. He wants to oust you from your land». [Pharaoh said:] «What do you command?»  
M-39/7:111<sup>11</sup>. They said: «Respite him and his brother, and send gatherers to the cities.  
M-39/7:112<sup>12</sup>. They will bring you every learned sorcerer.  
M-39/7:113<sup>13</sup>. The sorcerers came to Pharaoh. They said: «Will we have a reward if we are the winners?»  
M-39/7:114<sup>14</sup>. He said: «Yes! And you will be of my closer ones».  
M-39/7:115. They said: «O Moses! Either you throw, or we will throw».

أَوْ أَمِنَ أَهْلُ الْفَرَى أَنْ يَأْتِيَهُمْ بَأْسُنَا، ضُحَى، وَهُمْ يَلْعَبُونَ؟  
أَفَأَمِنُوا مَكْرَ اللَّهِ؟ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْفُورُ الْخَسِرُونَ.  
أَوْ لَمْ يَهْدِا لِلَّذِينَ يَرِثُونَ الْأَرْضَ مِنْ بَعْدِ أَهْلِهَا أَنْ، لَوْ نَشَاءُ، أَصَيِّبُهُمْ بِذُنُوبِهِمْ؟ وَنَطْبَعُ عَلَى قُلُوبِهِمْ. ~ فَهُمْ لَا يَسْمَعُونَ.  
بَلَاكُ الْفَرَى، نَقِصُ عَلَيْكَ مِنْ أَنْبَاءِهَا. وَلَقَدْ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ، فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا مِنْ قَبْلُ. كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الْكَافِرِينَ.  
وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ [...] عَهْدٍ. ~ وَإِنْ وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ.  
ثُمَّ بَعَثْنَا مِنْ بَعْدِهِم مُوسَى بِالْبَيِّنَاتِ إِلَى فِرْعَوْنَ وَمَلَئِهِ، فَظَلَمُوا [...] بِهَا. ~ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ!  
وَقَالَ مُوسَى: «يُفِرْعَوْنَ! إِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ.  
حَقِيقٌ عَلَى أَنْ لَا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقَّ. قَدْ جِئْتُكُمْ بِنَبِيَّةٍ مِنْ رَبِّكُمْ. فَأَرْسِلْ مَعِيَ بَنِي إِسْرَءِيلَ».  
قَالَ: «إِنْ كُنْتَ جِئْتَ بِآيَةٍ، فَاتِ بِهَا. ~ إِنْ كُنْتَ مِنَ الصَّادِقِينَ».  
فَأَلْقَى عَصَاهُ. فَإِذَا هِيَ ثُعْبَانٌ مُبِينٌ. وَنَزَعَ يَدَهُ. فَإِذَا هِيَ بَيْضَاءُ لِلنَّظَرِ.  
قَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ: «إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ. يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ». [...] : «فَمَاذَا تَأْمُرُونَ؟»  
قَالُوا: «أَرْجِهْ! وَأَخَاهُ، وَأَرْسِلْ فِي الْمَدَائِنِ حَاشِرِينَ. يَأْتُواكَ بِكُلِّ سَاحِرٍ عَلِيمٍ».  
وَجَاءَ السَّحَرَةُ فِرْعَوْنَ. قَالُوا: «إِنَّ لَنَا لَأَجْرًا، إِنْ كُنَّا نَحْنُ الْعَالِيِينَ؟»  
قَالَ: «نَعَمْ! ~ وَإِنَّكُمْ لَمِنَ الْمُقَرَّبِينَ».  
قَالُوا: «يُمُوسَى! إِمَّا أَنْ تُلْقِيَ، وَإِمَّا أَنْ نَكُونَ نَحْنُ الْمُلْقِينَ».

<sup>1</sup> 1) أَوْ أَمِنَ، أَوْ مِّنْ

<sup>2</sup> 1) نَهْد ♦ R1) An expression often used in the Koran. Cf. Dt. 29:3; Is 6:10; Jr 5:21; Ez 12:2; Mt 13:13; Jn 12:40.

<sup>3</sup> See Ginzberg, vol. 1, p. 17 and 127.

<sup>4</sup> R1) Cf. Ex 5:1-3.

<sup>5</sup> 1) حَقِيقٌ عَلَى أَنْ، حَقِيقٌ أَنْ، حَقِيقٌ بَأَنْ

<sup>6</sup> 1) جِئْتُ

<sup>7</sup> R1) In Ex 7:10, it is Aaron who throws the staff, and not Moses.

<sup>8</sup> R1) The execution of this miracle by Moses under God's instructions (Ex 4:6-7) is not narrated by the Bible, but by Pirque de Rabbi Eliezer, chap. 48.

<sup>9</sup> 1) الْمَلَأُ الْمَلُ

<sup>10</sup> 1) تَأْمُرُونَ

<sup>11</sup> 1) أَرْجِيهِ، أَرْجِيهِ، أَرْجِيهِ، أَرْجِيهِ

<sup>12</sup> 1) سَخَّرَ

<sup>13</sup> 1) إِنْ

<sup>14</sup> 1) نَعِم

M-39/7:116. He said: «You throw». When they threw, they bewitched the eyes of the humans, frightened them, and came with a great sorcery.

M-39/7:117<sup>1</sup>. We revealed to Moses: «Throw your staff». <sup>R1</sup> And it snatched what they perverted.

M-39/7:118<sup>2</sup>. So the truth fell and was nullified what they were doing.

M-39/7:119. It is there that they were defeated and returned despondent.

M-39/7:120. Then the sorcerers were thrown [on the floor], prostrate.

M-39/7:121. They said: «We believed in the Lord of the worlds, M-39/7:122<sup>3</sup>. the Lord of Moses and Aaron». <sup>R1</sup>

M-39/7:123<sup>4</sup>. Pharaoh said: «Did you believe in him before I allowed you? It is a plot that you plotted in the city, to oust its people therefrom. ~ You will know.

M-39/7:124<sup>5</sup>. I will cut off your hands and feet on opposite sides, <sup>T1</sup> then I will crucify you all together».

M-39/7:125. They said: «It is to our Lord that we will return.

M-39/7:126<sup>6</sup>. You do not take revenge on us except because we believed in the signs of our Lord, when they came to us. Our Lord! Pour out on us endurance and let us die submitters».

M-39/7:127<sup>7</sup>. The notables from the people of Pharaoh said: «Will you leave Moses and his people so that they corrupt in the earth and that he leaves you and your gods?» He said: «We will kill their sons and let their women live, <sup>R1</sup> and will be over them subjugating».

M-39/7:128<sup>8</sup>. Moses said to his people: «Seek help in God and endure. The earth is God's, he gives it as inheritance to whomever he wishes of his servants. The [happy] end will be to the fearers».

M-39/7:129<sup>9</sup>. They said: «We were hurt before you came to us, and after you came to us». He said: «Maybe your Lord will destroy your enemy and make you successors in the earth to see how you act».

M-39/7:130<sup>10</sup>. We afflicted the people of Pharaoh with years [of scarcity] and diminution of fruits. <sup>R1</sup> ~ Maybe they remember!

M-39/7:131<sup>11</sup>. When the good came to them, they said: «This is due to us». But if evil touches them, they attribute the bad fate to Moses and to those who are with him. In truth their bad fate was with God. ~ But most of them do not know.

قَالَ: «الْقُوا». فَلَمَّا الْقُوا، سَحَرُوا أَعْيُنَ النَّاسِ، وَأَسْتَرَهُمْ، وَجَاءُوا بِسِحْرِ عَظِيمٍ.

وَأَوْحَيْنَا إِلَى مُوسَى أَنْ: «الْقِ عَصَاكَ». فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ.<sup>2</sup>  
فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ.

فَغُلِبُوا هُنَاكَ وَانْقَلَبُوا صُغْرَيْنَ.

وَأَلْقَى السَّحَرَةُ [...] سِجْدَيْنَ.

قَالُوا: «ءَامَنَّا بِرَبِّ الْعَالَمِينَ،

رَبِّ مُوسَى وَهَارُونَ».

قَالَ فِرْعَوْنُ: «ءَامَنْتُمْ بِهِ قَبْلَ أَنْ ءَاذَنَ لَكُمْ؟ إِنَّ هَذَا لَمَكْرٌ مَكْرْتُمُوهُ فِي الْمَدِينَةِ، لِيُخْرِجُوا مِنْهَا أَهْلَهَا. ~ فَسَوْفَ تَعْلَمُونَ.

لَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خَلْفٍ، ثُمَّ لأَصْلِبَنَّكُمْ<sup>1</sup> أَجْمَعِينَ».

قَالُوا: «إِنَّا إِلَى رَبِّنَا مُنْقَلِبُونَ.

وَمَا نَتَّقُمُ إِلَّا أَنْ ءَامَنَّا بِأَيِّتِ رَبِّنَا، لَمَّا جَاءَنَا. رَبَّنَا! أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَقَّنَا مُسْلِمِينَ».

وَقَالَ الْمَلَأُ<sup>1</sup> مِنْ قَوْمِ فِرْعَوْنَ: «أَنْذَرُ مُوسَى وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ وَيَذُرْك<sup>2</sup> وَءَالِهَتَكَ<sup>3</sup>». قَالَ: «سَنُقْتِلُ<sup>4</sup> أَبْنَاءَهُمْ وَنَسْتَحْيِي نِسَاءَهُمْ، وَإِنَّا فَوْقَهُمْ قَاهِرُونَ».

قَالَ مُوسَى لِقَوْمِهِ: «اسْتَعِينُوا بِاللَّهِ وَأَصْبِرُوا. إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ. وَالْعَاقِبَةُ<sup>2</sup> [...] لِلْمُتَّقِينَ».

قَالُوا: «أَوْدَيْنَا مِنْ قَبْلُ أَنْ تَأْتِيَنَا، وَمَنْ بَعْدَ مَا جِئْتَنَا?» قَالَ: «عَسَى رَبُّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ

وَيَسْتَخْلَفَكُمْ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ».

وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ [...] وَنَقَصَ مِنَ الثَّمَرِ. ~ لَعَلَّهُمْ يَذْكُرُونَ!

فَإِذَا جَاءَتْهُمْ الْحَسَنَةُ، قَالُوا: «لَنَا هَذِهِ». وَإِنْ تُصِيبْهُمْ سَيِّئَةٌ، يَطَّيَّرُوا بِمُوسَى وَمَنْ مَعَهُ. أَلَا إِنَّمَا طَرَاهُمْ<sup>2</sup> عِنْدَ اللَّهِ. ~ وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ.

<sup>1</sup> 1) تَلَقَّفَ، تَلَقَّفَ (R1) See the footnote of 39/7:107.

<sup>2</sup> 1) وَأَبْطَلَ

<sup>3</sup> R1) The Bible does not say that the sorcerers prostrated and believed, but this is a Jewish legend (see Ginzberg, vol. 2, p. 123).

<sup>4</sup> 1) وَأَمَنْتُمْ، أَمَنْتُمْ

<sup>5</sup> 1) تَلْقَفُ (T1) See the footnote of 112/5:33.

<sup>6</sup> 1) تَلَقَّفَ

<sup>7</sup> 1) وَيَذُرْك<sup>2</sup> وَءَالِهَتَكَ<sup>3</sup> = وقد تركوك أن يعبدوك والهةك (2) وَيَذُرْك، وَيَذُرْك، وَيَذُرْك (2) الْمَلَأُ، الْمَلَأُ 1) verses (87/2: 49; 72/14: 6; 49/28 4) use the verb slaughter ذبح, not kill قتل. It may be that the Koran mixes between the biblical text and a Jewish legend in which Pharaoh was suffering from leprosy, and to cure himself he killed the son of Israel in order to bathe in their blood (Ginzberg vol. 2, p. 113; Katsh, p. 43).

<sup>8</sup> 1) وَالْعَاقِبَةُ (2) يُورِثُهَا، يُورِثُهَا

<sup>9</sup> 1) جِئْتَنَا (2) تَأْتِيْنَا

<sup>10</sup> R1) Cf. Gn 41:53-57 and 47:13-26.

<sup>11</sup> 1) طَيَّرَهُمْ، طَيَّرَهُمْ (2) تَطَيَّرُوا، تَطَيَّرُوا

M-39/7:132<sup>1</sup>. They said: «Whatever sign you bring us to bewitch us, we will not believe you».

M-39/7:133<sup>2</sup>. Then we sent on them the deluge,<sup>R1</sup> the locusts,<sup>R2</sup> the lice,<sup>R3</sup> the frogs<sup>R4</sup> and the blood,<sup>R5</sup> as expounded signs, but they became arrogant. ~ They were a criminal people.

M-39/7:134<sup>3</sup>. When the abomination fell on them, they said: «O Moses! Call for us your Lord according to his covenant with you. If you remove from us the abomination, we will believe in you and will send with you the children of Israel».

M-39/7:135<sup>4</sup>. When we removed from them the abomination until a term, which they were to reach, they recanted [their oaths].

M-39/7:136<sup>5</sup>. Therefore we revenged on them and drowned them in the sea,<sup>R1</sup> for they belied our signs and were inattentive of them.

M-39/7:137<sup>6</sup>. We gave as inheritance to the people who were weakened the easts and the wests of the earth that we blessed. The best word of your Lord on the children of Israel came then true for what they endured. And we destroyed what Pharaoh and his people made, and what they were erecting.

M-39/7:138<sup>7</sup>. We passed the children of Israel across the sea. Then they came to a people cleaving to the cult of their idols. They said: «O Moses! Make for us a god like their gods». He said: «You are an ignorant people.

M-39/7:139. Those, destroyed is that wherein they are, ~ and what they were doing is vain».

M-39/7:140. He said: «Shall I seek a god for you other than God, whereas he favoured you over the worlds?»

M-39/7:141<sup>8</sup>. [Remember] when we saved you from the people of Pharaoh who afflicted you with the worst punishment, killing your sons and letting your women live.<sup>R1</sup> ~ That is a great trial from your Lord!

M-39/7:142<sup>9</sup>. We made an appointment with Moses [after] thirty nights, and we completed them with ten.<sup>R1</sup> Thus was completed the term with his Lord forty nights. Moses said to Aaron his brother: «Be my successor among my people,<sup>R2</sup> and do good. ~ Follow not the way of the corruptors».

وَقَالُوا: «مَهْمَا تَأْتِنَا بِآيَةٍ لِّنَسْحَرَنَّا بِهَا، ~ فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ».

فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ<sup>1</sup> وَالضَّفَادِعَ وَالدَّمَ، آيَاتٍ مُّفَصَّلَاتٍ، فَاسْتَكْبَرُوا. ~ وَكَانُوا قَوْمًا مُّجْرِمِينَ.

وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجُّ<sup>2</sup>، قَالُوا: «يُمُوسَى! ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ. لَئِن كَشَفْتَ عَنَّا الرِّجَّ<sup>3</sup>، لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِي إِسْرَءِيلَ».

فَلَمَّا كَشَفْنَا عَنْهُمْ الرِّجَّ<sup>4</sup> إِلَى آجَلٍ هُمْ يُلْعَوُهُ، إِذَا هُمْ يَنْكُثُونَ<sup>5</sup> [...]

فَأَنْقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ فِي الْيَمِّ، بِآيَتِهِمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ.

وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضَعُونَ مَشْرِقَ الْأَرْضِ وَمغربَهَا<sup>6</sup> آلِي بَرَكْنَا فِيهَا. وَتَمَّتْ كَلِمَتُ<sup>1</sup> رَبِّكَ الْحُسْنَى عَلَى بَنِي إِسْرَءِيلَ بِمَا صَبَرُوا. وَدَمَرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ، وَمَا كَانُوا يَعْرِشُونَ<sup>2</sup>.

وَجُورْنَا<sup>1</sup> بَنِي إِسْرَءِيلَ الْبَحْرَ. فَأَتَوْا عَلَى قَوْمٍ يَعْكُفُونَ<sup>2</sup> عَلَى أَصْنَامٍ لَهُمْ. قَالُوا: «يُمُوسَى! اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ». قَالَ: «إِنَّكُمْ قَوْمٌ تَجْهَلُونَ.

إِنَّ هَؤُلَاءِ مُتَّبِعُونَ مَا هُم فِيهِ، ~ وَبِطُلَّ مَا كَانُوا يَعْمَلُونَ».

قَالَ: «أَغْيَرَ اللَّهُ أَبْغِيَكُمْ إِلَهًا، وَهُوَ فَضْلُكُمْ عَلَى الْعَالَمِينَ؟»

[...] وَإِذْ أَنْجَيْنَاكُمْ<sup>1</sup> مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يَقْتُلُونَ<sup>2</sup> أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ. ~ وَفِي ذَلِكَ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ.

وَوَعَدْنَا<sup>1</sup> مُوسَى [...] ثَلَاثِينَ لَيْلَةً، وَاتَّمَمْنَاهَا<sup>2</sup> بِعِشْرِينَ. فَتَمَّ مِيقَاتُ رِيَّةِ<sup>3</sup> أَرْبَعِينَ لَيْلَةً. وَقَالَ مُوسَى لِأَخِيهِ هَارُونَ: «اخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ. ~ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ».

<sup>1</sup> تَأْتِنَا

<sup>2</sup> 1) وَالْقُمَّلَ ♦ R1) Ex 9:18 mentions fierce hail. R2) Cf. Ex 10:4, 10-14 and 19. R3) Cf. Ex 8:20, it mentions flies. R4) Cf. Ex 7:26-29 and 8:1-9. R5) Cf. Ex 7:14-25.

<sup>3</sup> الرِّجُّ

<sup>4</sup> 1) يَنْكُثُونَ 2) الرِّجُّ

<sup>5</sup> R1) Cf. Ex 14:15 ff.

<sup>6</sup> يَغْرُسُونَ، يَغْرُسُونَ، يَغْرُسُونَ 2) كلمات، كَلِمَةٌ

<sup>7</sup> يَعْكُفُونَ 2) وَجُورْنَا

<sup>8</sup> 1) يَقْتُلُونَ 2) نَحْبِنَاكُمْ، أَنْجَاكُمْ

<sup>9</sup> 1) هَارُونُ 3) وَتَمَمْنَاهَا 2) وَوَعَدْنَا R1) Cf. Ex. 24:18; Dt 9:9. R2) Cf. Ex 24:14.

M-39/7:143<sup>1</sup>. When Moses came to our fixed term and his Lord spoke to him, he said: «My Lord! Show me, that I may look at you». He said: «You will not see me.<sup>R1</sup> But look at the mountain. If it stays in its place then you will see me». When his Lord appeared to the mountain,<sup>T1</sup> he crushed it, and Moses fell down thunder-struck. When he recovered, he said: «Be exalted! I repent to you, ~ and I am the first of the believers».

M-39/7:144<sup>2</sup>. God said: «O Moses! I chose you above the humans, with my messages and my words. Therefore, take what I give you, ~ and be of the thankful».

M-39/7:145<sup>3</sup>. We wrote for him, on the tablets,<sup>R1</sup> an exhortation of everything, and an expounding of everything: «Take them with strength and order your people to take the best among them. ~ Soon I will make you see the home of the perverse.

M-39/7:146<sup>4</sup>. [I will turn away from my signs those who are arrogant in the earth with no right. Even though they see all the signs, they do not believe in them. Even though they see the way of rectitude, they will not take it for a way. And if they see the way of the error, they will take it for a way. ~ That is because they belied our signs and were inattentive to them.

M-39/7:147<sup>5</sup>. Those who belied our signs and the meeting of the last life, their works have failed. ~ Shall they be rewarded save for that which they were doing?»]

M-39/7:148<sup>6</sup>. Moses' people made for themselves after him a calf with their ornaments,<sup>R1</sup> a body with a low.<sup>R2</sup> Did they not see it spoke not to them, neither guided them upon any way? They took it [for a god], and they were oppressors.

M-39/7:149<sup>7</sup>. When they regretted,<sup>T1</sup> and saw that they had been misguided, they said: «If our Lord does not have mercy on us and forgives us, we will be of the losers».

M-39/7:150<sup>8</sup>. When Moses returned to his people, angry and sorry, he said: «How awful what you did after me! Would you hasten the order of your Lord?» He threw down the tablets<sup>R1</sup> and took his brother's head, pulling it to him. He said: «O son of my mother! People weakened me and almost killed me. Let not the enemies rejoice over me. ~ Do not make me to be among the oppressive people».

M-39/7:151. He said: «My Lord! Forgive me and my brother, and enter us in your mercy. ~ You are the most merciful of the merciful».

وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِهِ وَكَلَّمَهُ رَبُّهُ، قَالَ: «رَبِّ ارْنِي<sup>1</sup> أَنْظُرْ إِلَيْكَ». قَالَ: «لَنْ تَرَنِي. وَلَكِنْ<sup>2</sup> أَنْظُرْ إِلَى الْجَبَلِ. فَإِنْ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَنِي». فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ، جَعَلَهُ دَكًّا<sup>3</sup>، وَخَرَّ مُوسَى صَعِقًا<sup>4</sup>. فَلَمَّا أَفَاقَ، قَالَ: «سُبْحَانَكَ! ثُبْتُ إِلَيْكَ، ~ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ<sup>5</sup>».

قَالَ: «يُمُوسَى! إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَتِي<sup>1</sup> وَبِكَلِمِي<sup>2</sup>. فَخُذْ مَا آتَيْتُكَ، ~ وَكُنْ مِنَ الشَّاكِرِينَ».

وَكَتَبْنَا لَهُ فِي الْأَلْوَابِ مِنْ كُلِّ شَيْءٍ مَوْعِظَةً، وَتَفْصِيلًا لِكُلِّ شَيْءٍ: «فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُوا بِأَحْسَنِهَا. ~ سَأُورِيكُمْ<sup>1</sup> دَارَ الْفَاسِقِينَ».

[سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ. وَإِنْ يَرَوْا كُلَّ آيَةٍ، لَا يُؤْمِنُوا بِهَا. وَإِنْ يَرَوْا سَبِيلَ الرُّشْدِ<sup>2</sup>، لَا يَتَّخِذُوهُ<sup>3</sup> سَبِيلًا. وَإِنْ يَرَوْا سَبِيلَ الْغِي، يَتَّخِذُوهُ<sup>3</sup> سَبِيلًا. ذَلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا، وَكَانُوا عَنْهَا غَافِلِينَ.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ، حَبِطَتْ<sup>1</sup> أَعْمَالُهُمْ. ~ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ?]

وَاتَّخَذَ قَوْمُ مُوسَى مِنْ بَعْدِهِ مِنْ خَلْقِهِمْ<sup>1</sup> عَجَلًا، جَسَدًا لَهُ خُورٌ<sup>1</sup>. أَلَمْ يَرَوْا أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا؟ اتَّخَذُوهُ [...], وَكَانُوا ظَالِمِينَ.

وَلَمَّا سَقَطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدْ ضَلُّوا، قَالُوا: «لَئِنْ لَمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا<sup>2</sup>، لَنَكُونَنَّ مِنَ الْخَاسِرِينَ».

وَلَمَّا رَجَعَ مُوسَى إِلَى قَوْمِهِ غَضَبَيْنَ أَسْفًا، قَالَ: «بِسْمَا خَلَقْتُمُونِي مِنْ بَعْدِي! أَعْجَلْتُمْ أَمْرَ رَبِّكُمْ؟» وَالْقَى الْأَلْوَابَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ. قَالَ: «ابْنَ أُمِّ! إِنَّ الْقَوْمَ اسْتَضَعُّفُونِي وَكَادُوا يَقْتُلُونَنِي. فَلَا تُشْمِتْ بِيَ الْأَعْدَاءَ<sup>3</sup>. ~ وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ».

قَالَ: «رَبِّ! اغْفِرْ لِي وَلِإِخِي، وَادْخُلْنَا فِي رَحْمَتِكَ. ~ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ».

<sup>1</sup> Ex 33:18-20 R1) قراءة شيعية: فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ ثُبْتُ إِلَيْكَ أَنْ أَسْأَلَكَ الرُّبُوبَةَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ بِأَنَّكَ لَا تَرَى (5 صناعيًا (4 دَكَّا، دَكًّا (3 وَلَكِنْ (2 أَرْنِي (1) Luxenberg (p. 175) understands this sentence according to the Syriac: When his Lord appeared on the mountain, he crushed it.

<sup>2</sup> وَتَكَلَّمِي، وَبِكَلِمِي (2 بِرِسَالَتِي)

<sup>3</sup> 1) سَأُورِيكُمْ، سَأُورِيكُمْ R1) Cf. Ex 24:12; 31:18; 32:15-16. The Bible speaks of two tablets of the law, but a Jewish legend says that Moses received the entire Torah. Hence, probably the passage from two tablets to tablets in the Koran. See this Jewish conception Ginzberg, vol. 3, p. 44-46.

<sup>4</sup> 1) يَتَّخِذُوهُ (3 الرُّشْدَ، الرُّشْدَ (2 يَرَوْا)

<sup>5</sup> 1) حَبِطَتْ

<sup>6</sup> 1) خَلْقِهِمْ، خَلْقِهِمْ، خَلْقِهِمْ R1) Cf. Ex 32:4-6; Dt 9:16. R2) This detail does not appear in the Bible, but in Pirke de-Rabbi Eliezer 45. See Ginzberg, vol. 3, p. 47.

<sup>7</sup> 1) لَنَكُونَنَّ مِنَ الْخَاسِرِينَ (3 لَنْ لَمْ تَرْحَمْنَا رَبُّنَا وَتَغْفِرْ لَنَا (2 اسْقِطْ، سَقَطَ)

<sup>8</sup> 1) تَشْمِتْ بِيَ الْأَعْدَاءَ، تَشْمِتْ بِيَ الْأَعْدَاءَ، تَشْمِتْ بِيَ الْأَعْدَاءَ (3 أُمِّ، إِمِّ، أُمِّي (2 بِرَأْسِ)



M-39/7:152<sup>1</sup>. Those who took the calf [as god],<sup>R1</sup> there shall reach them anger from their Lord and humiliation in the worldly life. ~ So we recompense the forgers.

M-39/7:153. Those who made misdeeds, then repented and believed, your Lord thereafter is forgiver [to them], very-merciful [towards them].

M-39/7:154<sup>2</sup>. When Moses' anger was stilled, he took the tablets in whose copy there were guidance and mercy for those who fear their Lord.

M-39/7:155<sup>3</sup>. Moses chose [out of] his people seventy men<sup>R1</sup> for our fixed term. When the earthquake took them, he said: «My Lord! Had you wished, you could have destroyed them before, and me as well. Will you destroy us for what the insane among us have done? It is only your trial, whereby you misguide whom you wish, and guide whom you wish. You are our ally, forgive us and have mercy on us. ~ You are the best of the forgivers.

M-39/7:156<sup>4</sup>. Prescribe good for us in this worldly life and [good] in the last life. We are guided unto you». God said: «I afflict with my punishment whomever I wish. And my mercy embraced everything. I shall prescribe it for those who fear, give the tithe, and believe in our signs».

M-39/7:157<sup>5</sup>. Those who follow the messenger, the gentile prophet<sup>T1</sup> whom they find written down with them in the Torah<sup>R1</sup> and the Gospel.<sup>R2</sup> He orders them the convenient, forbids them the detestable, permits them the good things, forbids them the bad things, and removes from them their burden and the shackles that were on them. Those who believed in him, sustained him,<sup>T2</sup> succoured him and followed the light which descended with him, ~ those are the successful».<sup>T3</sup>

M-39/7:158<sup>6</sup>. [Say: «O humans! I am God's messenger to you all, whose is the kingdom of the heavens and of the earth. There is no god but him! He revives and makes to die.<sup>R1</sup> Believe then in God, in his messenger, the gentile prophet<sup>T1</sup> who believes in God, and in his words, and follow him. ~ Maybe you be guided!»]

M-39/7:159. Of Moses' people, there is a nation that guides with the truth and do justice therewith.

إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ [...]، سَيَبْأَلُهُمْ غَضَبٌ مِّن رَّبِّهِمْ وَذِلَّةٌ فِي الْحَيَاةِ الدُّنْيَا. ~ وَكَذَلِكَ نَجْزِي الْمُفْتَرِينَ.

وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ، ثُمَّ تَابُوا مِنْ بَعْدِهَا، وَآمَنُوا، إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ [...]، رَحِيمٌ [...].

وَلَمَّا سَكَتَ<sup>1</sup> عَن مُوسَى الْغَضَبُ، أَخَذَ الْأَلْوَاحَ. وَفِي نُسَخَتِهَا، هُدًى وَرَحْمَةٌ لِّلَّذِينَ هُمْ لِرَبِّهِمْ يَرْتَدُّونَ.

وَاخْتَارَ مُوسَى [...] قَوْمَهُ سِتِّينَ رَجُلًا لِّمِيقَتِنَا. فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ، قَالَ: «رَبِّ! لَوْ شِئْتَ، أَهْلَكْتَهُمْ مِن قَبْلُ، وَإِيَّيَ. أَتُهْلِكُنَا بِمَا فَعَلَ السُّفَهَاءُ مِنَّا؟ إِنَّ هِيَ إِلَّا فِتْنَتُكَ، تُضِلُّ بِهَا مَن تَشَاءُ، وَتَهْدِي مَن تَشَاءُ. أَنْتَ وَلِيُّنَا، فَاغْفِرْ لَنَا وَارْحَمْنَا. ~ وَأَنْتَ خَيْرُ الْغَافِرِينَ.

وَكَتَبْنَا لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ [...]، إِنَّا هُنَا إِنَّا». قَالَ: «عَذَابِي أَصِيبُ<sup>1</sup> بِهِ مَن أَشَاءُ<sup>2</sup>. وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ. فَسَأَكْتُبُهَا لِّلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ، وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ».

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ<sup>1</sup>، الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ. يَأْمُرُهُمْ<sup>2</sup> بِالْمَعْرُوفِ، وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ، وَيُجِلُّ لَهُمُ الطَّيِّبَاتِ، وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ، وَيَضَعُ<sup>3</sup> عَنْهُمْ إِصْرَهُمْ<sup>4</sup> وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ. فَاَلَّذِينَ ءَامَنُوا بِهِ وَعَزَّرُوهُ<sup>5</sup> وَنَصَرُوهُ وَأَتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ، ~ أُولَئِكَ هُمُ الْمُفْلِحُونَ.

[قُلْ: «يَا أَيُّهَا النَّاسُ! إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا، الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ. لَا إِلَهَ إِلَّا هُوَ. يُحْيِي وَيُمِيتُ. فَآمِنُوا بِاللَّهِ وَرَسُولِهِ، النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ، وَاتَّبِعُوهُ. ~ لَعَلَّكُمْ تَهْتَدُونَ»]

وَمِن قَوْمِ مُوسَى، أُمَّةٌ يَهْتَدُونَ بِالْحَقِّ، وَيَبْغِدُونَ.

<sup>1</sup> R1) Cf. the Golden Calf in Ex 32:4-6; Dt 9:16.

<sup>2</sup> أَسْكَبْتُ، سَكَبْتُ، سَكَنَ

<sup>3</sup> 1) شَبَّهْتُ ♦ R1) Cf. Ex 24:1; Nb 11:16.

<sup>4</sup> 1) أَسَاءَ 2) أَوْصَيْتُ

<sup>5</sup> 1) T1) Translation of Hebrew *navi li-goyim*. The gentiles (*goyim* in Hebrew) are the non-Jews. Paul is qualified as apostle of the gentiles (Rm 11:13; Ga 2:8), having been assigned to evangelize the pagans. This term is often translated by unlettered Prophet (Asad, Yusuf Ali, etc.) to indicate that Muhammad was an unlettered, unable to produce the Koran. With this argument, Muslims deduce the divine source of the Koran. Sankharé (pp. 50-51) points out that in ancient religions, the prophets were chosen from the lower classes who had no education, to pass the divine oracles without adding nothing of their own T2) The term 'azzara, also used in 111/48:9 and 112/5:12, comes from Hebrew with the meaning of *to sustain*. T3) See the footnote of 39/7:8 ♦ R1) Probable reference to Jr 1:5 where it is question of prophet to the nations (*navi li-goyim*). R2) Probable reference to Jn 16:7.

<sup>6</sup> 1) وَكَلِمَاتِهِ، وَأَيَاتِهِ ♦ T1) See the footnote of 39/7:157 ♦ R1) Cf. Dt 32:39; 1 S 2:6; Jn 5:24; 1 Jn 3:14.

M-39/7:160<sup>1</sup>. We divided them into twelve tribes, nations. We revealed to Moses, when his people asked him for water: «Strike the stone with your staff». [He struck it] and then twelve springs gushed forth from it,<sup>R1</sup> every group knowing its drinking place. We overshadowed them with the cloud,<sup>R2</sup> and descended on them manna and quails:<sup>R3</sup> «Eat of the good things wherewith we have supplied you!» ~ They did not oppress us, but they oppressed themselves.

M-39/7:161<sup>2</sup>. [Remember] when it was said to them: «Reside in this city, eat from it wherever you wish, say: «Forgive [our errors]» and enter [through] the door prostrate. We will forgive you your errors. ~ We will increase [the reward of] the good doers».

M-39/7:162. Then those among them who oppressed changed the words [with] what was not said to them. Therefore we sent on them from the heaven an abomination, ~ for they were oppressing.

H-39/7:163<sup>3</sup>. [---] Ask them about the city which stood by the sea, which transgressed the Sabbath! Their fish came to them appearing on the day of their Sabbath, and did not come to them on the day that was not Sabbath. So we test them, ~ for they were perverting.<sup>R1</sup>

H-39/7:164<sup>4</sup>. [---][Remember] when a nation among them said: «Why do you exhort a people whom God will destroy or punish with a severe punishment?» They said: «To have an apology before your Lord. ~ Maybe they fear!»

H-39/7:165<sup>5</sup>. When they forgot what they had been reminded of, we saved those who prohibited evil, and took with a rigorous punishment those who oppressed, ~ for they were perverting.

H-39/7:166<sup>6</sup>. When they were insolent about what they had been forbidden, we said to them: «Be disgraced monkeys».<sup>R1</sup>

H-39/7:167. [---][Remember] when your Lord announced that he would send against them him who will inflict on them the worst punishment until the day of resurrection. Your Lord is prompt in punishment, ~ and he is forgiver, very-merciful.

H-39/7:168<sup>7</sup>. We divided them into nations in the earth. Among them are the righteous, and among them are otherwise. We tested them with good things and bad things. ~ Maybe they return!

H-39/7:169<sup>8</sup>. Then succeeded after them successors who inherited the book, taking the transient goods of this worldly life saying: «We will be forgiven [what we did]». And if come to them similar transient goods, they will take them. Was it not taken from them the commitment of the book not to say about God but the truth? [Yet] they studied what is therein. But the last home is better for those who fear. ~ Do you not then reason?

وَقَطَعْنَاهُمْ أَتْنَتَيْ عَشْرَةَ أَسْبَاطًا، أُمَّا. وَأَوْحَيْنَا إِلَى مُوسَى، إِذِ اسْتَسْقَلَهُ قَوْمُهُ، أَنْ: «أَضْرِبْ بِعَصَاكَ الْحَجَرَ». [...] فَأَنْبَجَسَتْ مِنْهُ أَتْنَتَا عَشْرَةَ عَيْنًا، قَدْ عَلِمَ كُلُّ أُنَاسٍ مَشْرِبَهُمْ. وَظَلَّلْنَا عَلَيْهِمُ الْغَمَمَ، وَأَنْزَلْنَا عَلَيْهِمُ الْمَنَّ وَالسَّلْوَى: «كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ». ~ وَمَا ظَلَمُونَا، وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ.

[...] وَإِذْ قِيلَ لَهُمْ: «أَسْكُنُوا هَذِهِ الْقَرْيَةَ، وَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ، وَقُولُوا: "حِطَّةٌ [...]"، وَأَدْخُلُوا [...] الْبَابَ سُجَّدًا. نَغْفِرْ لَكُمْ خَطِيئَتَكُمْ<sup>2</sup>. ~ سَنَزِيدُ [...] الْمُحْسِنِينَ».

فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا [...] غَيْرَ الَّذِي قِيلَ لَهُمْ. فَأَرْسَلْنَا عَلَيْهِمْ رَجُزًا مِنَ السَّمَاءِ، بِمَا كَانُوا يَظْلِمُونَ.

[---] وَسَأَلَهُمْ<sup>1</sup> عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ<sup>2</sup> فِي السَّبْتِ<sup>3</sup>. إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ<sup>4</sup> شُرْعًا، وَيَوْمَ لَا يَتَّبِعُونَ<sup>5</sup> لَا تَأْتِيهِمْ<sup>6</sup>. كَذَلِكَ نَبْلُوهُمْ، ~ بِمَا كَانُوا يَفْسُقُونَ.

[---][...] وَإِذْ قَالَتْ أُمَّةٌ مِنْهُمْ: «لِمَ تَعْطُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا؟» قَالُوا: «مُعَذِّبَةً إِلَى رَبِّكُمْ. ~ وَلَعَلَّهُمْ يَتَّقُونَ».

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ، أَنْجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ الْمُنكَرِ، وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ بَیِّنٍ<sup>1</sup>، ~ بِمَا كَانُوا يَفْسُقُونَ<sup>2</sup>.

فَلَمَّا عَتَوْا عَنْ مَا نُهُوا عَنْهُ، قُلْنَا لَهُمْ: «كُونُوا قِرَدَةً خَاسِئِينَ».

[---][...] وَإِذْ تَأَذَّنَ رَبُّكَ لِيَبْعَثَنَّ عَلَيْهِمْ إِلَى يَوْمِ الْقِيَامَةِ مَنْ يَسُومُهُمْ سُوءَ الْعَذَابِ. إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ، ~ وَإِنَّهُ لَغَفُورٌ، رَحِيمٌ.

وَقَطَعْنَاهُمْ<sup>1</sup> فِي الْأَرْضِ أُمَّا. مِنْهُمْ الصَّالِحُونَ، وَمِنْهُمْ دُونَ ذَلِكَ. وَبَلَّوْنَاهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ. ~ لَعَلَّهُمْ يَرْجِعُونَ!

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ<sup>1</sup> وَرِثُوا<sup>2</sup> الْكِتَابَ، يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَى وَيَقُولُونَ: «سَنُعَفِّرُ لَنَا [...]». وَإِنْ يَأْتِيهِمْ عَرَضٌ مِثْلُهُ، يَأْخُذُوهُ. أَلَمْ يُؤْخَذْ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ أَنْ لَا يَقُولُوا<sup>3</sup> عَلَى اللَّهِ إِلَّا الْحَقَّ؟ [...] وَدَرَسُوا<sup>4</sup> مَا فِيهِ. وَالذَّارُ الْأَخِرَةُ خَيْرٌ لِلَّذِينَ يَتَّقُونَ. ~ أَفَلَا تَعْقِلُونَ؟<sup>5</sup>

<sup>1</sup> 1) رَزَقْنَاهُمْ (3 عَشْرَةَ، عَشْرَةَ 2) وَقَطَعْنَاهُمْ 1) The Bible has two versions: Ex 17:1-7 and Nb 20:7-8. The Koran is like Ex 17:1-7. R2) Ex 13:21 mentions a column of cloud. R3) Cf. Ex 16:13-15. The same terms in Hebrew.

<sup>2</sup> 1) خَطِيئَاتِكُمْ، خَطِيئَتُكُمْ، خطاياكم، خطيئاتكم 2) تُغْفَرُ، يُغْفَرُ، تَغْفَرُ

<sup>3</sup> 1) يَأْتِيهِمْ (6 يَسْبُتُونَ، يُسْبِتُونَ، يُسْبِتُونَ 5) اسبائهم 4) الأسبات 3) يُعْدُونَ، يَعْدُونَ 2) واسألهم 1) The Talmud allows placing nets on Friday night to hunt or fish on Saturday. The Koran seems to take this norm from the Karaites who prohibit this practice (Katsh, p. 69-70).

<sup>4</sup> 1) مَعْذَرَةٌ 2) لَمَّةٌ

<sup>5</sup> 1) يُسْبِتُونَ 2) عدة اختلافات منها: بئس، بئس

<sup>6</sup> 1) خَاسِئِينَ (R1) On the transformation into monkeys and pigs, see <http://goo.gl/IjikWu> Sanhedrin 109a, Ginzberg, vol. 1, p. 49-50 and 70; Katsh, note of the page 67.

<sup>7</sup> 1) وَقَطَعْنَاهُمْ

<sup>8</sup> 1) يَعْقِلُونَ 5) واذآرأسوا، واذآركروا 4) تَقُولُوا 3) وَرِثُوا 2) خَلَفَ

H-39/7:170<sup>1</sup>. [Should know] those who hold fast to the Book and performed the prayer, ~ we do not waste the wage of the good doers.

M-39/7:171<sup>2</sup>. [---][Remember] when we waved above them the mountain,<sup>R1</sup> as if it was a canopy, and they presumed it was about to fall on them, [saying to them]: «Take with strength what we gave you and remember what is therein. ~ Maybe you fear!»

M-39/7:172<sup>3</sup>. [---][Remember] when your Lord took from the backs of Adam's sons their descendants and made them testify on themselves: «I am not your Lord?» They said: «Yes indeed! We do testify». [We did that] lest you should say on the day of resurrection: «We were unaware of that».<sup>R1</sup>

M-39/7:173<sup>4</sup>. Or lest you say: «Our fathers associated before, and we are their descendants after them. Will you destroy us for what the falsifiers have done?»

M-39/7:174<sup>5</sup>. [Thus we detail the signs. ~ Maybe they return!]

M-39/7:175<sup>6</sup>. [---] Recite to them the news of him to whom we brought our signs and him who stepped away therefrom. So the Satan took him as his follower and so he was from the misguided.<sup>R1</sup>

M-39/7:176<sup>7</sup>. Had we willed, we could have raised him thereby. But he was attached to the earth and followed his desires. He is like a dog. If you attack it, it pants, or if you leave it it pants too. That is the resemblance of a people who belied our signs. Narrate the narration. ~ Maybe they think!

M-39/7:177<sup>8</sup>. How evil is the resemblance of a people who belied our signs and were oppressing themselves.

M-39/7:178. Whomever God guides is the guided. And whomever he misguides, ~ those are the losers.

M-39/7:179<sup>9</sup>. [---] We created many djinns and humans for the Gehenna. They have hearts therewith they do not understand, they have eyes therewith they do not see, and they have ears therewith they do not hear.<sup>R1</sup> Those are like the cattle, or even more misguided. ~ Those are the unaware.

M-39/7:180<sup>10</sup>. [---] To God are the best names, so call him by them.<sup>R1</sup> Leave<sup>A1</sup> those who deform his names. ~ They will be rewarded for what they were doing.

[...] وَالَّذِينَ يُسَبِّحُونَ بِالْكَتَابِ وَأَقَامُوا الصَّلَاةَ، ~ إِنَّا لَا نَضِيعُ أَجْرَ الْمُصَلِّينَ.

[---][...] وَإِذْ نَفَخْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظِلَّةٌ وَظَنُوا أَنَّهُ وَاقِعٌ بِهِمْ [...] «خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَادْكُرُوا<sup>2</sup> مَا فِيهِ. ~ لَعَلَّكُمْ تَتَّقُونَ!»

[---][...] وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ<sup>1</sup>: «الَسْتُ بِرَبِّكُمْ؟» قَالُوا<sup>2</sup>: «بَلَىٰ! شَهِدْنَا» [...] «أَنْ تَقُولُوا يَوْمَ الْقِيَمَةِ: «إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ».

أَوْ تَقُولُوا<sup>1</sup>: «إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ، وَكُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ. أَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ؟»

[وَكَذَلِكَ نَفْصَلُ<sup>1</sup> الْآيَاتِ. ~ وَلَعَلَّهُمْ يَرْجِعُونَ!]

[---] وَأَتْلُ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا فَانْسَلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْغَالِينَ.

وَلَوْ شِئْنَا، لَرَفَعْنَاهُ بِهَا. وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ. فَمَثَلُهُ كَمَثَلِ الْكَلْبِ. إِنْ تَحَمَلَ عَلَيْهِ يَلْهَثُ، أَوْ تَتْرَكْهُ يَلْهَثُ. ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَبُوا بآيَاتِنَا. فَاقْصُصِ الْقَصَصَ. ~ لَعَلَّهُمْ يَتَّقُرُونَ!

سَاءَ مَثَلًا الْقَوْمُ الَّذِينَ كَذَبُوا بآيَاتِنَا، وَأَنْفُسَهُمْ كَانُوا يَظْلِمُونَ!

مَنْ يَهْدِ اللَّهُ، فَهُوَ الْمُهْتَدِي. وَمَنْ يُضَلِّ، ~ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ.

[---] وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ. لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا، وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا، وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا. أُولَٰئِكَ كَالْأَنْعَامِ، بَلْ هُمْ أَضَلُّ. ~ أُولَٰئِكَ هُمُ الْغَافِلُونَ.

[---] وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ، فَادْعُوهُ بِهَا. وَذُرُوا<sup>1</sup> الَّذِينَ يُلْحِدُونَ<sup>2</sup> فِي أَسْمَائِهِ. ~ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ.

<sup>1</sup> يُسَبِّحُونَ، إِسْتَمْسَكُوا، تَمَسَّكُوا، مَسَّكُوا

<sup>2</sup> 1) وَيَذْكُرُوا، وَيَذْكُرُوا، وَتَذْكُرُوا 2) طَلَّةٌ R1) According to a Jewish legend, the Jews refused to accept the words of God. Then God threatened to throw the mountain on them (Shabbat 88b <http://goo.gl/eIfjD0>, Ginzberg, vol. 3, p 35; Katsh, p. 67). This legend is built around the text Ex 34:27.

<sup>3</sup> 1) قراءة شيعية: أَلَسْتُ بِرَبِّكُمْ وَأَنْ مُحَمَّدًا رَسُولِي وَأَنْ عَلِيًّا أَمِيرُ الْمُؤْمِنِينَ؛ الست بربكم وعلي وصيه قالوا بلى 3) يَقُولُوا 2) ذرياتهم R1) This is not in the Bible, but there exists a Jewish legend which says that God spoke to all the people of Israel, including foetuses in the wombs of their mothers, asking them for their commitment to accept the Torah (Ginzberg, Vol. 3, p. 36). We find this commitment in the verse 94/57:8.

<sup>4</sup> 1) يَقُولُوا

<sup>5</sup> 1) يُفَصِّلُ

<sup>6</sup> 1) فَاتَّبَعَهُ R1) It is probably Balaam indicated by Nb chap. 22-24 and 31:8 and 16. He was put to death by the Jews because he led the children of Israel to disloyalty against God.

<sup>7</sup> 1) شَيْنًا

<sup>8</sup> 1) مَثَلُ الْقَوْمِ، مَثَلُ الْقَوْمِ

<sup>9</sup> 1) ذَرَأْنَا R1) Ps 115:5-6; Is 6:9-10; Mt 13:13-14.

<sup>10</sup> 1) يُلْحِدُونَ A1) Abrogated by the verse of the sword 113/9:5 R1) See Katsh for a comparison between the names of God at Jews and Muslims.

M-39/7:181. [---] Of those whom we created, there is a nation which guide with the truth and do justice therewith.  
M-39/7:182<sup>1</sup>. [---] Those who belied our signs, we will attract them gradually from where they do not know.  
M-39/7:183<sup>2</sup>. I will respite them.<sup>T1A1</sup> My plot is strong.  
M-39/7:184. [---] Did they not think? Your companion is not possessed by a djinn. He is only a manifest warner.  
M-39/7:185<sup>3</sup>. Did they not look in the kingdom<sup>T1</sup> of the heavens and of the earth, and the things that God created, and that maybe their term approaches? In what narration after this will they believe?  
M-39/7:186<sup>4</sup>. Whomever God misguides, there is none to guide him. He leaves them rambling<sup>T1</sup> in their transgression.  
M-39/7:187<sup>5</sup>. [---] They ask you about the hour: «When is its anchor?» Say: «The knowledge thereof is only with my Lord.<sup>R1</sup> Only he shall manifest it in its time. It will be heavy in the heavens and in the earth and it will come to you but suddenly». They ask you as if you were worrying about it. Say: «The knowledge thereof is only with God». ~ But most humans do not know.  
M-39/7:188. Say: «I do not possess for myself any benefit or harm, except what God wishes. If I knew the secret, I would have acquired much good, and evil would not have touched me. I am only a warner and an announcer for a people who believe».  
M-39/7:189<sup>6</sup>. [---] It is he who created you from a single soul, and therefrom he made his spouse that he might rest near her. When he covered her, she carried a light burden, so she passed with it. When she became heavy, they both called their Lord: «If you give us a righteous [child], we will be of the thankful».  
M-39/7:190<sup>7</sup>. When he gave them a righteous [child], they associated to him what he had brought them. ~ High be God above what they associate.  
M-39/7:191<sup>8</sup>. Do they associate what does not create anything, while they are themselves created,  
M-39/7:192. and neither are able to succour them nor to succour themselves?  
M-39/7:193<sup>9</sup>. If you call them to the guidance, they will not follow you. It is the same to you whether you call them or are silent.  
M-39/7:194<sup>10</sup>. Those whom you call, besides God, are servants like you. Call them then and let them answer you. ~ If you were truthful.

[---] وَمِمَّنْ خَلَقْنَا أُمَّةً يَهْدُونَ بِالْحَقِّ، وَبِهِ يَعْدِلُونَ.

[---] وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا، سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ.

وَأَمْلِي لَهُمْ. إِنَّ<sup>1</sup> كَيْدِي مَتِينٌ.

[---] أَوَلَمْ يَتَفَكَّرُوا؟ مَا بِصَاحِبِهِمْ مِّنْ جِنَّةٍ. إِنَّ هُوَ إِلَّا نَذِيرٌ مُّبِينٌ.

أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ<sup>1</sup> السَّمُوتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ، وَأَنْ عَسَى أَنْ يَكُونَ قَدِ اقْتَرَبَ أَجَلُهُمْ<sup>1</sup>. فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ؟

مَنْ يُضِلِلِ اللَّهُ، فَلَا هَادِيَ لَهُ. وَيَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ.

[---] يَسْأَلُونَكَ عَنِ السَّاعَةِ: «أَيَّانَ<sup>1</sup> مَرَسَلُهَا؟» قُلْ: «إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي. لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ. ثَقُلَتْ فِي السَّمُوتِ وَالْأَرْضِ. لَا تَأْتِيكُمْ إِلَّا بَغْتَةً<sup>2</sup>». يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا<sup>3</sup>. قُلْ: «إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ». ~ وَلَكِنْ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ.

قُلْ: «لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا، إِلَّا مَا شَاءَ اللَّهُ. وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ، لَأَسْتَكْبَرْتُ مِنَ الْخَيْرِ، وَمَا مَسَّنِيَ السُّوءُ. إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ».

[---] هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ، وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا. فَلَمَّا تَغَشَّاهَا، حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتْ بِهِ<sup>2</sup>. فَلَمَّا أَثْقَلَتْ<sup>4</sup>، دَعَا اللَّهَ، رَبَّهُمَا: «لَئِنْ ءَاتَيْتَنَا [...] صَاحِبًا، لَنَكُونَنَّ مِنَ الشَّاكِرِينَ».

فَلَمَّا ءَاتَاهُمَا [...] صَاحِبًا، جَعَلَا لَهُ شُرَكَاءَ<sup>1</sup> فِيمَا ءَاتَاهُمَا. ~ فَتَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ<sup>3</sup>.

أَيُّشْرِكُونَ<sup>1</sup> مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ،

وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا أَنْفُسُهُمْ يَنْصُرُونَ؟

وَإِنْ تَدْعُهُمْ إِلَى الْهَدَى، لَا يَتَّبِعُوكُمْ<sup>1</sup>. سِوَاءَ عَلَيْكُمْ أَدَعَوْتُمُوهُمْ أَمْ أَنْتُمْ صَامِتُونَ.

إِنَّ الَّذِينَ تَدْعُونَ<sup>1</sup>، مِنْ دُونِ اللَّهِ، عِبَادٌ أَمْثَالُكُمْ<sup>2</sup>. فَأَدْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ. ~ إِنْ كُنْتُمْ صَادِقِينَ.

<sup>1</sup> حَيْثُ (2) سَيَسْتَدْرِجُهُمْ (1)

<sup>2</sup> (1) T1) I will encourage them (Progressive Muslims); I extend to them in time/life/enjoyment (Ahmed Ali) ♦ A1) Abrogated by the verse of the sword 113/9:5.

<sup>3</sup> (1) T1) The term *malakut*, translated by kingdom, comes from Hebrew.

<sup>4</sup> (1) T1) The verb '*amaha* translated by ramble is translated also by: blindly wandering on (Palmer); wandering in distraction (Yusuf Ali).

<sup>5</sup> (1) R1) Cf. Mt 24:3 and 36; Mk 13:32.

<sup>6</sup> (1) (4) بحملها (3) فَمَرَّتْ، فاستمرت، فمررت، فاستمرت (2) جَمَلًا (1)

<sup>7</sup> (1) تُشْرِكُونَ (3) أَشْرَكَ فِيهِ (2) شُرَكَاءَ (1)

<sup>8</sup> (1) أَتَشْرِكُونَ (1)

<sup>9</sup> (1) يَتَّبِعُوكُمْ (1)

<sup>10</sup> (1) عِبَادٌ أَمْثَالُكُمْ (2) يَدْعُونَ، يَدْعُونَ (1)

M-39/7:195<sup>1</sup>. Do they have feet wherewith they walk? Do they have hands wherewith they assault? Do they have eyes wherewith they see? Do they have ears wherewith they hear?<sup>R1</sup> Say: «Call your associates, then plot and do not respite me.

M-39/7:196<sup>2</sup>. My ally is God who descended the book. ~ He takes under his alliance the righteous.

M-39/7:197. Those whom you call, besides him, cannot succour you, nor succour themselves».

M-39/7:198. If you call them to the guidance, they do not hear. You see them looking at you, but they do not see.

M-39/7:199<sup>3</sup>. [---] Take the excess,<sup>T1A1</sup> command the suitable and disregard the ignorant.

M-39/7:200<sup>4</sup>. [---] If you are tempted by a temptation from the Satan, seek refuge with God. ~ He is hearer, knower.

M-39/7:201<sup>5</sup>. Those who feared, when a shade of the Satan touched them, remembered [the punishment of God and his reward], and became seer.

M-39/7:202<sup>6</sup>. Their brothers reinforce them in the misguidance, thereafter they do not stop short.<sup>T1</sup>

M-39/7:203<sup>7</sup>. When you do not bring them a sign, they say: «If only you chose one!»<sup>T1</sup> Say: «I only follow what is revealed to me from my Lord. This [Koran] is visible proofs from your Lord, guidance and mercy for a people who believe».

M-39/7:204<sup>8</sup>. [---] When the Koran is read, listen to it and listen. ~ Maybe you be shown mercy!

M-39/7:205<sup>9</sup>. Remember your Lord in yourself, with supplication and fear,<sup>T1</sup> without loudness in words, in the mornings and the evenings. ~ And do not be of the unaware.

M-39/7:206. Those who are with your Lord are not arrogant with regard to his worship. They exalt him and prostrate before him.

أَلَمْ يَرَوْا أَنَّهُمْ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيُخْرِجَهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ فَقَالُوا: «إِنَّا نَرَى اللَّهَ مِنْ أَجْزَالٍ» فَمَا تَتَذَكَّرُونَ؟ أَلَمْ يَرَوْا أَنَّهُمْ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيُخْرِجَهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ فَقَالُوا: «إِنَّا نَرَى اللَّهَ مِنْ أَجْزَالٍ» فَمَا تَتَذَكَّرُونَ؟

إِنَّ وَلِيَ اللَّهِ الَّذِي نَزَّلَ الْكِتَابَ. وَهُوَ يَتَوَلَّى الصَّالِحِينَ.

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ، لَا يَسْتَطِيعُونَ نَصْرَكُمْ وَلَا أَنْفُسَهُمْ يَنْصُرُونَ.

وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى لَا يَسْمَعُوا. وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ، وَهُمْ لَا يُبْصِرُونَ.

[---] خُذِ الْحَقَّ، وَأْمُرْ بِالْعُرْفِ، وَأَعْرِضْ عَنِ الْجَاهِلِينَ.

[---] وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ، فَاسْتَعِذْ بِاللَّهِ. ~ إِنَّهُ سَمِيعٌ، عَلِيمٌ.

إِنَّ الَّذِينَ اتَّقَوْا، إِذَا مَسَّهُمْ طَائِفٌ مِنَ الشَّيْطَانِ، تَذَكَّرُوا<sup>3</sup> [...] فَإِذَا هُمْ مُبْصِرُونَ.

وَإِخْوَانُهُمْ يَمُدُّونَهُمْ فِي الْغَيِّ، ثُمَّ لَا يُقْصِرُونَ<sup>2</sup>.

وَإِذَا لَمْ تَأْتِهِمْ بَآيَةٌ، قَالُوا: «لَوْ لَا أَجْتَبَيْتَهَا!» فَلْ: «إِنَّمَا أَتَّبِعُ مَا يُوحَى إِلَيَّ مِنْ رَبِّي. هَذَا [...] بَصَائِرُ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةً لِقَوْمٍ يُؤْمِنُونَ».

[---] وَإِذَا قُرِئَ الْقُرْآنُ، فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا. ~ لَعَلَّكُمْ تُرْحَمُونَ!

وَأَذْكُرْ رَبَّكَ فِي نَفْسِكَ، تَضَرَّعًا وَخِيفَةً، وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ، بِالْغُدُوِّ وَالْآصَالِ<sup>2</sup>. ~ وَلَا تَكُنْ مِنَ الْغَافِلِينَ.

إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ. وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ.

## CHAPTER 40/72: THE DJINNS

### سورة الجن

28 verses - Makkan<sup>10</sup>

In the name of God, the all-merciful, the very-merciful.<sup>11</sup>

M-40/72:1<sup>12</sup>. Say: «It has been revealed to me that a number of djinns listened, then said: "We heard an astonishing Koran,

بِسْمِ اللَّهِ، أَلَرَّحْمَنِ، أَلَرَّحِيمٍ.  
قُلْ: «أَوْحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِنَ الْجِنِّ، فَقَالُوا:  
"إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا،

<sup>1</sup> 1) تَنْظُرُونِي (4) كِيدُونِي (3) قُلْ (2) يُبْطِئُونَ (1) R1) Cf. Ps 115:5-6; Is 6:9-10, 44:9-20; Mt 13:13-14.

<sup>2</sup> 1) الْكِتَابَ بِالْحَقِّ (2) وَلِيَ اللَّهِ، وَلِيَ اللَّهِ، وَلِيَ اللَّهِ (1)

<sup>3</sup> 1) بِالْعُرْفِ ♦ T1) Keep to forgiveness (Pickthall); take what is given freely (Sahih International); take the abundance (Arberry) ♦ A1) Abrogated by 113/9:103 which imposes the tithe.

<sup>4</sup> 1) يَنْزَغَنَّكَ

<sup>5</sup> 1) تَذَكَّرُوا (3) إِذَا طَافَ طَائِفٌ مِنَ الشَّيْطَانِ تَأْمَلُوا (2) طَيْفٌ، طَيْفٌ (1)

<sup>6</sup> 1) يَقْصُرُونَ، يَقْصُرُونَ، يَقْصُرُونَ (2) يُمَدُّونَهُمْ، يُمَدُّونَهُمْ (1) T1) Their brethren plunge them further into error and cease not (Pickthall); their brethren ceaselessly entice them to go astray (Khalifa).

<sup>7</sup> 1) يَأْتِيَهُمْ ♦ T1) Why do you not forge it? (Shakir); why dost thou not seek to obtain it [from God]? (Asad).

<sup>8</sup> 1) قُرْآنِي

<sup>9</sup> 1) وَالْإِبْصَالِ (2) وَخُفْيَةً (1) ♦ T1) Variation: and secretly.

<sup>10</sup> This chapter takes its name from verse 1. Translated also: The Unseen Beings (Asad); The Jinn (Pickthall).

<sup>11</sup> See footnote 2 of chapter 1/96.

<sup>12</sup> 1) وَجِي، أَجِي

M-40/72:2<sup>1</sup>. which guides to righteousness. We believed therein, and we will not associate anyone with our Lord.  
M-40/72:3<sup>2</sup>. Our Lord, high be his majesty! has not taken a spouse, nor a son.  
M-40/72:4<sup>3</sup>. Our insane said exaggerations against God.  
M-40/72:5<sup>4</sup>. We presumed that neither the humans nor the djinns would say a lie against God.  
M-40/72:6<sup>5</sup>. However, there were men from the humans who took refuge with some men from the djinns, but they only increased their dejection.  
M-40/72:7<sup>6</sup>. They presumed, as you presumed, that God would never revive anyone.  
M-40/72:8<sup>7</sup>. [---] We touched the heaven, and we found it filled with strong guards and meteors.  
M-40/72:9<sup>8</sup>. We sat there on seats to listen. But whoever listens, finds immediately against him a watching meteor.<sup>R1</sup>  
M-40/72:10<sup>9</sup>. We do not know is it evil that is wanted for those in the earth, or does their Lord want for them righteousness.  
M-40/72:11<sup>10</sup>. Some of us are righteous, and some of us are below that. We were in divergent ways.  
M-40/72:12<sup>11</sup>. We presumed that we could never foil God in the earth, and we could never foil him by escaping.  
M-40/72:13<sup>12</sup>. When we heard the guidance, we believed therein. Whoever believes in his Lord, fears neither decrease nor injustice.  
M-40/72:14<sup>13</sup>. Some of us are submitters, and some of us are unjust. The one who submitted, those chose the righteousness.  
M-40/72:15. As for the unjust, they will be firewood for the Gehenna".  
M-40/72:16<sup>14</sup>. If they became straight on the way, we would have watered them with an abundant water,  
M-40/72:17<sup>15</sup>. to test them therewith. Whoever disregards the remembrance of his Lord, will convey him into an upward punishment.  
M-40/72:18<sup>16</sup>. [---] [It has been revealed to me that] the sanctuaries are God's. Therefore do not call [therein] with God on anyone.

يَهْدِي إِلَى الرُّشْدِ<sup>1</sup>. فَاَمَّا بِيْهِ، وَلَنْ نُّشْرِكَ بِرَبِّنَا أَحَدًا.  
وَأَنَّهُ، تَعْلَى جَدُّ، رَبَّنَا<sup>2</sup> مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا.  
وَأَنَّهُ كَانَ يَقُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطًا.  
وَأَنَّا ظَنَنَّا أَنْ لَنْ تَقُولَ<sup>2</sup> الْإِنْسُ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا.  
وَأَنَّهُ كَانَ رِجَالٌ مِنَ الْإِنْسِ يَعُوذُونَ بِرِجَالٍ مِنَ الْجِنِّ، فَزَادُوهُمْ رَهَقًا.  
وَأَنَّهُمْ ظَنُّوا، كَمَا ظَنَنْتُمْ، أَنْ لَنْ يَبْعَثَ اللَّهُ أَحَدًا.  
وَأَنَّا لَمَسْنَا السَّمَاءَ، فَوَجَدْنَهَا مَلِيْنَةً<sup>2</sup> حَرَسًا شَدِيدًا وَشُهُبًا.  
وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقْعَدًا لِّلسَّمْعِ. فَمَنْ يَسْتَمِعِ<sup>2</sup> الْآنَ<sup>2</sup> يَجِدْ لَهُ شِهَابًا رَّصَدًا.  
وَأَنَّا لَا تَدْرِي<sup>1</sup> أَشَرُّ أَرِيدَ بَيْنَ فِي الْأَرْضِ، أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا.  
وَأَنَّا مِنْ الْأَصْلَاحُونَ، وَمِمَّا دُونَ ذَلِكَ. كُنَّا طَرَائِقَ قَدًّا.  
وَأَنَّا ظَنَنَّا أَنْ لَنْ نُعْجِزَ اللَّهَ فِي الْأَرْضِ، وَلَنْ نَعْجِزَهُ هَرَبًا.  
وَأَنَّا لَمَّا سَمِعْنَا اللَّهْدَى، ءَامَنَّا بِهِ. فَمَنْ يُؤْمِنُ بِرَبِّهِ، فَلَا يَخَافُ<sup>2</sup> بَخْسًا<sup>3</sup> وَلَا رَهَقًا.  
وَأَنَّا مِنْ الْمُسْلِمُونَ، وَمِمَّا الْقَاسِطُونَ. فَمَنْ أَسْلَمَ، فَأُولَئِكَ تَحَرَّوْا رَشَدًا<sup>2</sup>.  
وَأَمَّا الْقَاسِطُونَ، فَكَانُوا لِجَهَنَّمَ حَطَبًا".  
وَأَلَوْ اسْتَقَمُوا عَلَى الطَّرِيقَةِ، لَأَسْقَيْنَهُمْ مَّاءً غَدَقًا،  
لِنَفْتِنَهُمْ فِيهِ<sup>1</sup>. وَمَنْ يُعْرِضْ عَنْ ذِكْرِ رَبِّهِ، يَسْلُكْهُ<sup>2</sup> عَذَابًا صَعَدًا<sup>3</sup>.  
[---][...] وَأَنَّ الْمَسَاجِدَ لِلَّهِ، فَلَا تَدْعُوا [...] مَعَ اللَّهِ أَحَدًا.

1) الرُّشْدُ، الرَّشْدُ، الرَّشَادُ

2) تَخَذَ (3) جَدُّ، جَدَى، جُدُّ - جُدُّ - رَبَّنَا؛ جُدُّ رَبِّنَا، جَدُّ، جَدَّ - رَبَّنَا (2) وَأَنَّهُ

3) وَأَنَّهُ

4) تَقُولَ (2) وَأَنَّا

5) وَأَنَّهُ

6) وَأَنَّهُمْ

7) مَلِيْنَةً (2) وَأَنَّا

8) 1) الآنَ ♦ R1) Gn 3:24 says: «So He drove the man out; and at the east of the garden of Eden He stationed the cherubim and the flaming sword which turned every direction to guard the way to the tree of life». A Jewish legend says that the angels listen to the news from behind the curtain that protects the throne of God (Ginzberg, vol. 3, p. 44 and 161).

9) وَأَنَّا

10) وَأَنَّا

11) وَأَنَّا

12) بَخْسًا (3) يَخْفَ (2) وَأَنَّا

13) رُشْدًا (2) وَأَنَّا

14) غِيْفًا

15) صُعْدًا، صُعْدًا (3) نُسْلُكُهُ، نُسْلُكُهُ (2) قِرَاءَةُ شَيْعِيَّةٍ: لَا نَفْتِنُهُمْ فِيهِ

16) وَأَنَّا

M-40/72:19<sup>1</sup>. [It has also been revealed to me that] when God's servant rose to call him [inside], they almost crowded around him.  
M-40/72:20<sup>2</sup>. Say: «I only call my Lord, and do not associate with him anyone».  
M-40/72:21<sup>3</sup>. Say: «I do possess for you neither harm [nor benefit, neither misguidance] nor righteousness».  
M-40/72:22. Say: «No one can protect me against God and I will never find, besides him, a shelter [if I don't transmit the message of my Lord]».  
M-40/72:23<sup>4</sup>. [I possess] but a notification from God and his messages. Whoever disobeys God and his messenger, will have the fire of the Gehenna, wherein they will be eternally, forever.  
M-40/72:24<sup>5</sup>. When they shall see what they are promised,<sup>T1</sup> they will then know who is weaker in succourers and fewer in numbers.  
M-40/72:25. Say: «I do not know if what you are promising is near, or whether my Lord will make for it a term.  
M-40/72:26<sup>6</sup>. He is the knower of the secret, and he does not disclose his secret to anyone,  
M-40/72:27. except to a messenger whom he has accepted, because he conveys a watcher before him and behind him,  
M-40/72:28<sup>7</sup>. so that he knows that they delivered the messages of their Lord. He surrounds what they have, and counts the number of everything».

[...] وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ [...]، كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا<sup>1</sup>.  
قَالَ<sup>2</sup>: «إِنَّمَا أَدْعُوا رَبِّي، وَلَا أَشْرِكُ بِهِ أَحَدًا».

قَالَ: «إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا [...] وَلَا رَشَدًا<sup>3</sup>».

قَالَ: «إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ، مِنْ دُونِهِ، مُلْتَحِدًا [...]».

[...] إِلَّا بَلَاغًا مِنَ اللَّهِ وَرِسَالَةً<sup>4</sup>. وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ، فَإِنَّ لَهُ نَارَ جَهَنَّمَ، خَالِدِينَ فِيهَا أَبَدًا<sup>5</sup>،

حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ، فَسَيَعْلَمُونَ مَنْ أَضَعَفَ نَاصِرًا وَأَقَلَّ عَدَدًا<sup>6</sup>.  
قَالَ: «إِنْ أَدْرِي أَقْرَبُ مَا تُوعَدُونَ، أَمْ يَجْعَلُ لَهُ رَبِّي أَمَدًا<sup>7</sup>».  
عَلِمَ الْغَيْبُ<sup>1</sup>، فَلَا يُطْهَرُ<sup>2</sup> عَلَىٰ غَيْبِهِ أَحَدًا،

إِلَّا مَنْ أَرَادَ أَنْ يَنْتَهِىَ مِنْ رَسُولٍ، فَإِنَّهُ يَسْأَلُكَ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا<sup>3</sup>،  
لِيَعْلَمَ<sup>4</sup> أَنْ قَدْ أَبْلَغُوا<sup>5</sup> رِسَالَتَهُ<sup>6</sup> رَبَّهُمْ. وَأَخَاطَهُ<sup>7</sup> بِمَا لَدَيْهِمْ، وَأَخْصَىٰ<sup>8</sup> كُلَّ شَيْءٍ عَدَدًا.

## CHAPTER 41/36: YASIN

### سورة يس

83 verses - Makkan [except: 45]<sup>8</sup>

In the name of God, the all-merciful, the very-merciful.<sup>9</sup>  
M-41/36:1<sup>10</sup>. Ya, Sin.<sup>T1</sup>  
M-41/36:2<sup>11</sup>. By the wise Koran.<sup>T1</sup>  
M-41/36:3. You are of the messengers,  
M-41/36:4. on a straight path.  
M-41/36:5<sup>12</sup>. [it is a] descent from the almighty, the very-merciful,  
M-41/36:6. so that you may warn a people whose fathers were not warned. ~ Therefore they are unaware.  
M-41/36:7. The word has proved true against most of them. ~ Therefore they do not believe.

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.  
يس.

وَالْقُرْآنِ الْحَكِيمِ!  
إِنَّكَ لَمِنَ الْمُرْسَلِينَ،  
عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ.

[...] تَنْزِيلُ<sup>1</sup> الْعَزِيزِ، الرَّحِيمِ،  
لِنُنْذِرَ قَوْمًا مَّا أُنْذِرَ آبَاؤُهُمْ. ~ فَهُمْ غَفُلُونَ.

لَقَدْ حَقَّ الْقَوْلُ عَلَىٰ أَكْثَرِهِمْ. ~ فَهُمْ لَا يُؤْمِنُونَ.

<sup>1</sup> لُبْدًا، لُبْدًا، لُبْدًا (2) وَإِنَّهُ 1)

<sup>2</sup> قَالَ 1)

<sup>3</sup> رُشْدًا، رُشْدًا (2) قَالَ لَا 1)

<sup>4</sup> قَرَأَةُ شَيْعِيَّة: نزلت الايتين 22 و 23 هكذا: قَالَ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ إِِنْ عَصَيْتُهُ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحِدًا إِلَّا بَلَاغًا مِنَ اللَّهِ وَرِسَالَاتِهِ فِي عَلَيَّ. وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فِي وَلَايَةِ عَلَيٍّ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا

<sup>5</sup> T1) What they have been warned about (Abdel Haleem).

<sup>6</sup> يَطْهَرُ (2) عَلِمَ الْغَيْبِ، عَلِمَ الْغَيْبِ 1)

<sup>7</sup> وَأَخْصَىٰ (5) وَأَجِيطَ (4) رِسَالَةً (3) أَلْبَغُوا (2) لِيُعْلَمَ، لِيُعْلَمَ 1)

<sup>8</sup> This chapter takes its name from verse 1. Translated also: O Thou Human Being (Asad); Y.S. (Rashad Khalifa); Ya Sin (Arberry).  
Other titles: المعمة - المدافعة - القاضية - قلب القرآن

<sup>9</sup> See footnote 2 of chapter 1/96.

<sup>10</sup> T1) See the footnote of 2/68:1.

<sup>11</sup> T1) By the Qur'an, full of wisdom, (Yusuf Ali); and the Koran, the wise/judicious (Ahmed Ali).

<sup>12</sup> تَنْزِيلٌ، تَنْزِيلٌ 1)

M-41/36:8<sup>1</sup>. We placed shackles on their necks, up to the chins. ~ Therefore they are stiffened.<sup>T1</sup>

M-41/36:9<sup>2</sup>. We made a barrier before them, and a barrier behind them, and we covered them. ~ Therefore they do not see.

M-41/36:10<sup>3</sup>. It is the same to them whether you warn them or do not warn them, they do not believe.

M-41/36:11. You warn only him who follows the remembrance, and dreads the all-merciful in secret. Therefore announce to him forgiveness and honourable wage.

M-41/36:12<sup>4</sup>. It is us who revive the dead and write what they advanced and their traces. We counted everything in a manifest guide.

M-41/36:13. [---] Cite for them as an example the people of the city, when the messengers came to it.

M-41/36:14<sup>5</sup>. When we sent to them two, they belied them, we reinforced them with a third and they said: «We are sent to you».

M-41/36:15. They said: «You are only humans like us, and the all-merciful did not descend anything. You only lie».

M-41/36:16. They said: «Our Lord knows that we are sent to you,

M-41/36:17. and upon us is only the manifest notification».

M-41/36:18. They said: «We presaged the bad fate with you. If you do not abstain, we will stone you and will touch you from us a painful punishment».

M-41/36:19<sup>6</sup>. They said: «Your bad fate is with yourselves, if only you would remember ~ Rather you are an excessive people».

M-41/36:20<sup>7</sup>. From the farthest end of the city, a man came hastening and said: «O my people! Follow the messengers.

M-41/36:21. Follow those who do not ask you for any wage, and are guided.

M-41/36:22<sup>8</sup>. Why should I not adore him who created me, ~ and it is to him that you will be returned?

M-41/36:23<sup>9</sup>. Would I take, besides him, gods? If the all-merciful desires harm for me, their intercession will not avail me anything, and they do not save me.

M-41/36:24. Then I would be in manifest misguidance.

M-41/36:25<sup>10</sup>. I believed in your Lord, therefore hear me».

M-41/36:26. It was said: «Enter the garden». He said: «If only my people knew

M-41/36:27<sup>11</sup>. of what my Lord forgave me and that he made me of the honoured!»

M-41/36:28. We did not descend upon his people after him soldiers from the heaven. ~ Nor had we to descend.

إِنَّا جَعَلْنَا فِي أَعْقَبِهِمْ أَغْلًا، فَهِيَ إِلَى الْأَذْقَانِ. ~ فَهُمْ مُّقْمَحُونَ.

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا، وَمِنْ خَلْفِهِمْ سَدًّا، فَأَعْشَيْنَاهُمْ<sup>2</sup>. ~ فَهُمْ لَا يَبْصُرُونَ.

وَسَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ<sup>1</sup> أَمْ لَمْ تُنذِرْهُمْ، لَا يُؤْمِنُونَ.

إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ، وَخَشِيَ الرَّحْمَنَ الْغَيْبَ. فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ.

إِنَّا نَحْنُ نُحْيِي الْمَوْتَى وَنَكْتُبُ مَا قَدَّمُوا وَءَاتَرَهُمْ<sup>2</sup>. وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ.

[---] وَأَضْرَبَ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ، إِذْ جَاءَهَا الْمُرْسَلُونَ.

إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ، فَكَذَّبُوهُمَا. فَعَزَّزْنَا بِثَالِثٍ<sup>2</sup> فَقَالُوا: «إِنَّا إِلَيْكُمْ مُّرْسَلُونَ».

قَالُوا: «مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا، وَمَا أَنْزَلَ الرَّحْمَنُ مِنْ شَيْءٍ. إِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ».

قَالُوا: «رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ،

وَمَا عَلَيْنَا إِلَّا الْبَلْغُ الْمُبِينُ».

قَالُوا: «إِنَّا نَطَّيَّرُكُمْ بِكُمْ، لَنْ لَمْ نَنْهَوْا، لَنْزُجُكُمْكُمْ وَلَيَمَسَّنَّكُمْ مِنَّا عَذَابٌ أَلِيمٌ».

قَالُوا: «طَبَرُكُمْ<sup>1</sup> مَعَكُمْ أَيْنَ<sup>2</sup> ذُكِّرْتُمْ<sup>3</sup>. ~ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ».

وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَى. قَالَ: «يُقَوْمُ<sup>1</sup> أَنْبِعُوا الْمُرْسَلِينَ.

أَنْبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا، وَهُمْ مُهْتَدُونَ.

وَمَا لِيَ لَا أَعْبُدَ الَّذِي فَطَرَنِي، ~ وَإِلَيْهِ تُرْجَعُونَ<sup>1</sup>؟

ءَاتَّخِذْ، مِنْ دُونِىَ، ءَالِهَةً؟ إِنْ يَرِدْكِ<sup>1</sup> الرَّحْمَنُ بِضُرٍّ، لَا تُغْنِ عَنِّي شَفَعَتُهُمْ شَيْئًا، وَلَا يُفْقِدُونَ<sup>2</sup>.

إِنِّي إِذَا لَفِي ضَلَالٍ مُبِينٍ.

إِنِّي ءَامَنْتُ بِرَبِّكُمْ، فَاسْمَعُونِ<sup>1</sup>».

قِيلَ: «أَدْخِلِ الْجَنَّةَ». قَالَ: «يَلَيْتُ قَوْمِي يَعْلَمُونَ

بِمَا عَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمَكْرَمِينَ<sup>1</sup>!»

وَمَا أَنْزَلْنَاهُ عَلَى قَوْمٍ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِنَ السَّمَاءِ. ~ وَمَا كُنَّا مُنْزِلِينَ.

<sup>1</sup> 1) أَيْمَانِهِمْ، أَيْدِيَهُمْ (T1) ♦ So that their heads are forced up (Asad); consequently, they become locked in their disbelief (Khalifa).

<sup>2</sup> 1) سَدًّا (2) سَدًّا

<sup>3</sup> 1) أَنْذَرْتَهُمْ

<sup>4</sup> 1) وَكُلُّ (3) وَيُكْتُبُ .. وَأَتَارُهُمْ (2) قِرَاءَةُ شَبِيحَةٍ: سَنَكْتُبُ

<sup>5</sup> 1) بِالثَّالِثِ (2) فَعَزَّزْنَا

<sup>6</sup> 1) ذُكِّرْتُمْ (3) أَنْ، أَلَنْ، أَيْنَ، أَنْ، أَهِنْ (2) طَبَرُكُمْ، أَطْيَرُكُمْ

<sup>7</sup> 1) قَوْمٌ

<sup>8</sup> 1) تُرْجَعُونَ

<sup>9</sup> 1) يُفْقِدُونَ، يُفْقِدُونِي (2) يُرْدَنِي، يُرْدَنِي

<sup>10</sup> 1) فَاسْمَعُونِي، فَاسْمَعُونَ

<sup>11</sup> 1) الْمَكْرَمِينَ



M-41/36:29<sup>1</sup>. It was only one clamour. And they faded.  
M-41/36:30<sup>2</sup>. O grief for the servants! There comes not a messenger to them but they were ridiculing him.  
M-41/36:31<sup>3</sup>. Did they not see how many generations we destroyed before them? ~ They will not return to them,  
M-41/36:32<sup>4</sup>. and each and all will be presented before us.  
M-41/36:33<sup>5</sup>. [---] A sign for them is the dead earth. We revived it and we brought forth from it grain therefrom they eat.  
M-41/36:34<sup>6</sup>. We made therein gardens of palms and vines, and we caused springs to gush forth therein,  
M-41/36:35<sup>7</sup>. so that they eat from their fruits and what their hands made. ~ Will they not then thank?  
M-41/36:36<sup>8</sup>. Exalted is him who created all the couples of what the earth grows, of themselves, and of what they do not know!  
M-41/36:37. A sign for them is the night that we strip of the day. Then they are in darkness.  
M-41/36:38<sup>9</sup>. [A sign for them is] the sun. It runs to its settlement. ~ That is the predetermination of the almighty, the knower.  
M-41/36:39<sup>10</sup>. And the moon, we predetermined [for] it the constellations until it returns like the old palm-branch.  
M-41/36:40<sup>11</sup>. The sun should not reach the moon, nor is the night preceding the day. Each [star] swims in an orbit.  
M-41/36:41<sup>12</sup>. A sign for them is that we carried their descendants on the overloaded felucca.<sup>R1</sup>  
M-41/36:42. And we created for them the like thereof whereon to ride.  
M-41/36:43<sup>13</sup>. If we wish, we can drown them, and then they will have no scream<sup>T1</sup> nor will they be saved,  
M-41/36:44. except by mercy from us, and as enjoyment for a while.  
H-41/36:45<sup>14</sup>. When it is said to them: «Fear what is before you and what is behind you, maybe you be shown mercy», they disregard it.  
M-41/36:46. Not a sign from their Lord's signs comes to them, without they were disregarding it.  
M-41/36:47. When it is said to them: «Spend from what God provided you», those who disbelieved say to those who believed: «Shall we feed those whom God, if he willed, would feed?» ~ You are only in manifest misguidance.

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً<sup>1</sup>. فَإِذَا هُمْ خُمُودُونَ.  
يُحْسِرُوا<sup>2</sup> عَلَى الْعِبَادِ! مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ<sup>3</sup>.  
أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ، مِنْ الْقُرُونِ؟<sup>4</sup> ~ أَتَنْهَوْنَ<sup>5</sup> عَنْهُمْ أَنْ يَرْجِعُونَ<sup>6</sup>،  
وَإِنْ كُلُّ لَمَامٍ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ.  
[---] وَآيَةٌ لَهُمْ الْأَرْضُ الْمَيِّتَةُ<sup>7</sup>. أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ.  
وَجَعَلْنَا فِيهَا جَنَّاتٍ مِنْ نَجِيلٍ وَأَعْنَابٍ، وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ<sup>8</sup>،  
لِيَأْكُلُوا مِنْ ثَمَرِهِ<sup>9</sup> وَمَا عَمِلَتْهُ أَيْدِيهِمْ. ~ أَفَلَا يَشْكُرُونَ؟  
سُبْحَنَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ، وَمِنْ أَنْفُسِهِمْ، وَمِمَّا لَا يَعْلَمُونَ<sup>10</sup>!  
وَآيَةٌ لَهُمْ اللَّيْلُ نَسْلُخُ مِنْهُ النَّهَارَ. فَإِذَا هُمْ مُظْلِمُونَ.  
وَالشَّمْسُ [---]. تَجْرِي لِمُسْتَقَرٍّ<sup>11</sup> لَهَا. ~ ذَلِكَ تَقْدِيرُ الْعَزِيزِ، الْعَلِيمِ.  
وَالْقَمَرَ<sup>12</sup> قَدَرْنَاهُ [---] مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ<sup>13</sup> الْقَدِيمِ.  
لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ، وَلَا اللَّيْلُ سَابِقُ النَّهَارِ<sup>14</sup>. وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ.  
وَآيَةٌ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ<sup>15</sup> فِي الْفُلِّ الْمَشْحُونِ.  
وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ.  
وَإِنْ نَشَاءُ نُغْرِقْهُمْ<sup>16</sup>، فَلَا صَرِيخَ<sup>17</sup> لَهُمْ وَلَا هُمْ يُنْقَذُونَ،  
إِلَّا رَحْمَةً مِنَّا، وَمَتَاعًا إِلَىٰ حِينٍ.  
وَإِذَا قِيلَ لَهُمْ: «اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ، لَعَلَّكُمْ تُرْحَمُونَ»<sup>18</sup> [---].  
وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ، ~ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ.  
وَإِذَا قِيلَ لَهُمْ: «انْفِقُوا مِمَّا رَزَقَكُمْ اللَّهُ»، قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا: «أَنْطَعُمْ مِنْ، لَوْ يَشَاءُ اللَّهُ، أَنْطَعَمَهُ؟»<sup>19</sup> ~ إِنَّ أَنْتُمْ إِلَّا فِي ضَلَالٍ مُبِينٍ.

1 صَيْحَةً وَاحِدَةً، رَقِيَّةً وَاحِدَةً

2 يَسْتَهْزِءُونَ، يَسْتَهْزِئُونَ (3) حَسْرَةً الْعِبَادِ عَلَىٰ أَنْفُسِهِمْ (2) حَسْرَةً، حَسْرَةً

3 يُرْجِعُونَ (4) إِنَّهُمْ، فَإِنَّهُمْ (3) قِرَاءَةُ شَيْعِيَّةٍ: مِنَ الْقُرُونِ وَالْأُمَمِ السَّالِفَةِ (2) مَنْ

4 وَإِنْ كُلُّ لَمَامٍ، وَإِنْ مِنْهُمْ إِلَّا، وَمَا كُلُّ إِلَّا

5 الْمَيِّتَةُ

6 الْعُيُونُ (2) وَفَجَّرْنَا

7 وَمِمَّا عَمِلَتْهُ، وَمِمَّا عَمِلَتْ (2) ثَمَرِهِ، ثَمَرِهِ

8 قِرَاءَةُ شَيْعِيَّةٍ: وَمِنْ أَنْفُسِهِمْ وَمِمَّا يَأْكُلُونَ

9 إِلَىٰ مُسْتَقَرٍّ، لَا مُسْتَقَرَّ، لَا مُسْتَقَرَّ، ذَلِكَ مُسْتَقَرٌّ، لِمُسْتَقَرٍّ

10 كَالْعُرْجُونِ (2) وَالْقَمَرُ

11 النَّهَارُ

12 ذُرِّيَّتَهُمْ (R1) In reference to the ark of Noah.

13 (T1) Succourer (Shakir). (2) نَغْرَقْنَاهُمْ

14 قِرَاءَةُ شَيْعِيَّةٍ: وَإِذَا قِيلَ لَهُمْ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ مِنْ وَلايَةِ الطَّوَاعِيَةِ فَلَا تَتَّبِعُوهُمْ لَعَلَّكُمْ تُرْحَمُونَ

M-41/36:48<sup>1</sup>. They say: «When is this promise? ~ If you were truthful».

M-41/36:49<sup>2</sup>. They wait for only one clamour that will take them while they are quarrelling.

M-41/36:50<sup>3</sup>. They will not be able to make a bequest, ~ nor to return to their families.

M-41/36:51<sup>4</sup>. The trumpet will be blown. And then, from their graves, they will be rushing to their Lord.

M-41/36:52<sup>5</sup>. They will say: «Woe to us! Who resurrected us from our dormitory?» [It will be said to them:] «This is what the all-merciful promised, and the messengers were truthful».

M-41/36:53<sup>6</sup>. It will only be one clamour. And they will all be presented before us.

M-41/36:54. Today, no soul will be oppressed in anything. ~ And you will only be rewarded for what you were doing.

M-41/36:55<sup>7</sup>. The companions of the garden, this day, will be busy in jesting.

M-41/36:56<sup>8</sup>. They and their spouses will be in the shades, reclining on couches.

M-41/36:57. They shall have fruits therein and whatever they call for.

M-41/36:58<sup>9</sup>. «Peace», a word from a very-merciful Lord.

M-41/36:59<sup>10</sup>. «Be aside today, O criminals!»

M-41/36:60<sup>11</sup>. Did I not covenant you, O sons of Adam! not to adore the Satan ~ he is for you a manifest enemy,

M-41/36:61<sup>12</sup>. and to adore me? This is a straight path.

M-41/36:62<sup>13</sup>. He misguided many generations from you. ~ Were you not then reasoning?

M-41/36:63. This is the Gehenna that you were promised.

M-41/36:64<sup>14</sup>. Roast therein today for you were disbelieving».

M-41/36:65<sup>15</sup>. Today, we will seal their mouths, while their hands will speak to us and their feet will witness to what they were realizing.

M-41/36:66<sup>16</sup>. Had we wished, we would have blinded their eyes. So they will precede [to] the path. ~ But how would they see?

M-41/36:67<sup>17</sup>. Had we wished, we could disfigure them in their place. So they would neither pass ~ nor return.

وَيَقُولُونَ: «مَتَى هَذَا الْوَعْدُ؟ ~ إِنْ كُنْتُمْ صَادِقِينَ»<sup>1</sup>.

مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ<sup>2</sup>.  
فَلَا يَسْتَطِيعُونَ تَوْصِيَةً ~ وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ<sup>3</sup>.

وَنُفِخَ فِي الصُّورِ<sup>4</sup>. فَإِذَا هُمْ مِنَ الْأَجْدَاثِ<sup>5</sup> إِلَىٰ رَبِّهِمْ يَنْسِلُونَ<sup>6</sup>.  
قَالُوا: «يَوْلَيْنَا! مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا؟ [...] هَذَا مَا وَعَدَ الرَّحْمَنُ، وَصَدَقَ الْمُرْسَلُونَ».

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً<sup>7</sup>. فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ<sup>8</sup>.  
فَالْيَوْمَ، لَا تُلْطَمُ نَفْسٌ شَيْئًا. ~ وَلَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ<sup>9</sup>.  
إِنَّ أَصْحَابَ الْجَنَّةِ، الْيَوْمَ، فِي شُغْلٍ<sup>10</sup> فَكِهِونَ<sup>11</sup>,

هُمْ وَأَزْوَاجُهُمْ فِي ظِلِّ<sup>12</sup>، عَلَىٰ آلَارَانِكِ مُتَّكِونَ<sup>13</sup>.

لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مَا يَدْعُونَ.

«سَلَامٌ»، قَوْلًا مِنْ رَبِّ رَحِيمٍ.  
وَأَمْتَرُوا<sup>14</sup> الْيَوْمَ، أَيُّهَا الْمَجْرُمُونَ!  
أَلَمْ أَعْهِدْ<sup>15</sup> إِلَيْكُمْ، يُبْنِي عَادَمُ! أَنْ لَا تَعْبُدُوا الشَّيْطَانَ ~  
إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ،  
وَأَنْ أَعْبُدُونِي؟ هَذَا صِرَاطٌ مُسْتَقِيمٌ<sup>16</sup>.  
وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا. ~ أَفَلَمْ تَكُونُوا تَعْقِلُونَ<sup>17</sup>؟

هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ.  
اصْلَوْهَا، الْيَوْمَ، ~ بِمَا كُنْتُمْ تَكْفُرُونَ<sup>18</sup>.  
الْيَوْمَ، نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ، وَنُكَلِّمُنَا<sup>19</sup> أَيْدِيَهُمْ وَنَشْهَدُ<sup>20</sup>  
أَرْجُلَهُمْ بِمَا كَانُوا يَكْسِبُونَ.

وَلَوْ نَشَاءُ، لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ. فَاسْتَبَقُوا<sup>21</sup> [...]   
الصِّرَاطَ. ~ فَأَلَّىٰ يَبْصُرُونَ<sup>22</sup>؟  
وَلَوْ نَشَاءُ، لَمَسَخْنَاهُمْ عَلَىٰ مَكَانَتِهِمْ<sup>23</sup>. فَمَا اسْتَطَعُوا   
مُضِيًّا<sup>24</sup> ~ وَلَا يَرْجِعُونَ.

1 قراءة شيعية: وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ يَا مُحَمَّدُ إِنْ كُنْتُمْ صَادِقِينَ  
2 يَخِصِّمُونَ، يَخِصِّمُونَ، يَخِصِّمُونَ، يَخِصِّمُونَ  
3 يُرْجِعُونَ  
4 يَنْسِلُونَ (3) الْأَجْدَاثِ (2) الصُّورِ، الصُّورِ  
5 مِنْ بَعَثْنَا، مِنْ هَبْنَا، مَنْ هَبْنَا، مَنْ أَهْبْنَا (2) وَيَلْتَنَّا  
6 صَيْحَةً وَاحِدَةً، رَفِيقَةً وَاحِدَةً  
7 فَكِهِونَ، فَكِهِينَ (2) شُغْلٍ، شُغْلٍ، شُغْلٍ  
8 مُتَّكِونَ، مُتَّكِينَ، مُتَّكِينَ (2) ظِلِّ  
9 سَلَامًا، سَلَامًا  
10 وَأَمْتَرُوا  
11 إِعْهَدُ، أَحَدُ، أَحَدُ، أَحَدُ  
12 قراءة شيعية: هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ  
13 يَكُونُوا يَعْقِلُونَ (2) جِبِلًّا، جِبِلًّا، جِبِلًّا، جِبِلًّا، جِبِلًّا  
14 قراءة شيعية: اصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ فِي الْحَيَاةِ الدُّنْيَا  
15 وَلِنَشْهَدُ، وَلِنَشْهَدُ، وَلِنَشْهَدُ (3) وَنُكَلِّمُنَا، وَلِنُكَلِّمُنَا (2) يُخْتَمُ  
16 لَبْصِرُونَ (2) فَاسْتَبَقُوا  
17 مُضِيًّا، مُضِيًّا (2) مَكَانَتِهِمْ

M-41/36:68<sup>1</sup>. For whomever we grant a prolonged age, we reverse him in creation.<sup>T1</sup> ~ Do they not then reason?

M-41/36:69. [---] We did not teach him [to do] poetry. And he should not. This is just a remembrance and a manifest Koran, M-41/36:70<sup>2</sup>. to warn him who is alive, and that the word may prove true against the disbelievers.

M-41/36:71. [---] Did they not see that we created for them, among what our hands made, cattle, and they are owners thereof?

M-41/36:72<sup>3</sup>. We subdued them unto them. Some they ride, and some they eat them.

M-41/36:73. And they have therefrom benefits and drinks. ~ Will they not then thank?

M-41/36:74. And yet they took, besides God, gods. ~ That they may be succoured!

M-41/36:75<sup>4</sup>. They cannot succour them, and they will be soldiers presented against them.<sup>T1</sup>

M-41/36:76<sup>5</sup>. Their words should not sadden you.<sup>A1</sup> We know what they keep secret and what they say publicly.

M-41/36:77. Does not the human see that we created him from a drop? Yet he is a manifest disputer.

M-41/36:78<sup>6</sup>. He cites for us an example, while he forgets his creation. He said: «Who revives the bones when they are disintegrated?»

M-41/36:79. Say: «Him who generated them the first time will revive them. ~ He is knower of every creation.

M-41/36:80<sup>7</sup>. Him who made for you from the green tree fire. So then you are with it igniting».

M-41/36:81<sup>8</sup>. Him who created the heavens and the earth will not be able to create the like of them? Yes indeed! ~ He is the creator, the knower.

M-41/36:82<sup>9</sup>. When he wants a thing, he has only to say: «Be!», and it is.<sup>R1</sup>

M-41/36:83<sup>10</sup>. Exalted is him who has in his hand the kingdom of everything! ~ To him you will be returned.

وَمَنْ نَّعَمِّرْهُ، نُنَكِّسْهُ<sup>1</sup> فِي الْخَلْقِ. ~ أَفَلَا يَعْلَمُونَ<sup>1</sup>؟

[---] وَمَا عَلَّمْنَاهُ [...] الشِّعْرَ. وَمَا يَنْبَغِي لَهُ. إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْءَانٌ مُبِينٌ، لِيُذَكِّرَ<sup>1</sup> مَنْ كَانَ حَيًّا، وَيُحَقِّقَ الْقَوْلَ عَلَى الْكَافِرِينَ.

[---] أَوْ لَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ، مِمَّا عَمِلَتْ أَيْدِينَا، أَنْعُمًا فَهُمْ لَهَا مَالِكُونَ؟ وَذَلَّلْنَاهَا لَهُمْ. فَمِنْهَا رَكُوبُهُمْ<sup>1</sup>، وَمِنْهَا يَأْكُلُونَ.

وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبُ. ~ أَفَلَا يَشْكُرُونَ؟

وَاتَّخَذُوا، مِنْ دُونِ اللَّهِ، ءَالِهَةً. ~ لَعَلَّهُمْ يُنصَرُونَ!

لَا يَسْتَطِيعُونَ نَصْرَهُمْ، وَهُمْ لَهُمْ جُنْدٌ مُحْضَرُونَ.

فَلَا يَحْزَنُكَ<sup>1</sup> قَوْلُهُمْ. إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ.

أَوْ لَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْقَةٍ؟ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ.

وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ<sup>1</sup>. قَالَ: «مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ؟»

قُلْ: «يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ. ~ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ.

الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ<sup>1</sup> نَارًا. فَإِذَا أَنْتُمْ مِنْهُ تُوقَدُونَ».

أَوْ لَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ<sup>1</sup> عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ؟ بَلَى! ~ وَهُوَ الْخَلَّاقُ<sup>2</sup> الْعَلِيمُ.

إِنَّمَا أَمْرُهُ، إِذَا أَرَادَ شَيْئًا، أَنْ يَقُولَ لَهُ: «كُنْ!»، فَيَكُونُ<sup>1</sup>.

فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ<sup>1</sup> كُلِّ شَيْءٍ! ~ وَإِلَيْهِ تُرْجَعُونَ<sup>2</sup>.

<sup>1</sup> 1) تَعْلَمُونَ 2) نُنَكِّسُهُ، نُنَكِّسُهُ 1) We also cause him to decline in his powers (Asad); we revert him to weakness (Khalifa).

<sup>2</sup> 1) لِيُذَكِّرَ، لِيُذَكِّرَ

<sup>3</sup> 1) رَكُوبُهُمْ، رَكُوبُهُمْ

<sup>4</sup> T1) And they shall be a host brought up before them (Shakir); they end up serving them as devoted soldiers (Khalifa).

<sup>5</sup> 1) يُحْزَنُكَ 1) Abrogated by the verse of the sword 113/9:5.

<sup>6</sup> 1) خَالِقُهُ

<sup>7</sup> 1) الْخُضْرَاءُ، الْخُضْرَاءُ

<sup>8</sup> 1) الْخَالِقُ 2) يَقْدِرُ

<sup>9</sup> 1) فَيَكُونُ 1) Cf. Gn 1:3-24 and Ps 33:9.

<sup>10</sup> 1) تَرْجَعُونَ 2) مَلَكُهُ، مَلَكُهُ، مَلَكُهُ

## CHAPTER 42/25: THE SALVATION

### سورة الفرقان

77 verses - Makkan [except: 68-70]<sup>1</sup>

In the name of God, the all-merciful, the very-merciful.<sup>2</sup>

M-42/25:1<sup>3</sup>. Blessed is him who descended the salvation<sup>T1</sup> on his servant, so he can be a warner to the worlds.

M-42/25:2. Him, whose is the kingdom of the heavens and of the earth, who has not taken to himself a son, and who has no associate in his kingdom. He created everything and predetermined it.

M-42/25:3. But they took, besides him, gods who do not create anything, are themselves created, possess neither harm nor benefit for them, and possess not death, nor life, nor resurrection.

M-42/25:4. [---] Those who disbelieved said: «This is only a perversion that he forged, and other people have helped him at it».

Thus they committed oppression and a lie.

M-42/25:5<sup>4</sup>. They say: «[What he came with are] legends of the first which he has written, and are dictated to him morning and evening».

M-42/25:6. Say: «Him who knows the secret in the heavens and in the earth descended it. ~ He is forgiver, very-merciful».

M-42/25:7<sup>5</sup>. They say: «What is this messenger who eats food and walks in the markets? If only an Angel were sent down to him so that he would be a warner with him!

M-42/25:8<sup>6</sup>. Or that a treasure is given to him, or that he has a garden so that he could eat thereof». The oppressors say: «You only follow a bewitched man».

M-42/25:9<sup>7</sup>. Look how they cited the examples for you, so they have been misguided [away from the good direction] and could not [find] any way [back to it].

M-42/25:10<sup>8</sup>. Blessed is he who, if he wishes, can make for you better than that: gardens beneath which the rivers run, and he will make for you palaces.

M-42/25:11. [---] Rather they belied the hour. ~ We prepared for whoever belied the hour a blaze.

M-42/25:12. When it sees them from a far place, they hear it raging and gasping.

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.  
تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا.

الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ، وَلَمْ يَتَّخِذْ وَلَدًا، وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ. وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا.

وَاتَّخَذُوا مِنْ دُونِهِ ءَالِهَةً لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ، وَلَا يَمْلِكُونَ أَنْفُسَهُمْ ضَرًّا وَلَا نَفْعًا، وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا.

[---] وَقَالَ الَّذِينَ كَفَرُوا: «إِنْ هَذَا إِلَّا إِفْكٌ افْتَرَاهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ ءَاخِرُونَ». فَقَدْ جَاءُوا ظُلْمًا وَزُورًا.

وَقَالُوا: «[...] أَطُيْبِرُ الْأَوَّلِينَ أَكْتَتَبَهَا! فَهِيَ تُمْلَى عَلَيْهِ بُكْرَةً وَأَصِيلًا».

قُلْ: «أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَوَاتِ وَالْأَرْضِ. ~ إِنَّهُ كَانَ غَفُورًا، رَحِيمًا».

وَقَالُوا: «مَالِ هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ؟ لَوْلَا أَنْزَلَ إِلَهُهُ إِلَيْهِ مَلَكٌ فَيَكُونُ مَعَهُ نَذِيرًا!

أَوْ يُلْقَى إِلَيْهِ كَنْزٌ، أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا». وَقَالَ الظَّالِمُونَ: «إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا».

أَنْظِرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَل، فَضَلُّوا [...], فَلَا يَسْتَطِيعُونَ [...] سَبِيلًا!

تَبَارَكَ الَّذِي، إِنْ شَاءَ، جَعَلَ لَكَ خَيْرًا مِنْ ذَلِكَ: جَنَّتْ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ، وَيَجْعَلُ لَكَ فُصُورًا.

[---] بَلْ كَذَّبُوا بِالسَّاعَةِ. ~ وَأَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا.

إِذَا رَأَتْهُمْ مِنْ مَكَانٍ بَعِيدٍ، سَمِعُوا لَهَا تَغَيُّظًا وَزَفِيرًا.

<sup>1</sup> This chapter takes its name from verse 1. Translated also: The Standard Of True And False (Asad); The Criterion (Pickthall); The Statute Book (Rashad Khalifa). It is one of the names of the Koran, used seven times (see the index). According to Katsh (p. 51), it refers to Hebrew *perakim* (*pirkin* in Aramaean) which indicates the words of the fathers, or to Hebrew *pirkan*, which indicates the doctrine transmitted by Moses. Bonnet-Eymard (vol. 1, p. 72) translates it: redemption; it indicates in Aramaean (*pirquna*) the ransom of the firstborns of the children of Israel. According to Geiger (p. 41), it could be a Hebrew term for deliverance. It is this meaning that corresponds the best to verse 88/8:41. This term is also in Targum in 1 S 11:13 whose meaning is: to separate between the forgery and the truth. See on this term Jeffery p. 225-227, Katsh p. 51, and Sawma p. 144

<sup>2</sup> See footnote 2 of chapter 1/96.

<sup>3</sup> 1) عِبَادِهِ ♦ T1) See the footnote on the title.

<sup>4</sup> 1) تُمْلَى 2) أَكْتَتَبَهَا

<sup>5</sup> 1) فَيَكُونُ

<sup>6</sup> 1) قِرَاءَةُ شَيْعِيَّةٍ: وَقَالَ الظَّالِمُونَ أَلِ مُحَمَّدٍ حَقَّهُمْ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا 4) تَتَّبِعُونَ 3) نَأْكُلُ 2) يَكُونُ

<sup>7</sup> 1) قِرَاءَةُ شَيْعِيَّةٍ: فَلَا يَسْتَطِيعُونَ إِلَى وَلايَةِ عَلِيٍّ سَبِيلًا

<sup>8</sup> 1) وَيَجْعَلُ، وَيَجْعَلُ 2) يَجْعَلُ

وَإِذَا أَلْقَا مِنْهَا مَكَانًا ضَيِّقًا<sup>1</sup>، مُقَرَّرَيْنِ<sup>2</sup>، دَعَوْا هُنَالِكَ ثُبُورًا<sup>3</sup>.

لَا تَدْعُوا الْيَوْمَ ثُبُورًا<sup>١١</sup> وَاجِدًا، وَادْعُوا ثُبُورًا<sup>١٢</sup> كَثِيرًا.

قُلْ: «أَذَلِكْ خَيْرٌ؟ أَمْ جَنَّةُ الْخُلْدِ الَّتِي وُعِدَ الْمُتَّقُونَ؟»  
كَانَتْ لَهُمْ جَزَاءٌ وَاصِرًا.

لَهُمْ فِيهَا مَا يَشَاءُونَ خَالِدِينَ. كَانَ عَلَى رَبِّكَ وَعْدًا مَسْئُولًا.

وَيَوْمَ يُحْشَرُ لَهُمْ<sup>١</sup> وَمَا يَعْبُدُونَ، مِنْ دُونِ اللَّهِ، فَيَقُولُ<sup>٢</sup>:  
«أَنْتُمْ أَضَلُّتُمْ عِبَادِي هَؤُلَاءِ؟ أَمْ هُمْ ضَلُّوا السَّبِيلَ؟»

قَالُوا: «سُبْحٰنَكَ! مَا كَانَ يَنْبَغِيَّ ۙ لَنَا اَنْ نَّتَّخِذَ مِنْ دُونِكَ مِنْ اَوْلِيَاءَ»<sup>4</sup>. وَلَكِنْ مَتَّعْتَهُمْ وَعَابَاءَهُمْ حَتَّىٰ نَسُوا الذِّكْرَ. ~ وَكَانُوا قَوْمًا بُورًا».

[...]: «فَقَدْ كَذَّبُواكُمْ<sup>1</sup> بِمَا تَقُولُونَ<sup>2</sup>، فَمَا تَسْتَطِيعُونَ<sup>3</sup> صَرْفًا وَلَا نَصْرًا. وَمَنْ يَطْلِمَ مِنْكُمْ، نُذِقْهُ<sup>4</sup> عَذَابًا كَبِيرًا».

[[--]] وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ<sup>2</sup> فِي الْأَسْوَاقِ. وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً. أَتَصْبِرُونَ؟ وَكَانَ رَبُّكَ بَصِيرًا.

وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا: «لَوْلَا أَنْزَلَ عَلَيْنَا  
الْمَلَكُةَ! أَوْ نَرَىٰ رَبَّنَا!» لَقَدْ اسْتَكْبَرُوا فِي أَنْفُسِهِمْ،  
وَعَتَوْا عُتُوًّا كَبِيرًا.

[---][...] يَوْمَ يَرَوْنَ الْمَلَائِكَةَ، لَا بُشْرَىٰ، يَوْمَئِذٍ،  
لِّلْمُجْرِمِينَ. وَيَقُولُونَ: «حِجْرًا مَّحْجُورًا».

وَقَدِمْنَا<sup>١</sup> إِلَى مَا عَمِلُوا مِنْ عَمَلٍ<sup>٢</sup> فَجَعَلْنَاهُ هَبَاءً<sup>٣</sup>  
مَّنْثُورًا<sup>٤</sup>.

أَصْحَابُ الْجَنَّةِ، يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا<sup>١</sup> وَأَحْسَنُ مَقِيلًا.

وَيَوْمَ<sup>١</sup> تَشَقَّقُ<sup>٢</sup> السَّمَاءُ بِالْغَمِّ وَنُزِّلَ الْمَلَائِكَةُ<sup>٣</sup> تَنْزِيلًا<sup>٤</sup>،

الْمَلِكُ، يَوْمَئِذٍ، الْحَقُّ لِلرَّحْمَنِ. وَكَانَ يَوْمًا عَلَى  
الْكَافِرِينَ عَسِيرًا.

وَيَوْمَ يَعِضُ الظَّالِمُ عَلَى يَدَيْهِ، يَقُولُ: «يُلَيِّنِي أَخَذْتُ  
مَعَ الرَّسُولِ سَبِيلًا»!

2 تَبَوَّأَ 1)

3 T1) A1

4 فَقَوْلُ 2) نَحْشِرُهُمْ، يَحْشِرُهُمْ 1)

5 T1) They were people devoid of all good (Asad); they were  
 أوليَاء - حُف من، قِراءَة شيعية: ان نُحَدَّ من دونك من إله (4) نُحَدَّ (3) يُنْبِغِي (2) مَا يُنْبِغِي  
 a people in perdition (Shakir). The term *buran* also used in 111/48:12 probably comes from Hebrew. It is close to 2 Co 11:6. Whence  
 our translation.

يُذِقُهُ 4) يَسْتَطِيعُونَ 3) يَقُولُونَ 2) كَذَّبُواكُمْ 1)

7 وَ لَمَسُّوْا نَ، وَ لَمَسُوْا نَ 2) اَنَّهُمْ 1)

8 عَنَّا ١)

<sup>9</sup> 1) حُجْرًا، حُجْرًا، حُجْرًا ♦ T1) It is a forbidden thing totally prohibited (Shakir): now, we are irreversibly confined (Khalifa).

10) 1) مَنْشُورٌ أَيْ اذْهَبَ إِلَى مَقْلَبِهِمْ أَيْ إِلَى الْجَهَنَّمَ 2) هُنَا 3) عَمَلٌ صَالِحٌ 4) هُنَا 5) فَتَقَمَّنَا T1) Variation: ... scattered. Then their place of rest will be the Gehenna.

11 1) مُسْتَقَرًّا

وَنُنَزِّلُ، وَنُنَزِّلُ، وَنُنَزِّلُ - الْمَلَائِكَةُ 4) وَأَنْزِلْ، وَنَزَّلَ، وَتَنَزَّلُ، وَتَنَزَّلَتْ، وَنُزِّلَ - الْمَلَائِكَةُ 3) تَشْفِقُ 2) وَيَوْمٌ، وَيَوْمٌ 1)

13 قراءة شعبة: يا ليتني اتخذت مع الرسول علماً ولباً 1)

M-42/25:28<sup>1</sup>. Woe to me! If only I had not taken that one as a friend!

M-42/25:29<sup>2</sup>. He misguided me from the remembrance, after it came to me». The Satan was always unreliable to human.

M-42/25:30. [---] The messenger said: «O my Lord! My people took this Koran to be abandoned».

M-42/25:31. Thus we made for every prophet an enemy from among the criminals. ~ Your Lord suffices as guide and succourer.

M-42/25:32<sup>3</sup>. Those who disbelieved said: «If only the Koran was descended on him all at once!» [We revealed it] so [separated] to strengthen with it your heart. And we recited it repeatedly.

M-42/25:33. They do not bring you any example, without us coming to you with the truth, and a better interpretation.

M-42/25:34<sup>4</sup>. [---] Those who will be gathered on their faces<sup>R1</sup> to the Gehenna, those have the worst situation and are the most misguided from the way.

M-42/25:35<sup>5</sup>. [---] We gave Moses the book and made alongside him his brother Aaron as a helper.<sup>R1</sup>

M-42/25:36<sup>6</sup>. Then we said: «Go both of you to the people who belied our signs». Then we destroyed them totally.

M-42/25:37<sup>7</sup>. [---] [Remember] the people of Noah when they belied the messengers. We drowned them and made them a sign for the humans.<sup>R1</sup> ~ We prepared for the oppressors a painful punishment.

M-42/25:38. [---][Remember] Aad, Tamud, the people of Al-Rass and generations in-between are many.

M-42/25:39. [---] For each we cited the examples. And each we destroyed completely.

M-42/25:40<sup>8</sup>. But they came in the city that was rained with the evil rain.<sup>R1</sup> Did they not then see it? Rather they were not hoping for a resurrection.

M-42/25:41<sup>9</sup>. [---] When they see you, they only ridicule: «Is that [whom] God sent as a messenger?»

M-42/25:42. He had almost misguided us from our gods if we had not endured for them». They will know, when they see the punishment, who is the most misguided from the way.

M-42/25:43<sup>10</sup>. Did you see him who took his desires for his god? Are you then his guarantor?<sup>A1</sup>

M-42/25:44<sup>11</sup>. Or do you think that most of them hear or reason? Those are only as the cattle. Rather they are more misguided from the way.

يُولَيْتِي! لَيْتَنِي لَمْ أَتَّخِذْ فَلَانًا خَلِيلًا<sup>2</sup>!

لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ، بَعْدَ إِذْ جَاءَنِي». وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا.

[---] وَقَالَ الرَّسُولُ: «يَرْبِّ! إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا».

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ الْمُجْرِمِينَ. وَكَفَى بِرَبِّكَ هَادِيًا وَنَصِيرًا.

وَقَالَ الَّذِينَ كَفَرُوا: «لَوْ لَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً!» [...] كَذَلِكَ [...] لِنُثَبِّتَ بِهِ فُؤَادَكَ<sup>2</sup>. وَرَتَّلْنَاهُ تَرْتِيلًا.

وَلَا يَأْتُونَكَ بِمَثَلٍ، إِلَّا جِئْنَاكَ بِالْحَقِّ، وَأَحْسَنَ تَفْسِيرًا.

[---] الَّذِينَ يُحْشَرُونَ عَلَى وُجُوهِهِمْ إِلَى جَهَنَّمَ، أُولَئِكَ شَرٌّ مَكَانًا وَأَضَلُّ سَبِيلًا.

[---] وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَا مَعَهُ أَخَاهُ هَارُونَ وَزِيرًا.

فَقُلْنَا: «أَذْهَبَا إِلَى الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا». فَدَمَرْنَاهُمْ تَدْمِيرًا.

[---][...] وَقَوْمُ نُوحٍ لَمَّا كَذَّبُوا الرَّسُولَ. أَعْرَفْنَاهُمْ وَجَعَلْنَاهُمْ لِلنَّاسِ آيَةً<sup>1</sup>. ~ وَأَعَدْنَا لِلظَّالِمِينَ عَذَابًا أَلِيمًا.

[---][...] وَعَادًا وَثَمُودًا وَأَصْحَابَ الرَّسِّ وَقُرُونًا بَيْنَ ذَلِكَ كَثِيرًا.

[---] وَكُلًّا صَبَرْنَا لَهُ الْأَمَثَل. وَكُلًّا تَبَّرْنَا تَتْبِيرًا.

وَلَقَدْ أَتَوْا عَلَى الْفَرِيقَةِ الَّتِي أَمْطَرْنَا مَطَرًا سَوَاءً<sup>2</sup>. أَلَمْ يَكُونُوا يَرَوْنها؟ بَلْ كَانُوا لَا يَرْجُونَ نُشُورًا.

[---] وَإِذَا رَأَوْكَ، إِنَّ يَتَّخِذُونَكَ إِلَّا هُزُؤًا<sup>1</sup>: «أَهَذَا الَّذِي بَعَثَ [...] اللَّهُ رَسُولًا<sup>2</sup>؟»

إِنْ كَادَ لَيُضِلَّنَا عَنْ الْهَيْتِ، لَوْلَا أَنْ صَبَرْنَا عَلَيْهَا». وَسَوْفَ يَعْلَمُونَ، حِينَ يَرَوْنَ الْعَذَابَ، مَنْ أَضَلَّ سَبِيلًا.

أَرَأَيْتَ<sup>1</sup> مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ؟ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا؟

أَمْ تَحْسَبُ<sup>1</sup> أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ؟<sup>2</sup> إِنْ هُمْ إِلَّا كَالْأَنْعَامِ. بَلْ هُمْ أَضَلُّ سَبِيلًا.

<sup>1</sup> قراءة شيعية: يَا وَيْلَتِي لَمْ أَتَّخِذْ زُفَرَ خَلِيلًا (2) وَيْلَتَاه (1) وَيْلَتَاه

<sup>2</sup> قراءة شيعية: وَكَانَ الشَّيْطَانُ الْأَدْلَم (1)

<sup>3</sup> فُؤَادَكَ (2) لِنُثَبِّتَ (1)

<sup>4</sup> T1) According to a Jewish legend, Moses visited hell and saw sinners prone on their faces (Ginzberg, vol. 2, p. 119).

<sup>5</sup> R1) Cf. Ex 3:10-17.

<sup>6</sup> فَدَمَرْنَاهُمْ، فَدَمَرَانِهِمْ، فَدَمَرَانِهِمْ، فَدَمَرْنَاهُمْ، فَدَمَرْنَاهُمْ

<sup>7</sup> (1) آيَاتٍ (R1) The rainbow: cf. Gn 9:12-17.

<sup>8</sup> (1) تَكُونُوا تَرَوْنَهَا (3) السَّوَاءَ (2) مُطَرَّتْ (1) See the footnote of 37/54:34.

<sup>9</sup> الَّذِي اخْتَارَهُ اللَّهُ مِن بَيْنِنَا (2) هُزُؤًا، هُزُؤًا

<sup>10</sup> (1) إِلَهَةً، إِلَاهَةً، إِلَهَةً (2) أَرَأَيْتَ (1) Abrogated by the verse of the sword 113/9:5.

<sup>11</sup> (1) يَبْصُرُونَ (2) تَحْسِبُ (1)

[---] أَلَمْ تَر إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ؟ وَلَوْ شَاءَ، لَجَعَلَهُ سَاكِنًا. ثُمَّ جَعَلْنَا الشَّمْسَ عَلَيْهِ دَلِيلًا.

ثُمَّ قَبَضْنَاهُ إِلَيْنَا قَبْضًا يَسِيرًا.  
وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِبَاسًا وَالنَّوْمَ سُبَاتًا، وَجَعَلَ  
النَّهَارَ تُشُورًا.

وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ<sup>١</sup> بُشْرًا<sup>٢</sup> بَيْنَ يَدَيْ رَحْمَتِهِ.  
وَأَنزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا،  
لِنُحْيِيَ بِهِ بَلْدَةً مَّيْتًا، وَنُسْقِيَهُ<sup>٢</sup> مِمَّا خَلَقْنَا أَنْعَمًا  
وَأُنَاسًا<sup>٣</sup> كَثِيرًا.

وَلَوْ شِئْنَا، لَبَعَثْنَا فِي كُلِّ قَرْيَةٍ نَذِيرًا.  
 وَإِن لَّدَّ صَرَفَهُ<sup>1</sup> بَيْنَهُمْ لِيَذْكُرُوا<sup>2</sup> ~ فَأَبَى أَكْثَرُ النَّاسِ  
 إِلَّا كُفُورًا<sup>3</sup>.

فَلَا تُطْعِ الْكَافِرِينَ وَجَهْدْهُمْ بِهِ جِهَادًا كَبِيرًا<sup>1</sup>].

وَهُوَ الَّذِي مَرَجَ<sup>١</sup> الْبَحْرَيْنِ: هَذَا عَذَبٌ<sup>٢</sup> فَرَاتٌ، وَهَذَا  
مَلْحٌ<sup>٣</sup> أَجَاجٌ. وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا<sup>٤</sup> مَحْجُورًا.

وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا، فَجَعَلَهُ نَسَبًا<sup>1</sup>  
وَصِهْرًا. وَكَانَ رَبُّكَ قَدِيرًا.

وَيَعْبُدُونَ، مِنْ دُونِ اللَّهِ، مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ.  
وَكَانَ الْكَافِرُ عَلَى رَبِّهِ ظَهِيرًا.

[---] وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا.

قَالَ: «مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ، إِلَّا مَنْ شَاءَ، ~ أَنْ يَتَّخِذَ إِلَىٰ رَبِّهِ سَبِيلًا».

وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ.  
وَكَفَىٰ بِهِ بَذُنُوبٍ عِبَادَةً خَيْرًا.

الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ  
 أَيَّامٍ، ثُمَّ أَتَوَى عَلَى الْعَرْشِ. [...] الْرَّحْمَنُ<sup>١</sup>. فَسَلِّ<sup>١</sup>  
 [...] بِهٖ خَيْرًا!

وَإِذَا قِيلَ لَهُمْ: «أَسْجُدُوا لِلرَّحْمَنِ»، قَالُوا: «وَمَا  
الرَّحْمَنُ؟ أَسْجُدُ لِمَا تَأْمُرُنَا؟» ~ وَزَادَهُمْ نُفُورًا.

<sup>2</sup> 1) سَبَّأْنَا ♦ T1) He made the day to move about (Progressive Muslims); he made/put the daytime (for) revival (Ahmed Ali).

4 وَأَنَاسًا، وَأَنَاسِي (3) وَنَسَقِيَهُ (2) مَيِّتًا (1)

6 شَيْنَا 1)

7 كَثِيرًا 1)

9 سَبَبًا 1)

11 يَأْمُرُنَا 2) أَتَسْجُدُ 1)

M-42/25:61<sup>1</sup>. Blessed is he who made in the heaven constellations and made therein a lamp and a luminous moon.

M-42/25:62<sup>2</sup>. It is him who made the night and the day follow each other for whoever wants to remember or wants to be thankful.

M-42/25:63<sup>3</sup>. [---] The servants of the all-merciful are those who walk humbly on the earth, and who, when the ignorant converse with them, say: «Peace». <sup>A1</sup>

M-42/25:64<sup>4</sup>. Those who spend the night prostrating and standing before their Lord.

M-42/25:65<sup>5</sup>. Those who say: «Our Lord! Turn away from us the punishment of the Gehenna». ~ Its punishment is persistant. <sup>T1</sup>

M-42/25:66<sup>6</sup>. How evil it is as settlement and stand!

M-42/25:67<sup>7</sup>. Those who, when they spend, are neither excessive nor avaricious, and [whose spending] was between these two positions.

H-42/25:68<sup>8</sup>. Those who do not call alongside God another god, do not kill the soul that God has made forbidden, but with the right, and do not fornicate. Whoever does it will incur sins. <sup>A1T1</sup>

H-42/25:69<sup>9</sup>. The punishment will be doubled for him on the day of resurrection, and he will stay eternally therein, disgraced. <sup>A1</sup>

H-42/25:70<sup>10</sup>. Except him who repented, believed and did good. Those God will change their misdeeds into good. ~ God was forgiving, very-merciful.

M-42/25:71. Whoever repented and did good, truly repents to God.

M-42/25:72<sup>11</sup>. Those who witness no falsehood, and if they pass by frivolity, pass by honourably.

M-42/25:73<sup>12</sup>. Those who, when they are reminded of their Lord's signs, do not fall on them deaf and blind.

M-42/25:74<sup>13</sup>. Those who say: «Our Lord! Give us, of our spouses and of our descendants, a delight of the eyes, and make us guides for the fearers». <sup>T1</sup>

M-42/25:75<sup>14</sup>. Those will be rewarded with the mansion <sup>R1</sup> for what they endured, and they will be received therein with a greeting and peace,

تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا، وَجَعَلَ فِيهَا سِرَاجًا<sup>2</sup> وَقَمَرًا<sup>3</sup> مُنِيرًا.

وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً، لِمَنْ أَرَادَ أَنْ يَذَّكَّرَ<sup>2</sup> أَوْ أَرَادَ شُكُورًا.

[---] وَعِبَادُ<sup>1</sup> الرَّحْمَنِ [...] الَّذِينَ يَمْشُونَ<sup>2</sup> عَلَى الْأَرْضِ هَوْنًا<sup>3</sup>، وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ، قَالُوا: «سَلَامًا».

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا<sup>1</sup> وَقِيَامًا.

وَالَّذِينَ يَقُولُونَ: «رَبَّنَا! اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ». إِنَّ عَذَابَهَا كَانَ غَرَامًا.

إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا!

وَالَّذِينَ، إِذَا أَنْفَقُوا، لَمْ يَسْرِفُوا وَلَمْ يَقْتُرُوا<sup>1</sup>. وَكَانَ [...] بَيْنَ ذَلِكَ قَوَامًا<sup>2</sup>.

وَالَّذِينَ لَا يَدْعُونَ<sup>1</sup> مَعَ اللَّهِ إِلَهًا آخَرَ، وَلَا يَقْتُلُونَ<sup>2</sup> النَّفْسَ الَّتِي حَرَّمَ اللَّهُ، إِلَّا بِالْحَقِّ، وَلَا يَزْنُونَ. وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ<sup>3</sup> أَثَامًا<sup>4</sup>.

يُضَاعَفُ<sup>1</sup> لَهُ الْعَذَابُ<sup>2</sup> يَوْمَ الْقِيَمَةِ، وَيُخْلَدُ<sup>3</sup> فِيهِ، مُهَانًا،

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا. فَأُولَئِكَ يُبَدِّلُ<sup>1</sup> اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ. ~ وَكَانَ اللَّهُ غَفُورًا، رَحِيمًا.

وَمَنْ تَابَ وَعَمِلَ صَالِحًا، فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا. وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ<sup>1</sup>، وَإِذَا مَرُّوا بِاللَّغْوِ، مَرُّوا كِرَامًا.

وَالَّذِينَ، إِذَا ذُكِّرُوا<sup>1</sup> بِآيَاتِ رَبِّهِمْ، لَمْ يَجْرُوا عَلَيْهَا ضَمًّا وَعُمْيَانًا.

وَالَّذِينَ يَقُولُونَ: «رَبَّنَا! هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ<sup>1</sup> أَعْيُنٍ<sup>2</sup>، وَاجْعَلْنَا لِلْمُتَّقِينَ<sup>3</sup> إِمَامًا<sup>4</sup>».

أُولَئِكَ يُجْزَوْنَ<sup>1</sup> الْغُرْفَةَ<sup>2</sup> بِمَا صَبَرُوا، وَيُلَقَّوْنَ<sup>3</sup> فِيهَا تَحِيَّةً<sup>4</sup> وَسَلَامًا<sup>5</sup>.

<sup>1</sup> وَقَمَرًا، وَقَمَرًا (3) سُرْجًا، سُرْجًا (2) بُرْجًا، قَصُورًا

<sup>2</sup> يَذَّكَّرُ، يَتَذَكَّرُ (2) خِلْفَةً

<sup>3</sup> 1) Abrogated by the verse of the sword 113/9:5. ♦ سَلَامًا (4) هَوْنًا (3) وَيَمْشُونَ، وَيَمْشُونَ (2) وَعَبَادُ، وَعَبْدُ

<sup>4</sup> 1) سُجُودًا

<sup>5</sup> T1) Its torment is endless (Rodwell); its retribution is terrible (Progressive Muslims).

<sup>6</sup> 1) وَمَقَامًا

<sup>7</sup> قَوَامًا، قَوَامًا (2) يَقْتُرُوا، يَقْتُرُوا، يَقْتُرُوا

<sup>8</sup> T1) Variation: a punishment ♦ أَثَامًا، أَثَامًا، عِقَابًا (4) يَلْقَى، يَلْقَى (3) يَقْتُلُونَ، يَقْتُلُونَ (2) يَدْعُونَ

<sup>9</sup> 1) Abrogated by 42/25:70. ♦ وَيُخْلَدُ، وَيُخْلَدُ، وَيُخْلَدُ، وَيُخْلَدُ، وَيُخْلَدُ (3) يُضَاعَفُ لَهُ الْعَذَابُ، يُضَاعَفُ لَهُ الْعَذَابُ (2) يُضَاعَفُ، يُضَاعَفُ، يُضَاعَفُ 42/25:70.

<sup>10</sup> 1) يُبَدِّلُ

<sup>11</sup> 1) الزُّورَ

<sup>12</sup> 1) بَيَّاتَةً (2) ذُكِّرُوا

<sup>13</sup> T1) Variation: قراءة شيعية: وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ واجعل لنا من المتقين (4) واجعل لنا من المتقين (3) عَيْنٍ (2) قُرَاتٍ 1) make for us guides among those who fear.

<sup>14</sup> 1) وسلاماً ♦ R1) Cf. Jn 14:2. (5) تحيات (4) ويلقون (3) في الغُرْفَةِ، الغُرْفَاتِ، الجنة (2) يجازون



M-42/25:76. wherein they will be eternally. What an excellent settlement and stand!

M-42/25:77<sup>1</sup>. Say: «My Lord would not care for you, were it not for your call. But you belied, and [the punishment]<sup>T1</sup> will be obligatory». <sup>T2</sup>

خَالِدِينَ فِيهَا. حَسَنَتْ مُسْتَقَرًّا وَمُقَامًا!

قُلْ: «مَا يَتَّبِعُكُمْ رَبِّي، لَوْلَا دُعَاؤُكُمْ. فَقَدْ كَذَّبْتُمْ، فَسَوْفَ يَكُونُ<sup>2</sup> [...] لِرَأْمَا<sup>3</sup>».

## CHAPTER 43/35: THE CREATOR

### سورة فاطر

45 verses - Makkan<sup>2</sup>

In the name of God, the all-merciful, the very-merciful.<sup>3</sup>

M-43/35:1<sup>4</sup>. Praise be to God! Creator of the heavens and of the earth, him who made the angels messengers endowed with two, three, or four wings.<sup>R1</sup> He increases in the creation as he wishes. ~ God is powerful over everything.

M-43/35:2<sup>5</sup>. Whatever mercy God opens to the humans, none can withhold it. And whatever he withholds, none can send it thereafter.<sup>R1</sup> ~ He is the almighty, the wise.

M-43/35:3<sup>6</sup>. O humans! Remember God's grace upon you. Is there any creator other than God who provides for you from the heaven and the earth? There is no god but him! ~ How then are you perverted?

M-43/35:4<sup>7</sup>. [---] If they belie you [don't be astonished], messengers before you have also been belied. ~ To God return the affairs.

M-43/35:5<sup>8</sup>. O humans! God's promise is true. Let not the worldly life deceive you. ~ And let not the deceiver deceive you about God!

M-43/35:6. The Satan is for you an enemy, therefore take him for an enemy. He only calls on his coalition so that they become the people of the blaze.

M-43/35:7. Those who disbelieved will have a severe punishment. And those who believed and did the good deeds will have forgiveness and great reward.

M-43/35:8<sup>9</sup>. Is he then whose evil deed is adorned to him so that he sees it good [similar to him who is directed by God]? But God misguides whomever he wishes, and guides whomever he wishes. So let not your soul go in consternation for them. ~ God is knower of what they do.

M-43/35:9<sup>10</sup>. [---] It is God who sent the winds that raise a cloud that we drove to a dead region, and revived therewith the earth after its death. So will be the resurrection.

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.  
الْحَمْدُ لِلَّهِ! فَاطِرُ السَّمَوَاتِ وَالْأَرْضِ<sup>1</sup>، جَاعِلُ الْمَلَائِكَةِ<sup>2</sup> رُسُلًا أُولِي أَجْنَحَةٍ مَّثْنًى وَثَلَاثَ وَرُبْعٍ. يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ. ~ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ، فَلَا مُمْسِكَ لَهَا. وَمَا يُمْسِكُ، فَلَا مَرْسِلَ لَهُ! مِنْ بَعْدِهِ. ~ وَهُوَ الْعَزِيزُ الْحَكِيمُ.

يَا أَيُّهَا النَّاسُ! اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ. هَلْ مِنْ خَلْقٍ غَيْرِ اللَّهِ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ؟ لَا إِلَهَ إِلَّا هُوَ. ~ فَأَنَّى تُؤْفَكُونَ؟

[---] وَإِنْ يُكَذِّبُوكَ [...]، فَقَدْ كَذَّبَتْ رُسُلٌ مِنْ قَبْلِكَ. ~ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ.

يَا أَيُّهَا النَّاسُ! إِنَّ وَعْدَ اللَّهِ حَقٌّ. فَلَا تُغْرَكُمْ الْحَيَاةُ الدُّنْيَا. ~ وَلَا يَغُرَّنَّكُمْ بِاللَّهِ الْغُرُورُ! إِنَّ السَّيِّطَانَ لَكُمْ عَدُوٌّ، فَاتَّخِذُوهُ عَدُوًّا. إِنَّمَا يَدْعُوا حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ.

الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ. وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ.

أَفَمَنْ رَزَقْنَاهُ سَوْءًا عَمَلٍ فَرَاهُ حَسَنًا [...]؟ فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ، وَيَهْدِي مَنْ يَشَاءُ. فَلَا تَذْهَبْ نَفْسُكَ<sup>3</sup> عَلَيْهِمْ حَسْرَتٍ. إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ.

[---] وَاللَّهُ الَّذِي أَرْسَلَ الرِّيحَ فَتُثِيرُ سَحَابًا فَيَسْقِيهِ إِلَى بَلَدٍ مَيِّتٍ<sup>4</sup>، فَأَحْيَيْنَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا. كَذَلِكَ الْفُشُورُ.

<sup>1</sup> 1) In a variation. T2) In time this [sin] will cleave unto you (Asad); so it will be your destiny (Progressive Muslims).

<sup>2</sup> This chapter takes its name from verse 1. Translated also: The Originator (Asad); Initiator (Rashad Khalifa); The Angels (Arberry). Other title: الملائكة.

<sup>3</sup> See footnote 2 of chapter 1/96.

<sup>4</sup> 1) جَاعِلُ، جَاعِلٌ، جَعَلَ، وَجَعَلَ. الْمَلَائِكَةُ (2) فَطَرَ، الَّذِي فَطَرَ - السَّمَاوَاتِ وَالْأَرْضِ (1) Cf. Is 6:2; Ez 1:6-9.

<sup>5</sup> 1) رُسُلًا (1) Cf. Is 22:22; Jb 12:14.

<sup>6</sup> 1) غَيْرٌ، غَيْرٌ

<sup>7</sup> 1) تَرْجَعُ

<sup>8</sup> 1) الْغُرُورُ

<sup>9</sup> 1) تُذْهِبُ نَفْسُكَ (3) رَزَقْنَاهُ سَوْءًا (2) أَمِنْ (1)

<sup>10</sup> 1) مَيِّتٍ (2) الرِّيحِ

M-43/35:10<sup>1</sup>. Whoever wants the pride, God's is all pride. To him ascends the good word, and he raises the righteous work. As to those who plot the bad [plots], they will have a severe punishment. ~ The plot of those will perish.

M-43/35:11<sup>2</sup>. God created you from earth, then from a drop, then he made you couples.<sup>R1</sup> No female carries or delivers, except with his knowledge. No one will have his life extended or his life shortened, except in a book. ~ That is easy for God.

M-43/35:12<sup>3</sup>. [---] The two seas are not alike: the one fresh and palatable pleasant to drink, and the other salty and bitter. From each you eat tender flesh, and you extract ornaments that you wear. You see the felucca splitting it, so that you may seek his favour. ~ Maybe you thank!

M-43/35:13<sup>4</sup>. [---] He merges the night into the day, and merges the day into the night, and has subjected the sun and the moon.<sup>R1</sup> Each one runs until an appointed term. That is God, your Lord, his is the kingdom. But those whom you call, besides him, do not own even a straw.<sup>T1</sup>

M-43/35:14. If you call them, they do not hear your call. And even if they could hear, they would not answer you. The day of resurrection, they will disbelieve in what you associated. None can inform you like an aware.

M-43/35:15. [---] O humans! You are poor with regard to God. ~ And God is the independent, the laudable!

M-43/35:16. Had he wished, he could do away with you and bring in a new creation.

M-43/35:17. And this is not difficult for God.

M-43/35:18<sup>5</sup>. [---] A bearer of burdens cannot bear another's burdens. If one heavily laden should call [another to bear] his load, no other can carry any part of it, even if [that] were related. You can warn only those who dread their Lord in secret and performed the prayer. Whoever purifies himself, purifies himself only for himself. ~ To God is the destination.

M-43/35:19<sup>6</sup>. The blind and the seer are not equal,

M-43/35:20. nor the darkness and the light,

M-43/35:21. nor the shade and the heat.

M-43/35:22<sup>7</sup>. Similarly, are not equal the living and the dead. God makes whomever he wishes to hear. ~ Whereas you cannot make those who are in the graves hear.

M-43/35:23<sup>8</sup>. You are only a warner.<sup>A1</sup>

M-43/35:24. We sent you with the truth, as an announcer and a warner. There is no nation without a warner who passed therein.

مَنْ كَانَ يُرِيدُ الْعِزَّةَ، فَلِلَّهِ الْعِزَّةُ جَمِيعًا. إِلَيْهِ يَصْعَدُ  
الْكَلِمُ<sup>2</sup> الطَّيِّبُ<sup>3</sup>، وَالْعَمَلُ الصَّالِحُ<sup>4</sup> يَرْفَعُهُ. وَالَّذِينَ  
يَمْكُرُونَ [...] السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ. وَمَكْرُ أُولَئِكَ  
هُوَ يَبُورُ.

وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ، ثُمَّ مِنْ نُطْفَةٍ، ثُمَّ جَعَلَكُمْ أَزْوَاجًا  
. وَمَا تَحْمِلُ مِنْ أُنْثَى وَلَا تَضَعُ إِلَّا بِعِلْمِهِ. وَمَا يُعَمَّرُ  
مِنْ مُعَمَّرٍ وَلَا يُنْقَصُ<sup>1</sup> مِنْ عُمرِهِ<sup>2</sup> إِلَّا فِي كِتَابٍ. ~ إِنَّ  
ذَلِكَ عَلَى اللَّهِ يَسِيرٌ.

[---] وَمَا يَسْتَوِي الْبَحْرَانِ: هَذَا عَذْبٌ فَرَاتٍ سَائِغٌ  
شَرَابُهُ، وَهَذَا مِلْحٌ<sup>2</sup> أَجَاجٌ. وَمِنْ كُلِّ تَاكُلُونَ لَحْمًا  
طَرِيًّا، وَتَسْتَخْرِجُونَ حِلْيَةً تَلْبَسُونَهَا. وَتَرَى الْفُلْكَ فِيهِ  
مَوَاجِرَ، لَتَنْتَبِعُوا مِنْ فَضْلِهِ. ~ وَلَعَلَّكُمْ تَشْكُرُونَ!

[---] يُولِجُ اللَّيْلَ فِي النَّهَارِ، وَيُولِجُ النَّهَارَ فِي اللَّيْلِ،  
وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ. كُلٌّ يَجْرِي لِأَجَلٍ مُسَمًّى. ذَلِكَ  
أَلَّهُ، رَبُّكُمْ، لَهُ الْمُلْكُ. وَالَّذِينَ تَدْعُونَ<sup>1</sup>، مِنْ دُونِهِ، مَا  
يَمْلِكُونَ مِنْ قِطْمِيرٍ.

إِنْ تَدْعُوهُمْ، لَا يَسْمَعُوا دُعَاءَكُمْ. وَلَوْ سَمِعُوا، مَا  
اسْتَجَابُوا لَكُمْ. وَيَوْمَ الْقِيَمَةِ، يَكْفُرُونَ بِشِرْكِكُمْ. وَلَا  
يُنَبِّئُكَ مِثْلُ خَبِيرٍ.

[---] يَا أَيُّهَا النَّاسُ! أَنْتُمْ الْفُقَرَاءُ إِلَى اللَّهِ. ~ وَاللَّهُ هُوَ  
الْغَنِيُّ، الْكَامِلُ.  
إِنْ يَشَاءَ، يُدْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ.

وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ.  
[---] وَلَا تَرَى وَازِرَةً وَّرَرَ آخَرَى. وَإِنْ تَدْعُ مُثْقَلَةٌ  
[...]<sup>1</sup> إِلَى جَمَلِهَا، لَا يُحْمَلْ مِنْهُ شَيْءٌ<sup>2</sup>، وَلَوْ كَانَ [...] دَا  
قَرَبَى. إِنَّمَا نُنذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ  
وَأَقَامُوا الصَّلَاةَ. وَمَنْ تَزَكَّى<sup>3</sup>، فَإِنَّمَا يَتَزَكَّى<sup>4</sup> لِنَفْسِهِ.  
~ وَإِلَى اللَّهِ الْمَصِيرُ.

وَمَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ،  
وَلَا الظُّلُمُتُ وَلَا النُّورُ،  
وَلَا الظِّلُّ وَلَا الْحَرُورُ.  
وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ. إِنَّ اللَّهَ يُسْمِعُ مَنْ  
يَشَاءُ. وَمَا أَنْتَ بِمُسْمِعٍ<sup>2</sup> مَنْ فِي الْقُبُورِ.

إِنْ أَنْتَ إِلَّا نَذِيرٌ.  
إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ، بَشِيرًا وَنَذِيرًا. وَإِنْ مِنْ أُمَّةٍ إِلَّا  
خَلَا فِيهَا نَذِيرٌ<sup>1</sup>.

<sup>1</sup> وَالْعَمَلُ الصَّالِحُ (4) الْكَلِمَةُ، الْكَلَامُ - الطَّيِّبُ (3) الْكَلَامُ (2) يُصْنَعُ

<sup>2</sup> 1) تَحْمِلُ مِنْهُ شَيْئًا (2) يُنْقَصُ عُمرُهُ (2) Cf. Gn 1:27.

<sup>3</sup> 1) مِلْحٌ (2) سَائِغٌ، سَائِغٌ

<sup>4</sup> 1) يَدْعُونَ (T1) Husk of a date-stone (Asad); the least power (Yusuf Ali) ♦ R1) Such expressions are found in the Jewish prayers (Bar-Zeev, p. 25).

<sup>5</sup> 1) يَزَكَّى (4) يَزَكَّى، ارْزَكَّى (3) دُو (2) تَحْمِلُ مِنْهُ شَيْئًا

<sup>6</sup> 1) تَسْتَوِي

<sup>7</sup> 1) بِمُسْمِعٍ (2) تَسْمِعُ

<sup>8</sup> A1) Abrogated by the verse of the sword 113/9:5.

M-43/35:25. If they belie you, [don't be astonished], those before them have also belied. Their messengers came to them with the proofs, the scriptures and the luminous book.

M-43/35:26<sup>1</sup>. Then I took those who disbelieved. ~ How was then my disapproval!

M-43/35:27<sup>2</sup>. [---] Have you not seen that God descended water from the heaven, and thereby we brought out fruits of different colours. In the mountains are tracts white and red, of different colours, and dark black.

M-43/35:28<sup>3</sup>. There are also different colours among humans, beasts and cattle. Of his servants, only the knowers dread God. ~ God is mighty, forgiver.

M-43/35:29. [---] Those who recite God's book, performed the prayer, and spent from what we provided them, secretly and publicly, hope for a trade that will never lose,

M-43/35:30. so that he will pay them their wage and increase them of his favour. ~ He is forgiver and thankful.

M-43/35:31<sup>4</sup>. What we revealed to you of the book is the truth, confirming what is before it.<sup>T1</sup> ~ God is aware of his servants, seer.

M-43/35:32<sup>5</sup>. Then we gave as inheritance the book to those of our servants whom we chose. Among them him who is oppressor to himself, among them him who is moderate, and among them him who is, with God's permission, precursor in the good deeds. ~ That is the great favour.

M-43/35:33<sup>6</sup>. [These are] the gardens of Eden in which they will enter. They will be adorned therein with bracelets of gold and pearls. ~ And their garments therein will be of silk.

M-43/35:34<sup>7</sup>. They will say: «Praise be to God who removed sadness from us!»<sup>R1</sup> ~ Our Lord is forgiver, thankful.

M-43/35:35<sup>8</sup>. It is him who installed us, by his favour, in the everlasting home, wherein there will not touch us labour, and wherein there will not touch us weariness».<sup>T1</sup>

M-43/35:36<sup>9</sup>. Those who disbelieved will have the fire of the Gehenna, where they do not terminate so that they die, nor will its punishment be lightened for them. ~ This is how we reward every disbeliever.

M-43/35:37<sup>10</sup>. Therein will they cry [saying]: «Our Lord! Oust us. [If you oust us], we will do good other than what we were doing». [It will be said to them:] «Did we not give you long life so that him who would remember could remember, and the warner came to you? Therefore taste [the punishment]. ~ The oppressors will have no succourer».

وَإِنْ يَكْذِبُوكَ [...]، فَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ. جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ.

ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا. ~ فَكَيْفَ كَانَ نَكِيرِ!<sup>1</sup>

[---] أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً، فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُخْتَلِفًا أَلْوَانُهَا؟ وَمِنَ الْجِبَالِ جُدَدٌ بَيضٌ وَحُمْرٌ، مُخْتَلِفٌ أَلْوَانُهَا، وَغَرَابِيبُ سُودٌ.

وَمِنَ النَّاسِ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ. إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ<sup>2</sup>. ~ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ.

[---] إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ، وَأَقَامُوا الصَّلَاةَ، وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً، يَرْجُونَ تِجَارَةً لَّنْ تَبُورَ، لِيُؤْتِيَهُمْ أَجُورَهُمْ وَيَزِيدَهُمْ مِنْ فَضْلَةٍ. ~ إِنَّهُ غَفُورٌ شَكُورٌ.

وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ، مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ. ~ إِنَّ اللَّهَ يَعْبَادُهُ لَخَبِيرٌ، بَصِيرٌ. ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا. فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ، وَمِنْهُمْ مُقْتَصِدٌ، وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ، يُؤْتِيهِمْ اللَّهُ. ~ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ.

[...] جَنَّاتٌ أَعْنَ يَدْخُلُونَهَا<sup>2</sup>. يُحَلُونَ<sup>3</sup> فِيهَا مِنْ أَسَاوِرَ<sup>4</sup> مِنْ ذَهَبٍ وَلَوْلُؤَا<sup>5</sup>. ~ وَلِبَاسُهُمْ فِيهَا حَرِيرٌ.

وَقَالُوا: «الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ!» ~ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ. الَّذِي أَحَلَّنَا دَارَ الْمَقَامَةِ، مِنْ فَضْلِهِ، لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ<sup>1</sup>.

وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ. لَا يُقْضَىٰ عَلَيْهِمْ فِيمَوْثُلُوا<sup>1</sup>، وَلَا يُخَفَّفُ<sup>2</sup> عَنْهُمْ مِنْ عَذَابِهَا. ~ كَذَلِكَ نَجْزِي<sup>3</sup> كُلَّ كَاذِبٍ.

وَهُمْ يَصْطَرُخُونَ فِيهَا [...]: «رَبَّنَا! أَخْرِجْنَا [...] نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ». [...]: «أَوْ لَمْ نُعَمِّرْكُمْ مَا يَتَذَكَّرُ فِيهِ مِنْ تَذَكُّرٍ<sup>2</sup>، وَجَاءَكُمْ النَّذِيرُ<sup>3</sup> فَدُوقُوا [...]». ~ فَمَا لِلظَّالِمِينَ مِنْ نَاصِرٍ.

<sup>1</sup> نَكِيرِ، نَكِيرٌ

<sup>2</sup> جُدَدٌ، جُدَدٌ (2) مُخْتَلِفَةٌ

<sup>3</sup> الله ... العلماء (2) ألوانها

<sup>4</sup> T1) Lit.: between its hands. Also translated by: the truth of whatever there still remains of earlier revelations (Asad); what is present (Progressive Muslims).

<sup>5</sup> سَبَاقٌ

<sup>6</sup> وَلَوْلُوا، وَلَوْلُوا، وَلَوْلُوا، وَلَوْلُوا، وَلَوْلُوا، وَلَوْلُوا، وَلَوْلُوا، وَلَوْلُوا، وَلَوْلُوا، وَلَوْلُوا (5) أَسَاوِيرَ، أَسَوَرٌ (4) يُحَلُونَ، يُحَلُونَ (3) يُدْخِلُونَهَا (2) جَنَّتٌ، جَنَّةٌ

<sup>7</sup> (1) الْحَزْنَ ♦ R1) Cf. Ap 7:17, 21:4.

<sup>8</sup> (1) لُغُوبٌ ♦ T1) Repetition in the Arabic text.

<sup>9</sup> يُجْزَى كُلُّ (4) يُجَازِي، يُجَازِي (3) يُخَفَّفُ (2) فِيمَوْثُلُونَ

<sup>10</sup> وَجَاءَكُمْ النَّذِيرُ، وَجَاءَتْكُمْ النَّذِيرُ (3) أَذْكَرُ، يَتَذَكَّرُ (2) يَتَذَكَّرُ

M-43/35:38<sup>1</sup>. [---] God knows the secret of the heavens and of the earth. ~ He is knower of what is in the chests.<sup>R1</sup>

M-43/35:39. [---] It is him who made you successors in the earth. Whoever has disbelieved, then to him is his disbelief. The disbelief of the disbelievers will only increase the execration, at their Lord. ~ The disbelief of the disbelievers will only increase in loss.

M-43/35:40<sup>2</sup>. Say: «Did you see your associates, whom you call besides God? Show me what they created of the earth. Have they been associated [with God] in [the creation] of the heavens? Or have we given them a book wherein they have a proof?» ~ But the oppressors promise each other only delusion.

M-43/35:41<sup>3</sup>. [---] God upholds the heavens and the earth [lest] they vanish. If they should vanish, there is none who could uphold them after him. ~ He is magnanimous, forgiver.

M-43/35:42. [---] They swore by God in their strongest oaths, that if a warner came to them, they would be the most guided of all nations. When a warner came to them, it only increased their repulsion,

M-43/35:43<sup>4</sup>. because of arrogance in the earth and plot of evil [they plotted]. ~ But their plotting of evil will only surround its people. Then do they await except [a similar to] the law of the firsts?<sup>T1</sup> You will never find any alteration in God's law. ~ And you will never find any deviation in God's law.

M-43/35:44. Have they not travelled in the earth to see how the end of those before them was although they were stronger than them in power? Nothing in the heavens nor in the earth could foil God. ~ He was knower, powerful.

M-43/35:45<sup>5</sup>. If God were to punish the humans for what they have realized, he would not leave on the back of [the earth] a single animal.<sup>R1</sup> But he respite them until an appointed term. When their term comes, [they will not delay for one hour, nor advance.] ~ God was seer on his servants.

[---] إِنَّ اللَّهَ عَلِيمٌ غَيْبِ السَّمُوتِ وَالْأَرْضِ. ~ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ.

[---] هُوَ الَّذِي جَعَلَكُمْ خُلَفَاءَ فِي الْأَرْضِ. فَمَنْ كَفَرَ، فَعَلَيْهِ كُفْرُهُ. وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ، عِنْدَ رَبِّهِمْ، إِلَّا مَقْتًا. وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا خَسَارًا.

قُلْ: «أَرَأَيْتُمْ شُرَكَاءَكُمْ، الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ؟ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ. أَمْ لَهُمْ شِرْكٌ [---] فِي [...] السَّمُوتِ؟ أَمْ آتَيْنَهُمْ كِتَابًا فَهُمْ عَلَى بَيِّنَاتٍ مِّنْهُ؟ ~ بَلْ إِنْ يَعْذِرُ الظَّالِمُونَ بَعْضُهُمْ بَعْضًا إِلَّا غُرُورًا».

[---] إِنَّ اللَّهَ يُمِصُّكَ السَّمُوتِ وَالْأَرْضِ [...] أَنْ تَرَوْهَا. وَلَكِنْ رَّزَقْنَا إِنْ أَمْسَكْتُهُمَا مِنْ أَحَدٍ مِّنْ بَعْدِهِ. ~ إِنَّهُ كَانَ خَلِيمًا، غَفُورًا.

[---] وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ، لَئِنْ جَاءَهُمْ نَذِيرٌ، لَّيَكُونُنَّ أَهْدَىٰ مِنَ الْإِحْدَى الْأُمَمِ. فَلَمَّا جَاءَهُمْ نَذِيرٌ، مَا زَادَهُمْ إِلَّا تَفُورًا،

أَسْتَكْبَرُوا فِي الْأَرْضِ، وَمَكَرَ [...] السَّيِّئُ. وَلَا يَحِيقُ [...] الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ. فَهَلْ يَنْظُرُونَ إِلَّا [...] سُنَّتِ الْأَوَّلِينَ؟ فَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا. ~ وَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا.

أَوْ لَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ، وَكَانُوا أَشَدَّ مِنْهُمْ قُوَّةً؟ وَمَا كَانَ اللَّهُ لِيُعْجِزَهُ مِنْ شَيْءٍ فِي السَّمُوتِ وَلَا فِي الْأَرْضِ. ~ إِنَّهُ كَانَ عَلِيمًا، قَدِيرًا.

وَلَوْ يَؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا، مَا تَرَكَ عَلَى ظَهْرٍهَا [...] مِنْ ذَاتِهِ. وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى. فَإِذَا جَاءَ أَجْلُهُمْ [...] فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ بَصِيرًا.

## CHAPTER 44/19: MARY

### سورة مريم

98 verses - Makkan [except: 58, 71]<sup>6</sup>

In the name of God, the all-merciful, the very-merciful.<sup>7</sup>

M-44/19:1<sup>8</sup>. Kaf, Ha, Ya, Ain, Sad.<sup>T1</sup>

M-44/19:2<sup>9</sup>. [This is] a remembrance of the mercy of your Lord to his servant Zechariah,<sup>R1</sup>

M-44/19:3. when he called upon his Lord secretly.

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.

كهيعص.

[...] ذَكَرَ رَحْمَتَ رَبِّكَ عَبْدَهُ زَكَرِيَّا،

إِذْ نَادَىٰ رَبَّهُ نِدَاءً خَفِيًّا.

<sup>1</sup> 1) عالم غيب (R1) This term is often used by the Koran. Cf. Ps 44:22.

<sup>2</sup> 1) بَيِّنَاتٍ

<sup>3</sup> 1) وَلَوْ

<sup>4</sup> 1) سُنَّةٌ (T1) Can they expect anything but [to be made to go] the way of those [sinners] of olden times? (Asad); now are they but looking for the way the ancients were dealt with (Yusuf Ali).

<sup>5</sup> 1) يُؤَخِّرُهُمْ (R1) Cf. Ps 130:3.

<sup>6</sup> This chapter takes its name from verse 16.

<sup>7</sup> See footnote 2 of chapter 1/96.

<sup>8</sup> T1) See the footnote of 2/68:1.

<sup>9</sup> 1) ذَكَرَ رَحْمَةً، ذَكَرَ رَحْمَةً، ذَكَرَ رَحْمَةً (R1) Cf. Lk 1:5-25.

M-44/19:4<sup>1</sup>. He said: «My Lord! My bones have weakened and my head glistens with grey hair. ~ My Lord! I have never been miserable in calling upon you.

M-44/19:5<sup>2</sup>. I fear the allies<sup>T1</sup> after me, and my wife is sterile. Give me from you an ally,<sup>T2</sup>

M-44/19:6<sup>3</sup>. to inherit from me, and inherit from the family of Jacob. My Lord! Make him acceptable».

M-44/19:7<sup>4</sup>. «O Zechariah! We announce to you a son whose name shall be John,<sup>T1</sup> never before have we made anyone his name-sake».<sup>R1</sup>

M-44/19:8<sup>5</sup>. He said: «My Lord! How can I have a boy, whereas my wife is sterile and I have reached a very old age?»<sup>R1</sup>

M-44/19:9<sup>6</sup>. He said: «So it is! Your Lord said: "This is easy for me as I created you before while you were nothing"».

M-44/19:10<sup>7</sup>. He said: «My Lord! Make for me a sign». He said: «Your sign is that you will not speak to the humans for three complete<sup>T1</sup> nights<sup>R1</sup>».

M-44/19:11<sup>8</sup>. He went out of the sanctuary to his people and revealed to them: «Exalt [God] morning and evening».

M-44/19:12<sup>9</sup>. [We said] «O John! Take the book with strength». We gave him wisdom while he was a child,

M-44/19:13<sup>10</sup>. tenderness from us and purity. He was a fearer,<sup>T1</sup>

M-44/19:14<sup>11</sup>. good to his parents,<sup>R1</sup> and he was not a haughty disobedient.

M-44/19:15. Peace be upon him the day he was born, the day he dies, and the day he will be resurrected alive.

M-44/19:16<sup>12</sup>. [---] Remember in the book Mary when she isolated herself from her people to an eastern place.<sup>R1</sup>

M-44/19:17<sup>13</sup>. She took a veil from them.<sup>T1</sup> Then we sent to her our spirit,<sup>R1</sup> who appeared to her as a complete human.<sup>T2</sup>

M-44/19:18<sup>14</sup>. She said: «I seek refuge from you in the all-merciful. ~ If you are a fearer».

M-44/19:19<sup>15</sup>. He said: «I am only a messenger of your Lord to give you a pure son».

M-44/19:20<sup>16</sup>. She said: «How can I have a son, whereas no human touched me, nor have I been abused?»<sup>T1</sup>

قَالَ: «رَبِّ! إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاسْتَعَلَ الرَّأْسُ شَيْبًا. وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا.

وَإِنِّي خِفْتُ الْمَوْلَىٰ مِنْ وَرَائِي<sup>2</sup>، وَكَانَتِ امْرَأَتِي عَاقِرًا. فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا، يَرِثُنِي وَيَرِثَ مِنْ عَالِ بَعْقُوبَ. وَأَجْعَلْهُ رَبِّ! رَضِيًّا».

«يُزَكِّرُنَا إِنَّا نُنَبِّشُكَ<sup>4</sup> بِغُلْمٍ اسْمُهُ يَحْيَى، لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا».

قَالَ: «رَبِّ! أَنَّى يَكُونُ لِي غُلْمٌ، وَكَانَتِ امْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ [...] عَنِيًّا<sup>5</sup>؟»

قَالَ: «كَذَلِكَ! قَالَ رَبُّكَ: "هُوَ<sup>6</sup> عَلَيَّ هَيِّنٌ<sup>2</sup> وَقَدْ خَلَقْتُكَ<sup>3</sup> مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا"».

قَالَ: «رَبِّ! اجْعَلْ لِي آيَةً». قَالَ: «ءَايَتُكَ أَلَّا تُكَلِّمَ<sup>7</sup> النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا».

فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَىٰ إِلَيْهِمْ أَنْ: «سَبِّحُوا<sup>8</sup> [...] بُكْرَةً وَعَشِيًّا».

[...]: «يُبَيِّحُنِي<sup>9</sup>! خُذِ الْكِتَابَ بِقُوَّةٍ». وَءَاتَيْنَاهُ الْحَكَمَ صَبِيًّا،

وَخَنَانًا مِنْ لَدُنَّا وَزَكَاةً. وَكَانَ تَقِيًّا، وَبَرًّا<sup>11</sup> بِوَالِدَيْهِ، وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا.

وَسَلَّمَ عَلَيْهِ يَوْمَ وُلِدَ، وَيَوْمَ يَمُوتُ، وَيَوْمَ يُبْعَثُ حَيًّا.

[---] وَأَذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ اتَّيَدَّتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا.

فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا. فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا<sup>13</sup>، فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا.

قَالَتْ: «إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ، إِنْ كُنْتَ تَقِيًّا».

قَالَ: «إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ<sup>15</sup> لَكِ غُلْمًا زَكِيًّا».

قَالَتْ: «أَنَّى يَكُونُ لِي غُلْمٌ، وَلَمْ يَمَسِّنِي بَشَرٌ، وَلَمْ أَكُ بَغِيًّا؟»

<sup>1</sup> وَهَنَ، وَهَنَ

<sup>2</sup> 1) وَرَائِي (2) خَفْتُ الْمَوْلَى T1) Kinsfolk (Asad); dependants (Khalifa); cousins (Shakir). T2) successor (Asad); kinsman (Qaribullah).

<sup>3</sup> 1) يَرِثُنِي وَيَرِثَ، يَرِثُنِي وَأَرِثَ، يَرِثُنِي وَأَرِثَ

<sup>4</sup> 1) نُبَشِّرُكَ T1) The Arabic word is *Yahya*, probably from *Yohanan* ♦ R1) Among your relatives: cf. Lk 1:61.

<sup>5</sup> 1) عَنِيًّا، عَنِيًّا، عَنِيًّا ♦ R1) Lk 1:18.

<sup>6</sup> 1) هَيِّنٌ (2) وَهُوَ خَلَقْتُكَ

<sup>7</sup> 1) تُكَلِّمَ T1) Full three nights (Asad) ♦ R1) Lk 1:20: «you will be speechless and unable to talk until the day these things take place».

<sup>8</sup> 1) سَبِّحُوهُ، سَبِّحُنْ

<sup>9</sup> 1) يَبَيِّحُنِي

<sup>10</sup> T1) Devout (Pickthall); ever righteous (Progressive Muslims).

<sup>11</sup> 1) وَبَرًّا ♦ R1) Cf. Ex 20:12; Ep 6:1-2. On the respect of the parents, see the index under: relationship.

<sup>12</sup> R1) Cf. PJ 7, LNM 6, EPM 4 and 6 ♦ T1) Luxenberg (p. 139) reads مَكَانًا شَرْقِيًّا, and the meaning would be: when she was cast out by her family to an empty place.

<sup>13</sup> 1) رُوحَنَا، رُوحَنَا ♦ T1) Kept herself in seclusion from them (Asad) T2) He went to her in the form of a human being (Khalifa) ♦ R1) Cf. Lk 1:26-38; EPM 9:2.

<sup>14</sup> 1) قِرَاءَةً شَيْعِيَّةً: شَقِيًّا

<sup>15</sup> 1) لِيَهَبَ، أَمَرَنِي أَنْ أَهَبَ

<sup>16</sup> T1) Nor do I desire such (Progressive Muslims); unchaste (Pickthall).

قَالَ: «كَذَلِكَ قَالَ رَبُّكَ: "هُوَ عَلَيَّ هَيِّنٌ. وَلِنَجْعَلَهُ آيَةً لِلنَّاسِ، وَرَحْمَةً مِنَّا. وَكَانَ أَمْرًا مَقْضِيًّا"».

فَحَمَلَتْهُ فَانْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا.

فَاجَاءَهَا<sup>1</sup> الْمَخَاضُ<sup>2</sup> إِلَى جِذْعِ النَّخْلَةِ. قَالَتْ: «يَأْتِيَنِي  
مِثْلُ<sup>3</sup> قَبْلِ هَذَا وَكُنْتُ نَسِيًّا<sup>4</sup> مِّنْ نَّسِيٍّ!»<sup>5</sup>

فَنَادَاهَا<sup>1</sup> مِنْ تَحْتِهَا: «أَلَا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا.

وَهْزِي إِلَيْكَ بِجَذْعِ النَّخْلَةِ تُسْقِطُ<sup>1</sup> عَلَيْكَ رُطْبًا جَنِيًّا<sup>2 3</sup>.

فَكُلِّي وَأَشْرِبِي وَقَرِّي<sup>١</sup> عَيْنًا. فَأَمَّا تَرَيْنَ<sup>٢</sup> مِنَ الْبَشَرِ أَحَدًا، فَقُولِي: "إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا<sup>٣</sup> فَلَنْ أَكُلِمَ الْيَوْمَ إِنْسِيًّا"<sup>٤</sup>.

فَأْتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ. قَالُوا: «يَمْرَيْمُ! لَقَدْ جِئْتِ شَيْئًا فَرِيًّا».

يَا خَتُّ هُرُونَ! مَا كَانَ أَبُوكَ أَمْرًا سَوًّا وَمَا كَانَتْ أُمُّكَ  
بَغِيًّا».

فَأَسَارَتْ إِلَيْهِ. قَالُوا: «كَيْفَ نَكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا؟»

قَالَ: «إِنِّي عَبْدُ اللَّهِ. ءَاتَنِي الْكِتَابَ وَجَعَلْنِي نَبِيًّا.

وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ، وَأَوْصَانِي بِالصَّلَاةِ  
وَالزَّكَاةِ مَا دُمْتُ حَيًّا.

[...] وَبَرًّا<sup>1</sup> بَوَلَدَتِي. وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا.

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ<sup>١</sup>، وَيَوْمَ أَمُوتُ، وَيَوْمَ أُبْعَثُ حَيًّا».

[ذَلِكَ عِيسَى، ابْنُ مَرْيَمَ. [...] قَوْلَ الْحَقِّ<sup>1</sup> الَّذِي فِيهِ<sup>2</sup> يَمْتَرُونَ<sup>3</sup>.]

فَإِنَّمَا يَقُولُ لَهُ: «كُنْ!»، فَيَكُونُ!<sup>1</sup>]

فَإِنَّمَا يَقُولُ لَهُ: «كُنْ!»، فَيَكُونُ<sup>1</sup>.

مَنْسِيًا 5) نَسِيًا، نَسَاءً، نَسَاءً، نَسِيًّا 4) مُتٌ 3) الْمَخَاضُ 2) فَاجَاهَا، فَأَجَاهَا، فَلَمَّا أَجَاءَهَا 1)

1) **فَقَاظَهَا، فَنَادَاهَا مَلِكُ** ♦ R1) This reminds of Gn 21:18-19 ♦ T1) Referring to Syriac, Luxenberg (p. 127-142) translates: then he called to her immediately after her giving birth: be not sad! Your Lord has made your delivery legitimate.

R1) EPM 20 places this ♦ جَنِيًّا، جَنْيَا بَرِّيَّآ (3 رُطْبٌ جَنْيٍ - على قراءة يقط 2 نَسَاقَطٌ، نَسَاقِطٌ، نُسُطٌ، يُسَقُطُ، يُسَقِطُ، تَسْقِطُ miracle to the epoch of the flight to Egypt.

1) فَرِيًّا ♦ T1) Amazing thing (Asad); something that is totally unexpected (Khalifa).

1) أباكَ امْرُؤُ ♦ (T1) See the footnote of 44/19:20 ♦ R1) According to the Bible, Imran (in Hebrew Amram) is the father of Aaron, Moses and Mary (Ex 6:20; Nb 26:59; 1 Chr 5:19). 44/19:28 speaks of Mary sister of Aaron. 89/3:35 speaks of Mary wife of Imran. Is there confusion between Mary mother of Jesus and Mary sister of Aaron?

1) يَمْتُ

1) وَلَدَتْ

1) فَيَكُونُ ♦ R1) Cf. Gn 1:3-24 and Ps 33:9.

M-44/19:36<sup>1</sup>. [He said:] «God is my Lord and your Lord, so adore him. This is a straight path».

M-44/19:37. [---] But the coalitions diverged among them. Woe to those who disbelieved for the witnessing of a great day!

M-44/19:38<sup>2</sup>. Listen to them and see the day they come to us.<sup>T1</sup> ~ But the oppressors, today, are in manifest misguidance.

M-44/19:39<sup>3</sup>. Warn them of the consternation day,<sup>A1</sup> when the matter will be decided, whereas they are unaware, and do not believe.

M-44/19:40<sup>4</sup>. It is us who will inherit the earth and those who are on it. And it is to us that they will be returned.

M-44/19:41<sup>5</sup>. [---] Remember in the book Abraham, he was truthful, a Prophet,

M-44/19:42<sup>6</sup>. when he said to his father: «O my father! Why adore you what can neither hear, nor see, nor avails you anything?»<sup>R1</sup>

M-44/19:43<sup>7</sup>. O my father! Knowledge has come to me that did not come to you. So follow me, I will guide you [to] a complete path.

M-44/19:44<sup>8</sup>. O my father! Do not adore the Satan. The Satan was disobedient to the all-merciful.

M-44/19:45<sup>9</sup>. O my father! I fear that a punishment will touch you from the all-merciful, and that you become an ally of the Satan».

M-44/19:46. He said: «O Abraham! Do you dislike my gods? If you do not abstain, I will stone you. Leave me for a long while».

M-44/19:47<sup>10</sup>. He said: «Peace be on you. I will ask forgiveness from my Lord for you. He was hospitable to me.

M-44/19:48. I will abandon you, and what you call upon besides God, and I will call my Lord. Maybe I will not be miserable in calling upon my Lord».

M-44/19:49. When he abandoned them, and what they adore besides God, we gave him Isaac and Jacob. Each of them we made a prophet.

M-44/19:50. We gave them out of our mercy [goods and sons]. And we made for them a tongue of truth elevated.

M-44/19:51<sup>11</sup>. [---] Remember in the book Moses. He was devoted,<sup>T1</sup> and he was a messenger, a prophet.

M-44/19:52. We called him from the right side of the Mount, and we approached him as a confidant.

M-44/19:53<sup>12</sup>. We gave him of our mercy Aaron his brother as a prophet.<sup>R1</sup>

M-44/19:54. [---] Remember in the book Ishmael. He was truthful to the promise, and he was a messenger, a prophet.

[...]: «وَإِنَّا اللَّهُ رَبِّي وَرَبُّكُمْ، فَأَعْبُدُوهُ. هَذَا صِرَاطٌ مُسْتَقِيمٌ»<sup>2</sup>.

[---] فَأَخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ. فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَّشْهَدِ يَوْمٍ عَظِيمٍ!

أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا. ~ لَكِنِ الظَّالِمُونَ، الْيَوْمَ، فِي ضَلَالٍ مُبِينٍ.

وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ، إِذْ قُضِيَ الْأَمْرُ، وَهُمْ فِي غَفْلَةٍ، وَهُمْ لَا يُؤْمِنُونَ.

إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا. ~ وَإِلَيْنَا يُرْجَعُونَ<sup>1</sup>.

[---] وَادْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ، إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا،

إِذْ قَالَ لِأَبِيهِ: «يَا أَبَتِ! لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ، وَلَا يُغْنِي عَنْكَ شَيْئًا»<sup>4</sup>.

يَا أَبَتِ! إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ. فَاتَّبِعْنِي أَهْدِكَ [...] صِرَاطًا سَوِيًّا.

يَا أَبَتِ! لَا تَعْبُدِ الشَّيْطَانَ. إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا.

يَا أَبَتِ! إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِنَ الرَّحْمَنِ، فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا<sup>5</sup>.

قَالَ: «أَرَاغِبُ أَنْتَ عَنْ ءَالِهَتِي يَا إِبْرَاهِيمُ؟ لَئِنْ لَمْ تَنْتَهُ، لَأَرْجُمَنَّكَ. وَأَهْجُرْني مَلِيًّا<sup>6</sup>.

قَالَ: «سَلَامٌ عَلَيْكَ. سَأَسْتَغْفِرُ لَكَ رَبِّي. إِنَّهُ كَانَ بِي حَفِيًّا<sup>7</sup>.

وَأَعْتَزُّ بِكَ، وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ، وَادْعُوا رَبِّي. عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا<sup>8</sup>.

فَلَمَّا أَعْتَزَلَهُمْ، وَمَا يَعْزُدُونَ مِنْ دُونِ اللَّهِ، وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ. وَكُلًّا جَعَلْنَا نَبِيًّا.

وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا، [...] وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا.

[---] وَادْكُرْ فِي الْكِتَابِ مُوسَى. إِنَّهُ كَانَ مُخْلَصًا<sup>9</sup>، وَكَانَ رَسُولًا نَبِيًّا.

وَنُذِيقُهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ، وَقَرْنَهُ نَجِيًّا.

وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا.

[---] وَادْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ. إِنَّهُ كَانَ صَادِقَ الْوَعْدِ، وَكَانَ رَسُولًا نَبِيًّا.

<sup>1</sup> قراءة شيعية: هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ (2) وَأَنْ، إِنَّ، وَبِأَنَّ 1)

<sup>2</sup> T1) How well will they hear and see [the truth] on the Day when they come before Us!! (Asad).

<sup>3</sup> A1) Abrogated by the verse of the sword 113/9:5.

<sup>4</sup> تَرْجِعُونَ، تَرْجِعُونَ، يَرْجِعُونَ 1)

صَادِقًا 1)

<sup>6</sup> 1) يَا أَبَتِ، يَا أَبَتِ، يَا أَبَتِ، يَا أَبَتِ، يَا أَبَتِ 1) Cf. LJ 12:1. On the incapacity of the idols: Ps 135:15-18.

<sup>7</sup> 1) يَا أَبَتِ، يَا أَبَتِ، يَا أَبَتِ، يَا أَبَتِ، يَا أَبَتِ 1)

<sup>8</sup> 1) يَا أَبَتِ، يَا أَبَتِ، يَا أَبَتِ، يَا أَبَتِ، يَا أَبَتِ 1)

<sup>9</sup> 1) يَا أَبَتِ، يَا أَبَتِ، يَا أَبَتِ، يَا أَبَتِ، يَا أَبَتِ 1)

<sup>10</sup> 1) سَلَامًا 1)

<sup>11</sup> T1) We follow the variation. 1) مُخْلَصًا 1)

<sup>12</sup> R1) Cf. Ex 3:10-17.

M-44/19:55<sup>1</sup>. He enjoined his family the prayer and the tithe. And he was accepted by his Lord.

M-44/19:56<sup>2</sup>. [---] Remember in the book Idris.<sup>R1</sup> He was truthful, a prophet.

M-44/19:57<sup>3</sup>. We raised him to an elevated position.<sup>R1</sup>

H-44/19:58<sup>4</sup>. [---] Those are they whom God gratified, among the prophets, Adam's descendants, those whom we carried with Noah, the descendants of Abraham and Israel, and whom we guided and chose. When the signs of the all-merciful are recited to them, they fall prostrating and weeping.

M-44/19:59<sup>5</sup>. After them came successors<sup>T1</sup> who lost the prayer and followed the desires. They will be thrown in the Ghay,<sup>T2</sup>

M-44/19:60<sup>6</sup>. Except him who repented, believed and did good.

Those will enter the garden. ~ And will not be oppressed in anything.

M-44/19:61<sup>7</sup>. In the gardens of Eden that the all-merciful promised to his servants, in the secret. His promise must come to pass.

M-44/19:62. They will hear therein no frivolity, but only «Peace».

They will have therein their provision morning and evening.

M-44/19:63<sup>8</sup>. That is the garden we give as inheritance to one of our servants who has been a fearer.

M-44/19:64<sup>9</sup>. [---] [Say:] «We only descend by the order of your Lord. His is what is before us and behind us, and what is in between these. Your Lord was never forgetful.

M-44/19:65. He is the Lord of the heavens and of the earth, and what is between them. So adore him, and be perseverant in his worship. ~ Do you know who is his namesake?

M-44/19:66<sup>10</sup>. [---] The human says: «When I am dead, shall I then be brought forth [from the grave] alive?»

M-44/19:67<sup>11</sup>. Does not the human remember that we created him before, whereas he was nothing?

M-44/19:68<sup>12</sup>. By your Lord! We will gather them with the Satans, then we will present them around the Gehenna on their knees.

M-44/19:69<sup>13</sup>. Then we will pull out of every sect, him who among them was the most insolent to the all-merciful.

M-44/19:70<sup>14</sup>. Then we know best those who have more right to roast therein.

وَكَانَ يَأْمُرُ أَهْلَهُ<sup>1</sup> بِالصَّلَاةِ وَالزَّكَاةِ. وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا<sup>2</sup>.

[---] وَأَذْكُرْ فِي الْكِتَابِ إِدْرِيسَ. إِنَّهُ كَانَ صِدِّيقًا، نَبِيًّا.

وَرَفَعْنَاهُ مَكَانًا عَلِيًّا.

[---] أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ، مِنْ ذُرِّيَّةِ آدَمَ، وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ، وَمِنْ ذُرِّيَّةِ إِبْرَاهِيمَ وَإِسْرَءِيلَ، وَمِمَّنْ هَدَيْنَا وَاجْتَنَبْنَا. إِذَا تُتْلَى<sup>1</sup> عَلَيْهِمْ آيَاتُ الرَّحْمَنِ، خَرُّوا سُجَّدًا وَبُكِيًّا<sup>2</sup>.

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ. فَسُوفَ يَلْقَوْنَ<sup>1</sup> غِيًّا، إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا. فَأُولَئِكَ يَدْخُلُونَ<sup>1</sup> الْجَنَّةَ. ~ وَلَا يُظْلَمُونَ شَيْئًا.

جَنَّاتٍ<sup>1</sup> عِدْنٍ أَلْبَنَى وَعَدَ الرَّحْمَنُ عِبَادَهُ، بِالْغَيْبِ. إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًّا.

لَا يَسْمَعُونَ فِيهَا لَغْوًا، إِلَّا «سَلَامًا». وَلَهُمْ فِيهَا مِنْ رِزْقِهِمْ فِيهَا بُكْرَةٌ وَعِشْيَا.

تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ<sup>1</sup> مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا.

[---][...] «وَمَا نَنْزِلُ<sup>1</sup> إِلَّا بِأَمْرِ<sup>2</sup> رَبِّكَ. لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا، وَمَا بَيْنَ ذَلِكَ. وَمَا كَانَ رَبُّكَ نَسِيًّا<sup>3</sup>.

رَبُّ السَّمَوَاتِ وَالْأَرْضِ، وَمَا بَيْنَهُمَا. فَأَعْبُدْهُ، وَاصْطَبِرْ لِعِبَادَتِهِ. هَلْ تَعْلَمُ لَهُ سَمِيًّا؟»

[---] وَيَقُولُ الْإِنْسَانُ: «أَعِذَا<sup>1</sup> مَا مِتُّ<sup>2</sup> لَسَوْفَ أُخْرَجُ<sup>3</sup> [---] حَيًّا؟»

أَوْ لَا يَذْكُرُ<sup>1</sup> الْإِنْسَانُ أَنَا خَلَقْنَاهُ مِنْ قَبْلُ، وَلَمْ يَكْ شَيْئًا؟

فَوَرَبِّكَ! لَنُخْشِرَنَّهُمْ وَالشَّيَاطِينَ، ثُمَّ لَنَحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا<sup>1</sup>.

ثُمَّ لَنَنْزِعَنَّ<sup>1</sup> مِنْ كُلِّ شَيْعَةٍ، أَيُّهُمْ أَشَدُّ<sup>1</sup> عَلَى الرَّحْمَنِ عِتِيًّا<sup>2</sup>.

ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَى<sup>1</sup> بِهَا صِلِيًّا<sup>1</sup>.

<sup>1</sup> مَرْضِيًّا (2) قومه، أَهْلُهُ جرهم وولده

<sup>2</sup> R1) This prophet is mentioned in 73/21:85. He is sometimes identified with Henoch (Henok) whom God took up into the heaven (Gn 5:21-24; If 44:16; Hey 11:5; LJ 4:23), or the prophet Elijah (1 Kgs chap. 17, 19 and 21; 2 Kgs 1:9-15), both identified by the Muslim tradition with al-Khadir probably indicted in verse 69/18:65.

<sup>3</sup> R1) Allusion to his being taken into the heaven (see the preceding footnote).

<sup>4</sup> وَيُكَيِّدُ (2) يُتْلَى

<sup>5</sup> (1) يَلْقَوْنَ ♦ T1) See the footnote of 39/7:169 T2) These will, in time, meet with utter disillusion (Asad); they will suffer the consequences (Khalifa); they shall meet with evil (Rodwell). The *Ghay* is the name of a valley in the Gehenna.

<sup>6</sup> يَدْخُلُونَ، سَيَدْخُلُونَ

<sup>7</sup> جَنَّةً، جَنَّةً، جَنَّتْ

<sup>8</sup> نُورُثُهَا، نُورُثُهَا

<sup>9</sup> وَمَا نَسِيكَ رَبُّكَ (3) يَقُولُ (2) يَنْتَزِلُ

<sup>10</sup> أَخْرَجُ، سَأَخْرُجُ، لَسَأَخْرُجُ (3) مِتُّ (2) إِذَا

<sup>11</sup> يَذْكُرُ، يَتَذَكَّرُ

<sup>12</sup> جِثِيًّا

<sup>13</sup> عِتِيًّا، عَتِيًّا، عُصِيًّا (2) أَكْبَرُ

<sup>14</sup> صِلِيًّا، صِلِيًّا



H-44/19:71<sup>1</sup>. There is not one from you who will not come to it.<sup>A1</sup>

This is an inevitable decision of your Lord.

M-44/19:72<sup>2</sup>. Then we will save those who feared, and we will leave the oppressors therein on their knees.

M-44/19:73<sup>3</sup>. [---] When our manifest signs are recited to them, those who disbelieved said to those who believed: «Which of the two groups has the best abode and the best assembly?»

M-44/19:74<sup>4</sup>. [---] How many generations, before them, we destroyed, who are better in equipment and in appearance!<sup>T1</sup>

M-44/19:75<sup>5</sup>. [---] Say: «Whoever is in misguidance, may the all-merciful prolong [his life].<sup>T1</sup> When they will see what they were promised: either the punishment [in this life], or [the infamy of] the hour, they will know who has the worst position and the weakest soldiers».<sup>A1</sup>

M-44/19:76. God increases the guidance of those who are guided. And the persistent good deeds have, with your Lord, a better remuneration and a better result.

M-44/19:77<sup>6</sup>. Have you seen him who disbelieved in our signs and said: «I will be given wealth and children?»

M-44/19:78. Did he have access [to the knowledge of] the secret? Or did he take a covenant from the all-merciful?

M-44/19:79<sup>7</sup>. No! We will write down what he says and we will extend for him the punishment extensively.

M-44/19:80<sup>8</sup>. We will inherit from him what he says,<sup>T1</sup> and he will come to us alone.<sup>T2</sup>

M-44/19:81. They took, besides God, gods so that they may be mighty for them.

M-44/19:82<sup>9</sup>. No! They will disbelieve in their worship and will be adversaries to them.

M-44/19:83. Have you not seen that we sent against the disbelievers the Satans to excite them furiously?

M-44/19:84<sup>10</sup>. Therefore do not hurry against them.<sup>A1</sup> We will count [their deeds].

M-44/19:85<sup>11</sup>. The day we will gather the fearers before the all-merciful in cortege,

M-44/19:86<sup>12</sup>. and drive the criminals to the Gehenna as to a watering hole,

M-44/19:87. they will have no intercession, except him who took a covenant from the all-merciful.

وَأِنْ مِنْكُمْ إِلَّا وَارِدُهَا. كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا.

ثُمَّ نُنَجِّي 2 الَّذِينَ اتَّقَوْا، وَنَذَرُ الظَّالِمِينَ فِيهَا جِثًا 3.

[---] وَإِذَا تُلِي 1 عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ، قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا: «أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَقَامًا 2 وَأَحْسَنُ نَدِيًّا؟»

[---] وَكَمْ أَهْلَكْنَا، قَبْلَهُمْ، مِنْ قَرْنٍ، هُمْ أَحْسَنُ أَثْنًا وَرَعِيًّا 1!

[---] قُلْ: «مَنْ كَانَ فِي الضَّلَالَةِ، فَلْيَمْدَدْ لَهُ الرَّحْمَنُ مَدًّا [...] حَتَّى إِذَا رَأَوْا مَا يُوعَدُونَ: إِمَّا الْعَذَابَ [...]، وَإِمَّا [...] السَّاعَةَ، فَسَيَعْلَمُونَ مَنْ هُوَ شَرُّ مَكَانًا وَأَضْعَفُ جُندًا».

وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى. وَالْبَاقِيَتُ الصَّالِحَتُ خَيْرٌ، عِنْدَ رَبِّكَ، ثَوَابًا وَخَيْرٌ مَرَدًّا.

أَفَرَأَيْتَ 1 الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ: «لَأُوتِيَنِّي مَالًا وَلَوْلَدًا 2؟»

أَطْلُعَ [...] الْغَيْبِ؟ أَمْ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا؟

كَلَّا 1! سَنَكْتُبُ 2 مَا يَقُولُ وَنَمُدُّ 2 لَهُ مِنَ الْعَذَابِ مَدًّا.

وَنَرِثُهُ 1 مَا يَقُولُ 2 وَيَأْتِينَا فَرْدًا 3.

وَاتَّخَذُوا، مِنْ دُونِ اللَّهِ، ءَالِهَةً لِيَكُونُوا لَهُمْ عِزًّا.

كَلَّا 1! سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا.

أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَؤْزُهُمْ أَزًّا؟

فَلَا تَعْجَلْ عَلَيْهِمْ. إِنَّمَا نَعُدُّ لَهُمْ [...] عَذَابًا.

يَوْمَ نَحْشُرُ الْمُتَّقِينَ 1 إِلَى الرَّحْمَنِ وَقَدًّا،

وَنَسُوقُ الْمُجْرِمِينَ 1 إِلَى جَهَنَّمَ وَرِدًّا،

لَا يَمْلِكُونَ الشَّفْعَةَ، إِلَّا مَنْ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا.

1 1) مِنْهُمْ ♦ A1) Abrogated by 44/19:72.

2 1) نُجِّي 3) نُنَجِّي، نُجِّي، يُنَجِّي، يُنَجِّي، نُنَجِّي 2) ثُمَّ، ثُمَّ 1) جُثًّا

3 1) مَقَامًا 2) نَدِيًّا

4 1) وَرَبِّئَا، وَرَبِّئَا، وَرَبِّئَا، وَرَبِّئَا، وَرَبِّئَا، وَرَبِّئَا ♦ T1) Variation: and in garments.

5 T1) Those who choose to go astray, the Most Gracious will lead them on (Khalifa) ♦ A1) Abrogated by the verse of the sword 113/9:5.

6 1) وَوَلَدًا 2) أَفْرَئِيَتْ

7 وَنُمُدُّ 3) سَيَكْتُبُ 2) كَلَّا، كَلَّا 1) كَلَّا

8 1) وَنَرِثُهُ 2) وَنَرِثُهُ 3) عِنْدَهُ ♦ T1) We will make him inherit what he says (Palmer). T2) Variation: We will inherit from him what has, and he will come to us without wealth and without sons.

9 1) كَلَّا، كَلَّا، كَلَّا

10 A1) Abrogated by the verse of the sword 113/9:5.

11 يُحْشَرُ الْمُتَّقُونَ 1)

12 وَيُسَاقُ الْمُجْرِمُونَ 1)

M-44/19:88<sup>1</sup>. [---] They say: «The all-merciful took a son».  
M-44/19:89<sup>2</sup>. You have committed an abominable thing.  
M-44/19:90<sup>3</sup>. At it almost the heavens are torn, the earth is split asunder and the mountains fall in ruins  
M-44/19:91<sup>4</sup>. for they called a son to the all-merciful.  
M-44/19:92<sup>5</sup>. It is not fitting for the all-merciful to take a son.  
M-44/19:93<sup>6</sup>. [---] Whoever is in the heavens and in the earth will come to the all-merciful as a servant.  
M-44/19:94<sup>7</sup>. He has counted them and numbered them precisely.  
M-44/19:95. Each of them will come alone to him on the day of the resurrection.  
M-44/19:96<sup>8</sup>. Those who believed and did the good deeds, the all-merciful will bestow them with love.  
M-44/19:97<sup>9</sup>. We made it easy in your tongue, so that you may announce therewith to the fearers, and that you may warn therewith an irreducible people.  
M-44/19:98<sup>10</sup>. How many generations, before them, we destroyed! Do you perceive any of them? Or do you hear from them a whisper?<sup>T1</sup>

[---] وَقَالُوا: «اتَّخَذَ الرَّحْمَنُ وَلَدًا»<sup>1</sup>.  
لَقَدْ جِئْتُمْ شَيْئًا إِدًّا<sup>2</sup>.  
تَكَادُ السَّمُوتُ يَنْفَطِرُنَ مِنْهُ، وَتَتَشَقُّ الْأَرْضُ، وَتَجْرُ الْجِبَالُ هُدًّا،  
أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا<sup>3</sup>.  
وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا<sup>4</sup>.  
إِنْ كُلُّ مَنْ فِي السَّمُوتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا<sup>5</sup>.  
لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا<sup>6</sup>.  
وَكُلُّهُمْ آتِيهِ، يَوْمَ الْقِيَمَةِ، فَرْدًا<sup>7</sup>.  
إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ، سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا<sup>8</sup>.  
فَأَيُّمَا بَشَرٍ لَّهُ لِسَانُكَ لِنَبِّئِرَ<sup>9</sup> بِهِ الْمُتَّقِينَ، وَتُنذِرَ بِهِ قَوْمًا لُدًّا<sup>10</sup>.  
وَكَمْ أَهْلَكْنَا، قَبْلَهُمْ، مِنْ قَرْنٍ! هَلْ تُحِسُّ<sup>1</sup> مِنْهُمْ مَن أَحَدٍ؟ أَوْ تَسْمَعُ<sup>2</sup> لَهُمْ رِكْرًا؟

## CHAPTER 45/20: TAHA سورة طه

135 verses - Makkan [except: 130-131]<sup>11</sup>

In the name of God, the all-merciful, the very-merciful.<sup>12</sup>  
M-45/20:1<sup>13</sup>. Ta, Ha.<sup>T1</sup>  
M-45/20:2<sup>14</sup>. We did not descend the Koran on you to be miserable,  
M-45/20:3. but only as a remembrance to him who dreads.  
M-45/20:4<sup>15</sup>. A descent from him who created the earth and the most elevated the heavens.  
M-45/20:5<sup>16</sup>. [---] The all-merciful settled on the throne.  
M-45/20:6. His are what is in the heavens and in the earth, what is between them, and what is under the soil.

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.  
طه.  
مَا أَنزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى،  
إِلَّا تَذْكِرَةً لِّمَنْ يَخْشَى.  
نَزِيلًا مِّمَّنْ خَلَقَ الْأَرْضَ وَالسَّمُوتِ الْعُلَى.  
[---] [الرَّحْمَنُ<sup>1</sup> عَلَى الْعَرْشِ اسْتَوَى].  
لَهُ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ، وَمَا بَيْنَهُمَا، وَمَا تَحْتَ الثَّرَى.

1) وَلَدًا، وَلَدًا  
2) أَدًّا، أَدًّا (2) جِئْتُمْ  
3) يَنْفَطِرُنَ، يَنْفَطِرُنَ، يَنْفَطِرُنَ (2) يَكَادُ  
4) وَلَدًا، وَلَدًا  
5) وَلَدًا، وَلَدًا  
6) اتَّ  
7) كَتَبَهُمْ وَعَدَّهُمْ، أَحْصَاهُمْ فَأَجْمَلَهُمْ  
8) وُدًّا، وُدًّا  
9) لِنَبِّئِرَ  
10) 1) تُحِسُّ، تُسْمَعُ (2) تُحِسُّ، تُحِسُّ  
11) The meaning would then be: Dost thou perceive of them a single one or hear of them any mention?  
12) This chapter takes its name from verse 1. Other title: الكليم  
13) See footnote 2 of chapter 1/96.  
14) T1) See the footnote of 2/68:1.  
15) نَزَّلَ ... الْقُرْآنُ  
16) تَنْزِيلُ  
17) الرَّحْمَانُ

M-45/20:7<sup>1</sup>. [---] If you manifest by the words,<sup>T1</sup> [know that he doesn't need it] as he knows the secret, and even what is more hidden.

M-45/20:8. [---] God, there is no god but him. His are the best names.

M-45/20:9. [---] Has the narrative of Moses come to you?

M-45/20:10<sup>2</sup>. When he saw a fire, he said to his family: «Remain. I perceived a fire.<sup>R1</sup> I may bring you a brand therefrom, or may find guidance at the fire!»

M-45/20:11. When he came to it, he was called: «O Moses!

M-45/20:12<sup>3</sup>. I am your Lord. Remove your sandals, you are in the sacred valley of Tuwa.

M-45/20:13<sup>4</sup>. I chose you, so listen to what is revealed.

M-45/20:14<sup>5</sup>. I am God, there is no god except me, so adore me and perform the prayer to remember me.

M-45/20:15<sup>6</sup>. The hour is coming, I am nearly keeping it hidden, so that every soul will be rewarded for what it endeavours to.<sup>T1</sup>

M-45/20:16<sup>7</sup>. Let not him who does not believe therein and follows his desires divert you therefrom, otherwise you will perish.

M-45/20:17<sup>8</sup>. What is that in your right hand, O Moses?»<sup>R1</sup>

M-45/20:18<sup>9</sup>. He said: «It is my staff, I lean on it, therewith I beat down leaves for my sheep, and I have other purposes therein».

M-45/20:19. He said: «Throw it down, O Moses!»

M-45/20:20. He threw it. And it became a sliding snake.

M-45/20:21. He said: «Take it and do not fear. We will restore it to its first state.

M-45/20:22<sup>10</sup>. Hold your hand under your wing,<sup>T1</sup> it will come out white without harm.<sup>R1</sup> ~ [This is] another sign

M-45/20:23. [We did it] so that we may show you some of our greatest signs.

M-45/20:24<sup>11</sup>. Go to Pharaoh, for he has transgressed». <sup>R1</sup>

M-45/20:25<sup>12</sup>. He said: «My Lord! Open up my chest for me,<sup>11</sup>

M-45/20:26. and make my affair easy to me.

M-45/20:27<sup>13</sup>. Loose a knot<sup>T1</sup> from my tongue, <sup>T1°R1</sup>

M-45/20:28. so they can understand my words.

M-45/20:29<sup>14</sup>. Assign me a helper from my family,<sup>R1</sup>

M-45/20:30. Aaron, my brother,

<sup>1</sup> T1) Whether you declare your convictions (Khalifa); thou needest not raise thy voice (Rodwell).

<sup>2</sup> R1) The narration of the flaming bush in Ex 3:1-6.

طَوَّى، طَوَّى، طَوَّى، طَاوَى (2) بِالْوَادِي (1)

وَأَنَا اخْتَرْنَاكَ، وَإِنَّا اخْتَرْنَاكَ، وَأَنِّي اخْتَرْتُكَ 1)

5 لِلذِّكْرِى، لِذِكْرِى، لِلذِّكْرِ 1)

6 T1) In accordance with what he strove for [in life] (Asad); for its works (Khalifa).

7 فْتِرْدَى (2) يَصُدْنَكَ 1)

<sup>8</sup> R1) Cf. Ex 4:2-4.

9 مَارَبُ 5) عَنِي 4) عَلَيَّ 3) وَأَهْسُ، وَأَهْسُ، وَأَهْسُ، وَأَهْسُ 2) عَصَائِي، عَصَائِي 1)

<sup>10</sup> T1) Within thy armpit (Asad): to your side (Shakir) ♦ R1) See the footnote of 39/7:108.

<sup>11</sup> R1) Cf. Ex 3:7-10.

<sup>12</sup> T1) Open up my heart [to Thy light] (Asad): cool my temper (Khalifa).

<sup>13</sup> T1) Remove the impediment from my speech (Yusuf Ali) ♦ R1) Ex 4:10 says: «I have never been eloquent, [...] but I am slow of speech and tongue».

14 R1) Cf. Ex 3:10-17.

M-45/20:31<sup>1</sup>. to increase through him my strength.

M-45/20:32<sup>2</sup>. Associate him in my affair,

M-45/20:33. so that we may exalt you much,

M-45/20:34. and remember you much.

M-45/20:35. You were seer of us».

M-45/20:36<sup>3</sup>. He said: «Your request is granted, O Moses!»

M-45/20:37. We have graced you another time,

M-45/20:38<sup>4</sup>. when we revealed to your mother what had been revealed:<sup>R1</sup>

M-45/20:39<sup>5</sup>. "Throw him in the chest,<sup>R1</sup> then throw it in the sea and the sea will drive it to the shore. An enemy for me and an enemy for him will take him". I placed upon you love from me,<sup>T1</sup> so that you will be brought up under my eye.<sup>T2</sup>

M-45/20:40<sup>6</sup>. [Remember] when your sister walked and said:<sup>R1</sup>

"May I indicate you someone who will take charge of him?" Thus, we returned you to your mother, so that her eye delight and not be sad. Thereafter you killed a soul, we saved you from the anguish, and we tested you with several tests. You stayed for long lasting years among the people of Madian,<sup>R2</sup> then you came in accordance with a predetermination, O Moses!

M-45/20:41<sup>7</sup>. I made you for myself.<sup>R1</sup>

M-45/20:42<sup>8</sup>. Go, you and your brother, with my signs, and do not linger from my remembrance.

M-45/20:43. Go to Pharaoh. For he has transgressed.

M-45/20:44<sup>9</sup>. Say to him a lenient saying. Perhaps he will remember, or dread!»

M-45/20:45<sup>10</sup>. They said: «Our Lord! We fear he may neglect us or transgress».<sup>T1</sup>

M-45/20:46. He said: «Do not fear. I am with you, I hear and I see.

M-45/20:47<sup>11</sup>. Go then both of you to him and say: "We are two messengers of your Lord. Send with us the children of Israel and do not punish them. We came to you with a sign from your Lord.

Peace be upon whoever follows the guidance.

M-45/20:48. It has been revealed to us that the punishment is for him who belied and turned the back [to our appeal]"».

M-45/20:49<sup>12</sup>. He said: «Who is your Lord, O Moses?»<sup>R1</sup>

M-45/20:50<sup>13</sup>. He said: «Our Lord is him who gave everything its own nature,<sup>T1</sup> then guided».

أَشْدُّدًا بِهِ أَرْزِي<sup>2</sup>.

وَأَشْرِكُهُ<sup>1</sup> فِي أَمْرِي<sup>2</sup>,

كَيْ نُسَبِّحَكَ كَثِيرًا<sup>1</sup>,

وَنَذْكُرَكَ كَثِيرًا<sup>1</sup>.

إِنَّكَ كُنْتَ بِنَا بَصِيرًا<sup>1</sup>.

قَالَ: «قَدْ أَوْثِقْتُ سَوْلَكَ<sup>1</sup>, يُمُوسَى!

وَلَقَدْ مَنَّا عَلَيْكَ مَرَّةً أُخْرَى<sup>1</sup>,

إِذْ أَوْحَيْنَا إِلَيْكَ أَمْرًا يَوْحَى<sup>1</sup>.

أَنْ: "أَقْذِفِيهِ فِي الْتَابُوتِ<sup>1</sup>, فَأَقْذِفِيهِ فِي الْيَمِّ، فَلْيُلْقِهِ الْيَمُّ بِالسَّاجِلِ. يَأْخُذْهُ عَدُوٌّ لِي وَعَدُوٌّ لَهُ". وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي، وَلِتُصْنَعَ<sup>2</sup> عَلَى عَيْنِي.

[...] إِذْ تَمْشِي أَخْتُكَ فَتَقُولُ: "هَلْ أَذْكَمْتُ عَلَى مَنْ يَكْفُلُهُ؟" فَرَجَعْنَاكَ إِلَى أُمِّكَ، كَيْ تَقَرَّ<sup>2</sup> عَيْنُهَا وَلَا تَحْزَنَ. وَوَقَّلتْ نَفْسًا، فَجَعَلْنَاكَ مِنَ الْغَمِّ وَفُتْنًا<sup>3</sup> فُتِنُوا. فَلَبِثْتَ سِنِينَ فِي أَهْلِ مَدْيَنَ، ثُمَّ جِئْتَ<sup>4</sup> عَلَى قَدَرٍ، يُمُوسَى!

وَأَصْطَفَيْنَاكَ لِنَفْسِي.

أَذْهَبْ، أَنْتَ وَأَخُوكَ، بِآيَاتِي، وَلَا تَتَيْنَا<sup>1</sup> فِي ذِكْرِي.

أَذْهَبَا إِلَى فِرْعَوْنَ. إِنَّهُ طَغَى.

فَقُولَا لَهُ قَوْلًا لَينًا<sup>2</sup>. لَعَلَّهُ يَتَذَكَّرُ، أَوْ يَخْشَى!

قَالَا<sup>1</sup>: «رَبَّنَا! إِنَّا نَخَافُ أَنْ يُفْرِطَ<sup>2</sup> عَلَيْنَا أَوْ أَنْ يَطْغَى».

قَالَ: «لَا تَخَافَا. إِنِّي مَعَكُمَا، أَسْمَعُ وَأَرَى.

فَأْتِيَاهُ، فَقُولَا: "إِنَّا رَسُولَا رَبِّكَ. فَأَرْسِلْ مَعَنَا بَنِي إِسْرَءِيلَ وَلَا تُعَذِّبْهُمْ. فَدَعْنَاكَ<sup>1</sup> بآيَةٍ مِنْ رَبِّكَ. وَالسَّلَامُ عَلَيْنَا مِنْ أَتْبَعِ الْهَدَى.

إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَى مَنْ كَذَّبَ وَتَوَلَّى [...]».

قَالَ: «فَمَنْ رَبُّكُمَا، يُمُوسَى؟»

قَالَ: «رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ<sup>1</sup>, ثُمَّ هَدَى».

<sup>1</sup> أَشْرِكُهُ فِي أَمْرِي (2) أَشْدُّدًا، وَأَشْدُّدًا

<sup>2</sup> وَأَشْرِكُهُ (2) وَأَشْرِكُهُ

<sup>3</sup> سَوْلَكَ

<sup>4</sup> R1) For the subsequent narration, cf. Ex 2:1-9. On the story of Moses saved from the sea, see the Jewish legend in Ginzberg, vol. 2, p. 102, which provides details such as the refusal of Moses to suck (49/28 verse 12), and the conversion of the wife of Pharaoh (107/66 verse 11) that are not included in the Bible.

<sup>5</sup> 1) وَلِتُصْنَعَ، وَلِتُصْنَعَ (2) التَّابُوتِ، التَّابُوتِ T1) I spread Mine Own love over thee (Asad) T2) In order that thou might be formed under Mine eye (Asad) ♦ R1) The Arabic term *tabut* corresponds to the same Hebrew term found in Ex 2:3 and 5.

<sup>6</sup> 1) وَفُتْنًا (3) تَقَرَّ، تَقَرَّ (2) فَرَدَدْنَاكَ

<sup>7</sup> R1) Cf. Is 43:21.

<sup>8</sup> 1) تَتَيْنَا، تَتَيْنَا

<sup>9</sup> 1) لَينًا (2) فَغَلَا

<sup>10</sup> 1) يُفْرِطُ، يُفْرِطُ، يُفْرِطُ (2) قَالَ T1) We fear he will do us great harm or exceed all bounds (Abdel Haleem).

<sup>11</sup> 1) جِئْنَاكَ

<sup>12</sup> R1) Cf. Ex 5:2 ff.

<sup>13</sup> 1) خَلَقَهُ ♦ T1) Gave everything its form (Abdel Haleem); gave unto everything its nature (Pickthall).

M-45/20:51. He said: «What about the first generations?»

M-45/20:52<sup>1</sup>. He said: «The knowledge thereof is with my Lord, in a book. My Lord neither errs nor forgets».

M-45/20:53<sup>2</sup>. [It is him who made the earth a cradle for you,<sup>T1</sup> traced ways for you thereon, descended water from the heaven, and thereby we brought out couples of various plants.

M-45/20:54. Eat and pasture your cattle. ~ Therein are signs for those endowed with intelligence.

M-45/20:55. Thereof we created you, thereunto we return you, and therefrom we bring you out another time].

M-45/20:56. We showed him all our signs, but he belied [them] and refused [to believe].

M-45/20:57<sup>3</sup>. He said: «Have you come to us to oust us from our land with your sorcery, O Moses?

M-45/20:58<sup>4</sup>. We will bring you a similar sorcery.<sup>R1</sup> So fix an appointment between us and you, which neither we shall fail nor you, a place equally distanced».

M-45/20:59<sup>5</sup>. He said: «Your appointment is the day of the ornament,<sup>T1</sup> [the day when] the humans will be gathered, in the forenoon».<sup>R1</sup>

M-45/20:60. Pharaoh turned the back, gathered his plot, and then came.

M-45/20:61<sup>6</sup>. Moses said to them: «Woe to you! Do not forge a lie against God, lest he will annihilate you with a punishment. Whoever forged has been disappointed».

M-45/20:62. They argued between themselves about their matter and held the secret confidences.

M-45/20:63<sup>7</sup>. They said: «These two are sorcerers, they want to oust you from your land with their sorcery, and do away with your ideal way.

M-45/20:64<sup>8</sup>. Therefore gather your plot and come in rows. ~ Whoever is uppermost today will succeed».

M-45/20:65. They said: «O Moses! Either you throw, or we will throw the first».

M-45/20:66<sup>9</sup>. He said: «You throw». So their ropes and staffs appeared, from their sorcery, as if they were moving.

M-45/20:67. So he felt a fear within himself, Moses.

M-45/20:68. We said: «Do not fear, you are the uppermost.

M-45/20:69<sup>10</sup>. Throw what is in your right hand, it will snatch what they made.<sup>R1</sup> What they made is only a sorcerer's plot. The sorcerer will not succeed wherever he goes».

قَالَ: «فَمَا بَالُ الْفَرُوقِ الْأُولَى؟»  
قَالَ: «عِلْمُهَا عِنْدَ رَبِّي، فِي كِتَابٍ. لَا يَضِلُّ رَبِّي وَلَا يَنْسَى».

[الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا، وَسَوَّاكَ لَكُمْ فِيهَا سُبُلًا، وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً، فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِّن نَّبَاتٍ شَتَّى.

كُلُوا وَارْعَوْا أَنْعَامَكُمْ. إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ.

مِنْهَا خَلَقْنَاكُمْ، وَفِيهَا نُعِيدُكُمْ، وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى.]

وَلَقَدْ أَرَيْنَا أَصْنَافًا مِّنْهُمَا مَا يَكُونُ لَكُمْ بِهِ عَذَابٌ

قَالَ: «أَجِئْتَنَا لِتُخْرِجَنَا مِّنْ أَرْضِنَا بِسِحْرِكَ، يُمُوسَى؟

فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِّثْلِهِ. فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَا نُخْلِفُهُ نَحْنُ وَلَا أَنْتَ، مَكَانًا سَوِيًّا».

قَالَ: «مَوْعِدُكُمْ يَوْمَ الْارْتِبَةِ [...] وَأَنْ يُحْشَرَ النَّاسُ».

فَتَوَلَّى فِرْعَوْنُ، فَجَمَعَ كَيْدَهُ، ثُمَّ أَتَى.

قَالَ لَهُم مُّوسَى: «وَلَكُمْ! لَا تَقْتُلُوا عَلَى اللَّهِ كَذِبًا، فَيَسْحَقَكُم بِعَذَابٍ. وَقَدْ خَابَ مَن أَفْتَرَى».

فَتَنَزَّعُوا أَمْرَهُم بَيْنَهُمْ وَأَسْرُوا النَّجْوَى.

قَالُوا: «إِنَّ هَذَيْنِ لَسَاحِرُونَ»<sup>3</sup>، يُرِيدَانِ أَنْ يُخْرِجَاكَ مِنْ أَرْضِكَ بِسِحْرِهِمَا، وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثْلَى.

فَأَجْمِعُوا كَيْدَكُمْ، ثُمَّ اتُّوْا صَفًّا. وَقَدْ أَفْلَحَ، الْيَوْمَ، مَن أَسْتَعْلَى».

قَالُوا: «يُمُوسَى! إِمَّا أَنْ نُلْقِيَ، وَإِمَّا أَنْ نَكُونَ أَوَّلَ مَنْ أَلْقَى».

قَالَ: «بَلِّ الْقَوْمَ». فَإِذَا جِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ، مِنْ سِحْرِهِمْ، أَنَّهَا تَسْعَى.

فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُّوسَى.

فَلَمَّا: «لَا تَخَفْ، إِنَّكَ أَنْتَ الْأَعْلَى».

وَأَلْقَى مَا فِي يَمِينِهِ، تَلَقَّفَ مَا صَنَعُوا. إِنَّمَا صَنَعُوا كَيْدٌ سِحْرٌ. وَلَا يُفْلِحُ السَّاحِرُ، حَيْثُ أَتَى».

<sup>1</sup> يُنْسَى (2) يُضِلُّ، يُخِلُّ

<sup>2</sup> 1) (T1) Made for you the Earth habitable (Progressive Muslims). مِهَادًا

<sup>3</sup> 1) أَجِئْتَنَا

<sup>4</sup> 1) (R1) Cf. Ex 7:8-12. سَوَى، سَوَى، سَوَى (2) نُخْلِفُهُ

<sup>5</sup> 1) (T1) The day of the Festival (Asad). ♦ (R1) The Bible does not speak of the day of the ornament, but a Jewish legend speaks of Pharaoh's birthday. The Bible does not say that Moses was accused of witchcraft, unlike the Jewish legend (Ginzberg, vol. 2, p. 126-128). ثَحْشَرُ النَّاسِ، يَحْشَرُ النَّاسَ، نُحْشَرُ النَّاسَ (2) يَوْمَ

<sup>6</sup> 1) فَيَسْحَقُكُمْ

<sup>7</sup> وَيُذْهِبَا (4) سَاحِرَانِ، إِلَّا سَاحِرَانِ (3) هَذَيْنِ، ذَانِ، هَذَا (2) قَالُوا إِنَّ = أَنْ

<sup>8</sup> 1) أَتُّوْا (2) فَاجْمِعُوا

<sup>9</sup> 1) تُخَيَّلُ، تُخَيِّلُ، تُخَيَّلُ (2) وَغِصِيَّتُهُمْ، وَغِصِيَّتُهُمْ

<sup>10</sup> 1) (R1) See the footnote of 39/7:107. ♦ (R1) أَيْنَ (4) سِحْرٍ (3) كَيْدٌ (2) تَلَقَّفَتْ، تَلَقَّفَتْ

M-45/20:70. Then the sorcerers were thrown [on the floor] prostrate. They said: «We believed in the Lord of Aaron and Moses». M-45/20:71<sup>1</sup>. He said: «Have you believed in him before I allow you? He is your biggest who taught you the sorcery. I will cut off your hands and feet on opposite sides,<sup>T1</sup> and I will crucify you on the trunks of the palm trees. You will know which of us has the strongest and most persistent punishment».

M-45/20:72<sup>2</sup>. They said: «We will never prefer you over the proofs that have come to us, [we swear] by him who created us! So decide whatever you are going to decide. You can only decide [about] the worldly life.

M-45/20:73. We believed in our Lord, so that he may forgive us for our errors and for the sorcery to which you forced us». God is better and more lasting.

M-45/20:74. [Whoever comes to his Lord as a criminal, will have the Gehenna wherein he will neither die nor live.

M-45/20:75. Whoever comes to him as a believer, after having done the good deeds, those will have the highest degrees,

M-45/20:76. the gardens of Eden beneath which the rivers run, wherein they will be eternally. That is the reward of him who purified himself.

M-45/20:77<sup>3</sup>. We revealed to Moses: «Travel by night with my servants, make for them in the sea a dry way, do not fear being overtaken and do not dread [to drown]».<sup>R1</sup>

M-45/20:78<sup>4</sup>. Pharaoh followed them with his soldiers, and they were covered by the waves that covered them.

M-45/20:79. Pharaoh misled his people and he did not guide.

M-45/20:80<sup>5</sup>. O children of Israel! We saved you from your enemy, we promised you [salvation] on the right side of the Mount,<sup>R1</sup> and we descended on you manna and quails.<sup>R2</sup>

M-45/20:81<sup>6</sup>. Eat of the good things wherewith we have supplied you and do not transgress therein, lest my anger fall on you. He, on whom my anger falls, shall perish.

M-45/20:82. I am forgiver to him who repented, believed, did good, then followed guidance.

M-45/20:83. «What made you hurry on from your people, O Moses?»

M-45/20:84<sup>7</sup>. He said: «Those are on my track, and I hurried on to you, my Lord! so you may be pleased».

M-45/20:85<sup>8</sup>. He said: «We have tested your people after you, and the Samaritan misguided them».<sup>R1T1</sup>

فَأَلْفَى السَّحَرَةُ [...] سُجَّدًا. قَالُوا: «ءَامَنَّا بِرَبِّ هُرُونَ وَمُوسَى».

قَالَ: «ءَامَنْتُمْ لَهُ قَبْلَ أَنْ ءَادَنْ لَكُمْ؟ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ. فَلَا قُطْعَ 2 أَيْدِيكُمْ وَأَرْجُلَكُمْ مِنْ خَلْفٍ، وَلَا صَلَيبَكُمْ 3 فِي جُدُوعِ الْخَلَلِ. وَلَتَعْلَمُنَّ إِنَّا أَشَدُّ عَذَابًا وَأَبْقَى».

قَالُوا: «لَنْ نُؤْثِرَكَ عَلَى مَا جَاءَنَا مِنَ الْبَيِّنَاتِ، وَالَّذِي فَطَرَنَا! فَاقْضِ مَا أَنْتَ قَاضٍ. إِنَّمَا تَقْضِي [...] هَذِهِ الْحَيَاةَ الدُّنْيَا».

إِنَّا ءَامَنَّا بِرَبِّنَا، لِيَغْفِرَ لَنَا خَطِيئَتَنَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ. وَاللَّهُ خَيْرٌ وَأَبْقَى».

[إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا، فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى.

وَمَنْ يَأْتِهِ مُؤْمِنًا، قَدْ عَمِلَ الصَّالِحَاتِ، فَأُولَئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَى.

جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ، خَالِدِينَ فِيهَا. وَذَلِكَ جَزَاءُ مَنْ تَزَكَّى.]

وَلَقَدْ أَوْحَيْنَا إِلَى مُوسَى أَنْ: «أَسْرِ بِعِبَادِي، فَأَضْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا 1، لَا تَخَفْ 2 دَرَكًا 3، وَلَا تَخْشَى [...]».

فَاتَّبَعَهُمْ 4 فِرْعَوْنُ بِجُنُودِهِ 2، فَغَشَّيَهُمْ مِنَ الْيَمِّ مَا غَشَّيَهُمْ 3.

وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَى.

يَبْنِي إِسْرَءِيلَ! قَدْ أَنْجَيْنَاكَ 1 مِنْ عَدُوِّكَ، وَوَعَدْنَاكَ 2 [...] جَانِبَ الطُّورِ الْأَيْمَنِ 3، وَنَزَّلْنَا عَلَيْكَ الْمَنَّاءَ وَالسَّلْوَى.

كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ 1 وَلَا تَطْغَوْا 2 فِيهِ، فَيَحِلَّ 3 عَلَيْكُمْ غَضَبِي. وَمَنْ يَحِلَّ 4 عَلَيْهِ غَضَبِي، فَقَدْ هَوَى.

وَإِنِّي لَغَفَّارٌ لِمَنْ تَابَ، وَءَامَنَ، وَعَمِلَ صَالِحًا، ثُمَّ اهْتَدَى.

«وَمَا أَعَجَلَكَ عَنْ قَوْمِكَ، يُمُوسَى؟»

قَالَ: «هُمْ أَوْلَاءُ 1 عَلَى أُنْرِي 2، وَعَجَلْتُ إِلَيْكَ، رَبِّ! لِنُرْضَى».

قَالَ: «فَإِنَّا قَدْ فَنَنَّا قَوْمَكَ مِنْ بَعْدِكَ، وَأَضَلَّهُمُ السَّامِرِيُّ».

<sup>1</sup> 1) 2) أَمَنْتُمْ 1) T1) ♦ وَلَأَصْلِبَنَّكُمْ 3) فَلَا قُطْعَ 2) أَمَنْتُمْ 1)

<sup>2</sup> 1) تَقْضِي هَذِهِ الْحَيَاةَ

<sup>3</sup> 1) 2) يَبَسًا، يَابَسًا 1) R1) ♦ دَرَكًا 3) تَخَفَ 2) يَبَسًا، يَابَسًا 1) Cf. Ex 14:15-29. A Jewish legend says that Moses asked the sea to open, but she refused. God then commanded him to strike as a master smite his servant (Ginzberg vol. 3, p. 9).

<sup>4</sup> 1) 2) فَاتَّبَعَهُمْ 2) فَاتَّبَعَهُمْ 1) فَعَشَاهُمْ ... غَشَّيَهُمْ 3) وَجُنُودَهُ 2)

<sup>5</sup> 1) 2) أَنْجَيْنَاكَ 2) وَأَعَدْنَاكَ 3) وَالْأَيْمَنِ 1) R1) Cf. Ex 19:11. R2) Cf. Ex 16:13-15. The same words in Hebrew.

<sup>6</sup> 1) 2) رَزَقْنَاكُمْ 2) فَيَحِلَّ 3) لَا يَطْغَوْا 3) فَيَحِلَّ 4) فَيَحِلَّ 1)

<sup>7</sup> 1) 2) أَوْلَاءُ، أَوْلَاي 1) اُنْرِي، اُنْرِي 2)

<sup>8</sup> 1) R1) Ex 32:7 does not speak of the Samaritan, but of Aaron. One finds the calf of Samaria in Os 8:5-6, whose cult existed in the time of the Kings (Cf. 1 Kgs 12:28; 2 Kgs 10:29, 17:16). (2 Kgs 17:16). The word Samaritan is in the verses 45/20:85, 87-88, 95-97 in connection with the story of the golden calf, while Samaria did not exist at that time. Sawma (p. 342) considers that this term means the care taker derived from a word often used in the Old Testament שָׁמַר. This verse should be translated according to

M-45/20:86. So Moses returned to his people, angry, sorry. He said: «O my people! Did not your Lord promise you a good promise? Did then the covenant last too long for you? Or do you want that the anger of your Lord falls on you, and therefore you broke the promise with me?»

M-45/20:87<sup>1</sup>. They said: «We did not break the promise with you of our own will. But we were burdened with loads of ornaments of the people, and we threw them [on the fire]». And thus did the Samaritan throw,

M-45/20:88<sup>2</sup>. made for them a calf,<sup>R1</sup> a body that lows,<sup>R2</sup> and they said: «It is your god and Moses' god». But [the Samaritan] forgot [that the calf cannot be a god].

M-45/20:89<sup>3</sup>. Do not they see that it does not return them a word, nor possesses neither harm nor benefit for them?

M-45/20:90<sup>4</sup>. Aaron said to them before: «O my people! You have been tested through it. Your Lord is the all-merciful, so follow me and obey my order».

M-45/20:91. They said: «We will not cease to cleave to it, until Moses returns to us».

M-45/20:92<sup>5</sup>. He said: «O Aaron! What prevented you when you saw them misguided,<sup>R1</sup>

M-45/20:93<sup>6</sup>. from following me? Have you disobeyed my order?»

M-45/20:94<sup>7</sup>. He said: «O son of my mother! Seize me not by my beard nor by my head. I dreaded that you would say: "You divided the children of Israel and you did not observe my word"».

M-45/20:95. He said: «O Samaritan! What was the matter with you?»

M-45/20:96<sup>8</sup>. He said: «I saw what they did not see. So I seized a handful from the footstep of the [horse of] the messenger and I threw it. This is what my soul suggested to me».

M-45/20:97<sup>9</sup>. He said: «Go away! You will have, in the life, to say: "Do not touch!"<sup>R1</sup> And you will have an appointment which you will not forsake. Look at your god to whom you remained cleaving. We will burn it, and then we will pulverize it in the waves».<sup>R2</sup>

M-45/20:98<sup>10</sup>. [---] Your god is God, that there is no god other than him. ~ He encompasses everything with the knowledge.

M-45/20:99. So we narrate to you from the news of what preceded. And we brought you, from us, a remembrance.

M-45/20:100<sup>11</sup>. Whoever disregarded it, then he will bear on the day of the resurrection a burden.

فَرَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَانَ، أُسْفاً. قَالَ: «يَقَوْمُ! أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعَدًا حَسَنًا؟ أَفَطَالَ عَلَيْكُمُ الْعَهْدُ؟ أَمْ أَرَدْتُمْ أَنْ يَحِلَّ عَلَيْكُمْ غَضَبُ مَنْ رَبِّكُمْ، فَأَخْلَفْتُم مَوْعِدِي؟»

قَالُوا: «مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلِكِنَا<sup>1</sup>. وَلَكِنَّا حُمِلْنَا<sup>2</sup> أَوْزَارًا مِنْ زِينَةِ الْقَوْمِ، فَقَذَفْنَاهَا [...]». فَكَذَلِكَ أَلْقَى السَّامِرِيُّ،

فَأَخْرَجَ لَهُمْ عِجْلًا، جَسَدًا لَهُ خُورًا، فَقَالُوا: «هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَى». فَنَسِيَ [...] .

أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ<sup>1</sup> إِلَيْهِمْ قَوْلًا، وَلَا يَمْلِكُ<sup>2</sup> لَهُمْ صَرْعًا وَلَا نَفْعًا؟ وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ: «يَقَوْمُ! إِنَّمَا فُتِنْتُمْ بِهِ. وَإِنَّ رَبَّكُمُ الرَّحْمَنُ، فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي».

قَالُوا: «لَنْ نَتْرِكَ عَلَيْهِ عَصِيْبَنَ حَتَّى يَرْجِعَ إِلَيْنَا مُوسَى».

قَالَ: «يَهْرُؤُونَ! مَا مَنَعَكَ، إِذْ رَأَيْتَهُمْ ضَلُّوا،

أَلَّا تَتَّبِعَنِ<sup>1</sup>؟ أَفَعَصَيْتَ أَمْرِي؟» قَالَ: «يَبْنَؤُمْ<sup>2</sup>! لَا تَأْخُذْ بِلِحْيَتِي<sup>3</sup> وَلَا بِرَأْسِي. إِنِّي خَشِيتُ أَنْ تَقُولَ: «فَرَّقْتُ بَيْنَ بَنِي إِسْرَءِيلَ وَلَمْ تَرْقُبْ<sup>3</sup> قَوْلِي»». قَالَ: «فَمَا حَطْبُكَ، يَسْمُرِي؟»

قَالَ: «بَصُرْتُ<sup>1</sup> بِمَا لَمْ يَبْصُرُوا<sup>2</sup> بِهِ. فَقَبَضْتُ قَبْضَةً<sup>3</sup> مِنْ أَثَرِ<sup>4</sup> [...] الرَّسُولِ، فَنَبَذْتُهَا. وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي».

قَالَ: «فَادْهَبْ! فَإِنَّ لَكَ، فِي الْحَيَاةِ، أَنْ تَقُولَ<sup>1</sup>: "لَا مَسَاسَ<sup>2</sup>!". وَإِنَّ لَكَ مَوْعِدًا لَنْ تُخْلَفَهُ<sup>3</sup>. وَانْظُرْ إِلَى إِلَهِكَ الَّذِي ظَلْتَ<sup>4</sup> عَلَيْهِ عَاكِفًا. لَنُحَرِّقَنَّهُ<sup>5</sup>، ثُمَّ لَنَنْسِفَنَّهُ<sup>6</sup> فِي الْيَمِّ نَسْفًا».

[---] إِنَّمَا إِلَهُكُمُ اللَّهُ، الَّذِي لَا إِلَهَ إِلَّا هُوَ<sup>1</sup>. ~ وَسِعَ<sup>2</sup> كُلَّ شَيْءٍ عِلْمًا.

كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ. وَقَدْ آتَيْنَاكَ، مِنْ لَدُنَّا، ذِكْرًا.

مَنْ أَعْرَضَ عَنْهُ، فَإِنَّهُ يَحْمِلُ<sup>1</sup> يَوْمَ الْقِيَمَةِ وِزْرًا،

Sawma: We have protected your people after you, but were sank down by the caretaker. But perhaps there is a confusion between the golden calf made in Sinai and the golden calf made by the Samaritans (2 Kgs 17:16).

<sup>1</sup> حُمِلْنَا، حُمِلْنَا (2) بِمَلِكِنَا، بِمَلِكِنَا

<sup>2</sup> R1) The golden calf in Ex 32:4-6; Dt 9:16. R2) See the footnote of 39/7:148.

<sup>3</sup> يَمْلِكُ (2) أَنْ لَا يَرْجِعَ

<sup>4</sup> وَأَنَّ (2) أَنَّمَا

<sup>5</sup> R1) Cf. Ex 32:21.

<sup>6</sup> تَتَّبِعَنِي

<sup>7</sup> تَرْقُبْ، تَرْقُبْ (3) بِلَحْيَتِي (2) أُمِّي

<sup>8</sup> أُنْزِلَ قَرَسَ (4) قُبُصَةً، قُبُصَةً (3) تُبْصِرُوا، يُبْصِرُوا، يُبْصِرُوا، يُبْصِرُوا (2) بَصُرْتُ، بَصُرْتُ

<sup>9</sup> R1) Cry ♦ لَنَنْسِفَنَّهُ، لَنَنْسِفَنَّهُ (6) لَنُحَرِّقَنَّهُ، لَنُحَرِّقَنَّهُ، لَنُحَرِّقَنَّهُ، لَنُحَرِّقَنَّهُ (5) ظَلْتَ، ظَلْتَ (4) تُخْلَفُهُ، تُخْلَفُهُ، تُخْلَفُهُ، تُخْلَفُهُ (3) مَسَاسَ (2) يَشُولُ

of the leper: cf. Lv 13:45-46. R2) Cf. Ex 32:20; Dt. 9:21.

<sup>10</sup> وَسِعَ (2) هُوَ الرَّحْمَنُ رَبُّ الْعَرْشِ

<sup>11</sup> يُحْمَلُ

M-45/20:101. They will be therein eternally. How evil for them on the day of the resurrection is it as a burden!

M-45/20:102<sup>1</sup>. The day the trumpet will be blown and we will gather, that day, the criminals blue,<sup>T1</sup>

M-45/20:103. they will murmur among themselves: «You only stayed ten days».

M-45/20:104. We know best what they will say when the most exemplary of them will say: «You only stayed one day».

M-45/20:105. [---] They ask you about the mountains, say: «My Lord will pulverize them,

M-45/20:106. and leave them like a bare shallow,

M-45/20:107. wherein you will see neither tortuosity, nor relief».

M-45/20:108<sup>2</sup>. That day, they will follow the caller in whom there will be no tortuosity.<sup>T1</sup> The voices will be hushed before the all-merciful, and you will not hear except whispering.

M-45/20:109. That day, intercession shall be of no avail except for the one authorised by the all-merciful and whose word he is pleased with.

M-45/20:110. He knows what is before them and behind them. But they do not encompass him with knowledge.

M-45/20:111<sup>3</sup>. The faces will submit to the living, the subsisting.<sup>R1</sup> Whoever carried out oppression will be disappointed.

M-45/20:112<sup>4</sup>. Whoever does the good deeds, while believing, will fear neither oppression nor loss.

M-45/20:113<sup>5</sup>. [---] So we descended it an Arabic Koran, and we modulated the threats therein. ~ Maybe they fear or it will raise up for them remembrance!

M-45/20:114<sup>6</sup>. [High be God, the true king!]<sup>R1</sup> Do not hurry with the Koran before its revelation is completed for you. And say: «My Lord! Increase my knowledge».

M-45/20:115<sup>7</sup>. [---] We did a covenant with Adam earlier, but he forgot. ~ And we found in him no firmness.

M-45/20:116<sup>8</sup>. [Remember] when we said to the angels: «Prostrate before Adam». They prostrated, except Iblis<sup>R1</sup> who refused.

M-45/20:117. Then we said: «O Adam! This is an enemy for you and your spouse. Do not let him oust you from the garden, lest you become miserable.

M-45/20:118. You will neither be hungry therein nor naked.

M-45/20:119. And you will have neither thirst therein nor heat».

خُلِدِينَ فِيهِ. وَسَاءَ لَهُمْ يَوْمَ الْقِيَمَةِ حِمْلًا!

يَوْمَ يُنْفَخُ<sup>1</sup> فِي الصُّورِ<sup>2</sup> وَنَحْشُرُ الْمُجْرِمِينَ<sup>3</sup> يَوْمَئِذٍ، زُرْقًا،

يَتَخَفَتُونَ بَيْنَهُمْ إِنْ: «لَيْتَكُمْ إِلَّا عَشْرًا».

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ، إِذْ يَقُولُ أَكْثَلُهُمْ طَرِيقَةً: «إِنْ لَيْتَكُمْ إِلَّا يَوْمًا».

[---] وَيَسْأَلُونَكَ عَنِ الْجِبَالِ، فَقُلْ: «يَتَسَفَّهًا رَابِيًا، نَسْفًا،

فَيَذَرُهَا قَاعًا صَفْصَفًا،

لَا تَرَى فِيهَا عِوَجًا، وَلَا أَمْتًا».

يَوْمَئِذٍ، يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ، وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ، فَلَا تَسْمَعُ إِلَّا هَمْسًا.

يَوْمَئِذٍ، لَا تَنفَعُ الشَّفَعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ. وَلَا يُحِيطُونَ بِشَيْءٍ عِلْمًا.

وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ. وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا!

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ، وَهُوَ مُؤْمِنٌ، فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا.

[---] وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ. ~ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا!

[فَتَعَالَى اللَّهُ، الْمَلِكُ، الْحَقُّ!] وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَى إِلَيْكَ وَحْيُهُ<sup>2</sup>. وَقُلْ: «رَبِّ! زِدْنِي عِلْمًا».

[---] وَلَقَدْ عَهِدْنَا إِلَى آدَمَ، مِنْ قَبْلِ، فَنَسِيَ<sup>1</sup>. وَلَمْ نَجِدْ لَهُ عَزْمًا<sup>2</sup>.

[...] وَإِذْ قُلْنَا لِلْمَلَائِكَةِ: «اسْجُدُوا لِآدَمَ». فَسَجَدُوا، إِلَّا إِبْلِيسَ أَبَى.

فَقُلْنَا: «يَا آدَمُ! إِنَّ هَذَا عَدُوٌّ لَكَ وَلِزَوْجِكَ. فَلَا يُخْرِجَنَّكَ مِنَ الْجَنَّةِ، فَتَشْقَى.

إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَى.

وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَضْحَى».

<sup>1</sup> 1) T1) Their eyes dimmed [by terror] (Asad); blue-eyed (Palmer). But perhaps there is an error in the term زرقا that should be read زرفا, which gives the sense according to Sawma: We collect the crushed in the day of gathering. Sawma (p. 346) points out that the word used in the Koran means in Syriac group.

<sup>2</sup> 1) T1) From which there will be no escape (Asad).

<sup>3</sup> 1) R1) We find in Dn 6:27 these two attributes of God in Hebrew: *hay we-qayyum*. They are translated: «the living God, and steadfast forever» (King James). The same concept is found at Plutarch (Sankharé, p. 85).

<sup>4</sup> 1) يَخْفَت

<sup>5</sup> يُخْدِثُ، يُخْدِثُ، يُخْدِثُ، يُخْدِثُ، يُخْدِثُ

<sup>6</sup> 1) R1) See the footnote of 21/114:2. نُقْضِي ... وَحْيُهُ، نُقْضِي ... وَحْيُهُ (2) حَتَّى

<sup>7</sup> قراءاة شيعية: وَلَقَدْ عَهِدْنَا إِلَى آدَمَ مِنْ قَبْلِ كَلِمَاتٍ فِي مُحَمَدٍ وَعَلِيٍّ وَفَاطِمَةَ وَالْحَسَنِ وَالْحُسَيْنِ وَالْأَئِمَّةِ مِنْ ذُرِّيَّتِهِمْ فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا (2) فَنَسِيَ، فَنَسِيَ

<sup>8</sup> R1) See the footnote of 38/38:74.



M-45/20:120<sup>1</sup>. Then the Satan murmured to him. He said: «O Adam! Shall I indicate to you the tree of the eternity<sup>R1</sup> and a kingdom that does not perish?»

M-45/20:121<sup>2</sup>. They both ate thereof, their shameful parts appeared to them,<sup>R1</sup> and they began covering them with leaves from the garden. Adam thus disobeyed his Lord, and he became misled.

M-45/20:122. Then his Lord chose him, reverted to him, and guided.

M-45/20:123<sup>3</sup>. He said: «Get down from it, all of you, enemies to one another. When guidance comes to you from me, whoever follows my guidance will neither be misguided nor be miserable.

M-45/20:124<sup>4</sup>. Whoever will disregard my remembrance, he will have a narrow livelihood<sup>T1</sup> and we will gather him the day of resurrection blind».

M-45/20:125. He will say: «My Lord! Why did you gather me blind whereas I was seer?»

M-45/20:126. He will say: «So it is! Our signs came to you and you forgot them. So today you will be forgotten».

M-45/20:127. [---] So it is how we recompense him who exceeded and did not believe in the signs of his Lord. And the punishment of the last life is stronger and more lasting.

M-45/20:128<sup>5</sup>. Is it not guidance to them how many generations we destroyed before them in whose dwellings they walk? ~ Therein are signs for those endowed with intelligence.

M-45/20:129<sup>6</sup>. If a word had not preceded from your Lord until an appointed term, [their punishment] would have been obligatory.

H-45/20:130<sup>7</sup>. [---] Therefore endure<sup>A1</sup> what they say, and exalt the praise of your Lord, before sunrise, before sunset, and a part of the night. And exalt at the ends of the day. ~ Maybe you be pleased!

H-45/20:131<sup>8</sup>. [Do not stretch your eyes towards what we provided for enjoyment, to couples of them, as ornament of the worldly life,<sup>T1</sup> in order to test them therein. ~ God's provision is better and more lasting].

M-45/20:132<sup>9</sup>. Enjoin on your people the prayer, and be enduring therein. [We do not ask you for any provision. It is us who provision you.] The [happy] end will be to the fearing.<sup>R1</sup>

M-45/20:133<sup>10</sup>. [---] They say: «If only he came up to us with a sign from his Lord!» Did not proof come to them from what is in the earliest leaves?

فَوَسَّوَسَ إِلَيْهِ الشَّيْطَانُ. قَالَ: «يَا آدَمُ! هَلْ أَذْكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَا يَبْلَى؟»

فَاكَلَا مِنْهَا، فَبَدَتْ لَهُمَا سَوْءُهُمَا، وَطَفِقَا يَخْصِفَانِ<sup>1</sup> عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ. وَعَصَى آدَمُ رَبَّهُ، فَغَوَى<sup>2</sup>.

ثُمَّ آجَبَهُ رَبُّهُ، فَتَابَ عَلَيْهِ، وَهَدَى.

قَالَ: «أَهْبِطَا مِنْهَا جَمِيعًا، بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ. فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى، فَمَنِ اتَّبَعَ هُدَايَ<sup>1</sup>، فَلَا يَضِلَّ وَلَا يُنْقَى.

وَمَنْ أَعْرَضَ عَن ذِكْرِي، فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا<sup>1</sup> وَنَحْشُرُهُ<sup>2</sup>، يَوْمَ الْقِيَمَةِ، أَعْمَى».

قَالَ: «رَبِّ! لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا؟»

قَالَ: «كَذَلِكَ! أَنْتَكَ عَائِنُنَا فَتَسِيئَتَهَا. وَكَذَلِكَ الْيَوْمَ تُنْسَى».

[---] وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ. وَلِلْعَذَابِ الْأَجْرَةِ أَشَدُّ وَأَبْقَى.

أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ، مِّنَ الْقُرُونِ يَمْشُونَ فِي مَسْكِنِهِمْ؟ ~ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ.

وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ، لَكَانَ [---] لِرَأْمَا وَأَجَلٍ مُّسَمًّى.

[---] فَأَصْبَرَ عَلَى مَا يَقُولُونَ، وَسَبَّحَ بِحَمْدِ رَبِّكَ، قَبْلَ طُلُوعِ الشَّمْسِ، وَقَبْلَ غُرُوبِهَا، وَمِنْ أَثْنَائِ اللَّيْلِ.

فَسَبَّحْ وَأَطْرَافِ النَّهَارِ. لَعَلَّكَ تَرْضَى<sup>1</sup> [وَلَا تَمُدَّنْ عَيْنَكَ إِلَى مَا مَتَّعْنَا بِهِ، أَزْوَاجًا مِنْهُمْ، زَهْرَةَ الْحَيَاةِ الدُّنْيَا، لِنَفْتِنَهُمْ<sup>2</sup> فِيهِ. وَرَرُّكَ رَبِّكَ خَيْرٌ وَأَبْقَى].

وَأْمُرْ<sup>1</sup> أَهْلَكَ بِالصَّلَاةِ، وَاصْطَبِرْ عَلَيْهَا. [لَا نَسْأَلُكَ رِزْقًا. نَحْنُ نَرْزُقُكَ]. وَالْعَقِيبَةُ [---] لِلتَّقْوَى.

[---] وَقَالُوا: «لَوْلَا يَأْتِينَا بِآيَةٍ مِّن رَّبِّهِ؟» أَوْ لَمْ يَأْتِهِمْ<sup>1</sup> بَيِّنَةٌ<sup>2</sup> مَا فِي الصُّحُفِ<sup>3</sup> الْأُولَى؟

<sup>1</sup> R1) In the Koran there is only one forbidden tree. In the Bible, there are two: the tree of the knowledge of what is good and what is bad (Gn 3:1-7) and the tree of the eternity (Gn 3:22). The latter is translated in the Koran by شجرة الخلد. The Bible speaks of شجرة الحياة. It is the same in Hebrew. The elected will find this tree in the Paradise according to Ap. 22:14 and 1 En 24:4-6.

<sup>2</sup> 1) فَعَوَى R1) Gn 3:7. 2) يَخْصِفَانِ

<sup>3</sup> 1) هُدًى

<sup>4</sup> 1) ضَنْكًا 2) وَنَحْشُرُهُ T1) His shall be a life of narrow scope (Asad); he will have a miserable life (Progressive Muslims).

<sup>5</sup> 1) نَهْد

<sup>6</sup> T1) The text is confused. Our translation is based on the verse M-62/42:14.

<sup>7</sup> 1) وَأَطْرَافِ 2) تَرْضَى A1) Abrogated by the verse of the sword 113/9:5.

<sup>8</sup> 1) لِنَفْتِنَهُمْ 2) زَهْرَةَ T1) We have given other people as luxuries of this worldly life (Progressive Muslims); what we bestowed upon any other people. Such are temporary ornaments of this life (Khalifa).

<sup>9</sup> 1) وَأْمُرْ 2) وَالْعَقِيبَةُ R1) Cf. 1 Tm 4:8.

<sup>10</sup> 1) الصُّحُفِ 2) بَيِّنَةٌ 3) يَأْتِهِمْ

M-45/20:134<sup>1</sup>. If we had destroyed them with a punishment before this, they would have said: «Our Lord! if only you had sent us a messenger! We could have followed your signs before we were humiliated and disgraced».

M-45/20:135<sup>2</sup>. Say: «Each is waiting, so wait. You will come to know them who are the owners of the straight path and them who followed guidance».<sup>A1</sup>

وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِّن قَبْلِهِ، لَقَالُوا: «رَبَّنَا! لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا، لَفَتْنَعُ ءَايَاتِكَ مِن قَبْلِ أَنْ نُنْزِلَ<sup>1</sup> وَنُخْزِيَ<sup>2</sup>».

قُلْ: «كُلُّ مَتَرٍ يَصْنَعُ، فَتَرَبَّصُوا. فَسَتَعْلَمُونَ<sup>1</sup> مَن أَصْحَابُ الصِّرَاطِ السَّوِيِّ<sup>2</sup>، وَمَن أَهْتَدَى».

## CHAPTER 46/56: THE EVENT

### سورة الواقعة

96 verses - Makkan [except: 81-82]<sup>3</sup>

In the name of God, the all-merciful, the very-merciful.<sup>4</sup>

M-46/56:1. When the event will occur,

M-46/56:2. No [soul] will belie its occurrence.

M-46/56:3<sup>5</sup>. Abasing, raising.

M-46/56:4<sup>6</sup>. When the earth will be shaken violently,

M-46/56:5<sup>7</sup>. and the mountains will be crumbled completely,

M-46/56:6<sup>8</sup>. become scattered dust,<sup>R1</sup>

M-46/56:7<sup>9</sup>. and you will be in three groups.

M-46/56:8. The people of the right: what are the people of the right?

M-46/56:9<sup>10</sup>. The people of the left: what are the people of the left?<sup>R1</sup>

M-46/56:10. And the precursors [in the good deeds are] the precursors.

M-46/56:11. Those are the closest [to God],

M-46/56:12<sup>11</sup>. in the gardens of delight,

M-46/56:13<sup>12</sup>. a multitude from the first,<sup>A1</sup>

M-46/56:14<sup>13</sup>. and a few from the last,<sup>A1</sup>

M-46/56:15<sup>14</sup>. on plaited couches.

M-46/56:16<sup>15</sup>. reclining thereon, facing each other.<sup>R1</sup>

M-46/56:17. Eternized children will go round them,

M-46/56:18<sup>16</sup>. with goblets, ewers and a cup [full] from a spring

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.

إِذَا وَقَعَتِ الْوَاقِعَةُ،

لَيْسَ لَوْفَعَتِهَا [...] كَاذِبَةٌ.

خَافِضَةٌ، رَافِعَةٌ<sup>1</sup>.

إِذَا رُجَّتِ<sup>1</sup> الْأَرْضُ رَجًا،

وَبُسَّتِ<sup>1</sup> الْجِبَالُ بُسًا،

فَكَانَتْ هَبَاءً مُّنبَثًّا<sup>1</sup>،

وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً<sup>1</sup>.

فَأَصْحَابُ الْمَيْمَنَةِ: مَا أَصْحَابُ الْمَيْمَنَةِ؟

وَأَصْحَابُ الْمَشْأَمَةِ: مَا أَصْحَابُ الْمَشْأَمَةِ؟

وَالسَّابِقُونَ [...] السَّابِقُونَ.

أُولَئِكَ الْمُقَرَّبُونَ [...]

فِي جَنَّاتٍ<sup>1</sup> النَّعِيمِ،

ثَلَاثَةٌ مِنَ الْأُولَى،

وَقَلِيلٌ مِنَ الْآخِرِينَ،

عَلَى سُرُرٍ<sup>1</sup> مَّوْضُونَةٍ،

مُتَّكِئِينَ<sup>1</sup> عَلَيْهَا، مُتَقَابِلِينَ<sup>2</sup>.

يَطُوفُ عَلَيْهِمْ وِلْدَنٌ مُّخْلَدُونَ،

بِأَكْوَابٍ وَأَبَارِيقٍ وَكَأْسٍ<sup>1</sup> [...] مِنْ مَّعِينٍ،

<sup>1</sup> وَنُخْزِيَ (2) نُذِلَّ

<sup>2</sup> 1) قَتَمَتُوا فَسُوفَ تَعْلَمُونَ 2) Abrogated by the verse of the sword 113/9:5.

<sup>3</sup> This chapter takes its name from verse 1. Translated also: That Which Must Come To Pass (Asad); That Which is Coming (Pickthall); The Inevitable (Rashad Khalifa); The Terror (Arberry).

<sup>4</sup> See footnote 2 of chapter 1/96.

<sup>5</sup> 1) خَافِضَةٌ رَافِعَةٌ

<sup>6</sup> 1) رُجَّتْ

<sup>7</sup> 1) وَبُسَّتْ

<sup>8</sup> 1) مُنْبَثًّا ♦ R1) Cf. Ap 16:20.

<sup>9</sup> 1) ثَلَاثًا

<sup>10</sup> R1) Cf. Mt 25:33.

<sup>11</sup> 1) جَنَّةٌ

<sup>12</sup> A1) This verse and the next one are abrogated by 46/56:39-40.

<sup>13</sup> A1) Abrogation: see the previous verse.

<sup>14</sup> 1) سُرُرٌ

<sup>15</sup> 1) مُتَّكِئِينَ (2) نَامِعِينَ ♦ R1) We find descriptions of the beds in paradise in the Jewish legends (Ginzberg, vol. 1, p. 14).

<sup>16</sup> 1) وَكَأْسٍ

M-46/56:19<sup>1</sup>. wherefrom they get neither headache nor intoxication,  
M-46/56:20<sup>2</sup>. fruits that they choose,  
M-46/56:21<sup>3</sup>. and meat of birds that they desire,  
M-46/56:22<sup>4</sup>. and [they will have] virgins with large eyes,<sup>T1R1</sup>  
M-46/56:23<sup>5</sup>. like preserved pearls,  
M-46/56:24. as a reward for what they were doing.  
M-46/56:25. They will hear therein neither frivolity nor incentive to sin,  
M-46/56:26<sup>6</sup>. except the word: «Peace! Peace!»  
M-46/56:27. The people of the right: what are the people of the right?  
M-46/56:28. They will be among thornless jujube trees,  
M-46/56:29<sup>7</sup>. banana trees with superimposed spathes,  
M-46/56:30. extended shade,  
M-46/56:31. gushing water,  
M-46/56:32<sup>8</sup>. and many fruits,  
M-46/56:33. neither cut off, nor protected,  
M-46/56:34<sup>9</sup>. on elevated mattresses.  
M-46/56:35. It is us who generated them with care,  
M-46/56:36. we made them virgins,  
M-46/56:37<sup>10</sup>. pleasing, equals in age,<sup>T1</sup>  
M-46/56:38. for the people of the right,  
M-46/56:39. a multitude from the first,  
M-46/56:40. and a multitude from the last.  
M-46/56:41. The people of the left: what are the people of the left?  
M-46/56:42. In the simoom and in the ardent water,  
M-46/56:43. in the shade of black smoke,  
M-46/56:44<sup>11</sup>. neither cool, nor generous.  
M-46/56:45. They were before that opulent,  
M-46/56:46. and they were persisting in the great perjury.  
M-46/56:47<sup>12</sup>. They were saying: «When we die and become earth and bones, will we be resuscitated?»  
M-46/56:48. As well as our forefathers?»  
M-46/56:49. Say: «The first and the last  
M-46/56:50<sup>13</sup>. will be gathered for a fixed time of a known day».

لَا يَصْدَعُونَ<sup>1</sup> عَنْهَا وَلَا يُنْزِفُونَ<sup>2</sup>،  
وَفَاكِهَةً مِمَّا يَتَخَيَّرُونَ،  
وَلَحْمًا طَيْرٍ مِمَّا يَشْتَهُونَ،  
[...] وَخُورٍ عَيْنٍ<sup>1</sup>،  
كَامَثَلِ اللُّؤْلُؤِ<sup>1</sup> الْمَكْنُونِ،  
جَزَاءً بِمَا كَانُوا يَعْمَلُونَ.  
لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا،  
إِلَّا قِيلًا: «سَلَامًا! سَلَامًا!»  
وَأَصْحَابُ الْيَمِينِ: مَا أَصْحَابُ الْيَمِينِ؟  
فِي سِدْرٍ مَخْضُودٍ،  
وَطَلْحٍ مَنضُودٍ،  
وَضِلٍّ مُمْدُودٍ،  
وَمَاءٍ مَسْكُوبٍ،  
وَفَاكِهَةٍ كَثِيرَةٍ<sup>1</sup>،  
لَا مَقْطُوعَةٍ، وَلَا مَمْنُوعَةٍ،  
وَفُرُشٍ<sup>1</sup> مَرْفُوعَةٍ.  
إِنَّا أَنشَأْنَهُمْ إِنِشَاءً،  
فَجَعَلْنَهُمْ أَتَكَارًا،  
عُرْبًا<sup>1</sup>، أُنْرَابًا،  
لَأَصْحَابِ الْيَمِينِ،  
ثَلَاثَةٌ مِنَ الْأُولَى،  
وَتِلْكَ مِنَ الْآخِرِينَ.  
وَأَصْحَابُ الشِّمَالِ: مَا أَصْحَابُ الشِّمَالِ؟  
فِي سَمُومٍ وَحَمِيمٍ،  
وَضِلٍّ مِّنْ يَحْمُومٍ،  
لَا بَارِدٍ، وَلَا كَرِيمٍ<sup>1</sup>.  
إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُنْزِفِينَ،  
وَكَانُوا يُصِرُّونَ عَلَى الْحِنثِ الْعَظِيمِ.  
وَكَانُوا يَقُولُونَ: «إِنذَانَا<sup>1</sup> مُتَنَا<sup>2</sup> وَكُنَّا نُرَابًا وَعِظْمًا، أَعِنَّا<sup>3</sup>  
لَمَبْعُوثُونَ؟  
أَوْ أَبَاؤُنَا الْأَوَّلُونَ؟»  
قُلْ: «إِنَّ الْأُولَى وَالْآخِرِينَ،  
لَمَجْمُوعُونَ<sup>1</sup> إِلَىٰ مِيقَاتِ يَوْمٍ مَّعْلُومٍ».

<sup>1</sup> يُنْزِفُونَ، يُنْزِفُونَ (2) يُصْدَعُونَ، يُصْدَعُونَ

<sup>2</sup> 1) وَفَاكِهَةً

<sup>3</sup> 1) وَلَحْمٍ، وَلَحْمٍ

<sup>4</sup> 1) وَخُورٍ عَيْنٍ، وَخُورٍ عَيْنٍ، وَخُورٍ عَيْنٍ، وَخُورٍ عَيْنٍ، وَخُورٍ عَيْنٍ (T1) Companions pure, most beautiful of eye (Asad); wonderful companions (Progressive Muslims); beautiful mates (Khalifa) ♦ R1) Luxenberg (p. 247-260) thinks that Ephrem: *Hymns on Paradise* (7:18) inspired the description of the Paradise in the Koran and that an erroneous reading transformed white grapes into big eyed women. He reads روحناهم instead of زوجناهم in verse 64/44:54, whose meaning would be: We will make them comfortable under white, crystal (-clear) (grapes), instead of: We will espouse them to virgins with large eyes. Opposite opinion in Beck, p. 405-408. We find in Zoroastrianism virgins as a reward for heroes in the heaven (see this article in Arabic <http://goo.gl/AcXWXz>)

<sup>5</sup> 1) اللُّؤْلُؤُ، اللُّؤْلُؤُ

<sup>6</sup> 1) سَلَامٌ سَلَامٌ

<sup>7</sup> 1) وَطَلْحٍ

<sup>8</sup> 1) وَفَاكِهَةٍ كَثِيرَةٍ

<sup>9</sup> 1) وَفُرُشٍ

<sup>10</sup> 1) عُرْبًا ♦ T1) Full of love, well-matched (Asad); perfect and without spoil (Progressive Muslims). The first term is in Hebrew in the meaning of pleasing (Cf. Ez 16:37; Sg 2:14).

<sup>11</sup> 1) لَا بَارِدٌ وَلَا كَرِيمٌ

<sup>12</sup> 1) إِنَّا (3) مُتَنَا (2) إِذَا

<sup>13</sup> 1) لَمَجْمُوعُونَ

M-46/56:51. Then you, O misguided, beliers,  
M-46/56:52<sup>1</sup>. you will eat from a tree of Zaqqum,<sup>T1</sup>  
M-46/56:53<sup>2</sup>. you will fill thereof the bellies,  
M-46/56:54<sup>3</sup>. then you will drink thereon from the ardent water,  
M-46/56:55<sup>4</sup>. you will drink as drink the roaming camels.<sup>T1</sup>  
M-46/56:56<sup>5</sup>. This will be their dwelling on the day of the judgment.  
M-46/56:57<sup>6</sup>. [---] It is us who created you. If you could only acknowledge [the resurrection]!<sup>T1</sup>  
M-46/56:58<sup>7</sup>. Did you see what you ejaculate?  
M-46/56:59. Is it you who create it? Or are we the creator?  
M-46/56:60<sup>8</sup>. We predetermined the death among you. We will not be preceded,  
M-46/56:61. in changing [you] with similar to you, and generating you in what you do not know.  
M-46/56:62<sup>9</sup>. You knew the first generation.<sup>T1</sup> ~ If only you would remember!  
M-46/56:63. [---] Did you see what you plough?  
M-46/56:64. Is it you who cultivate it? Or are we the cultivators?  
M-46/56:65<sup>10</sup>. Had we wished, we would have made it debris, but you continue joking.<sup>T1</sup>  
M-46/56:66<sup>11</sup>. «We are overladen.<sup>T1</sup>  
M-46/56:67<sup>12</sup>. Rather, we are destitutes». <sup>T1</sup>  
M-46/56:68. Did you see the water that you drink?  
M-46/56:69<sup>13</sup>. Is it you who descended it from the cloud?<sup>R1</sup> Or are we the descender?  
M-46/56:70. Had we wished, we could have made it brackish. ~ If only you would be thankful!  
M-46/56:71<sup>14</sup>. Did you see the fire that you light?<sup>T1</sup>  
M-46/56:72<sup>15</sup>. Is it you who generated its tree? Or are we the generators?  
M-46/56:73<sup>16</sup>. We made it a remembrance and an enjoyment for the needy.<sup>T1</sup>  
M-46/56:74. Exalt then the name of your Lord, the great!  
M-46/56:75<sup>17</sup>. [---] No! I swear by the positions of the stars.  
M-46/56:76. It is, if you were knowing, a great oath ~

ثُمَّ إِنَّكُمْ، أَيُّهَا الضَّالُّونَ، الْمَكِيدُونَ،  
لَأَكْلُونَ<sup>1</sup> مِنْ شَجَرٍ مِنْ رَقُومٍ،  
فَمَالُونَ<sup>1</sup> مِنْهَا الْبُطُونَ،  
فَشَرِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ<sup>1</sup>،  
فَشَرِبُونَ شَرْبَ الْهَيْمِ.  
هَذَا نُزْلُهُمْ يَوْمَ الدِّينِ.  
[---] نَحْنُ خَلَقْنَاكُمْ. فَلَوْلَا تُصَدِّقُونَ [---]!  
أَفَرَأَيْتُمْ مَا تُمْنُونَ<sup>1</sup>؟  
أَأَنْتُمْ تَخْلُقُونَهُ؟ أَمْ نَحْنُ الْخَالِقُونَ؟  
نَحْنُ قَدَرْنَا<sup>1</sup> بَيْنَكُمْ الْمَوْتَ. وَمَا نَحْنُ بِمَسْبُوقِينَ،  
عَلَىٰ أَنْ نُبَدِّلَ [---] أَمَلَكُمْ، وَنُنشِئَكُمْ فِي مَا لَا تَعْلَمُونَ.  
وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ. ~ فَلَوْلَا تَذَكَّرُونَ<sup>2</sup>.  
[---] أَفَرَأَيْتُمْ مَا تَحْرُثُونَ؟  
أَأَنْتُمْ تَزْرَعُونَهُ؟ أَمْ نَحْنُ الزَّارِعُونَ؟  
لَوْ نَشَاءُ، لَجَعَلْنَاهُ حُطَامًا، فَظَلْتُمْ تَفَكَّهُونَ<sup>2</sup>.  
«إِنَّا لَمَغْرُمُونَ.  
بَلْ نَحْنُ مَحْرُومُونَ».  
أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ؟  
أَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ؟ أَمْ نَحْنُ الْمُنْزِلُونَ؟  
لَوْ نَشَاءُ، لَجَعَلْنَاهُ آجَا. ~ فَلَوْلَا تَشْكُرُونَ!  
أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ؟  
أَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا؟ أَمْ نَحْنُ الْمُنْشِئُونَ<sup>1</sup>؟  
نَحْنُ جَعَلْنَاهَا تَذَكُّرًا وَمَتَاعًا لِلْمُقْوِينَ.  
فَسَبِّحْ بِاسْمِ رَبِّكَ، الْعَظِيمِ!  
[---] فَلَا أَقْسَمُ<sup>1</sup> بِمَوْقِعِ<sup>2</sup> النُّجُومِ!  
وَإِنَّهُ لَفَقْسَمٌ، لَوْ تَعْلَمُونَ، عَظِيمٌ.

<sup>1</sup> 1) شَجَرَةٌ (2) الْأَكْلُونَ (T1) It is a bitter tree growing in hell, mentioned in three other passages (see the index under: Zaqqum). Translated also by tree of deadly fruit (Asad); the trees of bitterness (Khalifa).  
<sup>2</sup> 1) فَمَالُونَ  
<sup>3</sup> 1) قِرَاءَةُ شَيْعِيَّةٍ لِلآيَاتِ 52-54: إِنَّهُمْ لَأَكْلُونَ مِنْ شَجَرٍ مِنْ رَقُومٍ فَمَالُونَ مِنْهَا الْبُطُونَ ثُمَّ إِنَّهُمْ لَشَارِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ  
<sup>4</sup> 1) شَرِبْتُ، شَرِبْتُ (T1) Like thirsty camels (Progressive Muslims);  
<sup>5</sup> 1) نُزْلُهُمْ  
<sup>6</sup> T1) If you could only believe (Khalifa).  
<sup>7</sup> 1) تُمْنُونَ  
<sup>8</sup> 1) قَدَرْنَا  
<sup>9</sup> 1) تَذَكَّرُونَ، تَذَكَّرُونَ (2) النَّشْأَةُ، النَّشْأَةُ، النَّشْأَةُ (T1) The first growth (Shakir); the first creation (Khalifa).  
<sup>10</sup> 1) فَظَلْتُمْ، فَظَلْتُمْ (2) فَظَلْتُمْ، فَظَلْتُمْ (T1) Then you will be left in wonderment (Progressive Muslims); then you will lament (Khalifa).  
<sup>11</sup> 1) أَيْنَا، أَيْنَا (T1) We are ruined (Asad); we are laden with debt (Pickthall).  
<sup>12</sup> T1) See the footnote of 2/68:27.  
<sup>13</sup> R1) Cf. Jb 38:28.  
<sup>14</sup> T1) You kindle (Asad); ye obtain by friction (Rodwell).  
<sup>15</sup> 1) الْمُنْشِئُونَ  
<sup>16</sup> T1) For the wayfarers of the desert (Shakir).  
<sup>17</sup> 1) بِمَوْقِعِ (2) فَلَأَقْسَمُ

M-46/56:77. It is an honourable Koran,  
M-46/56:78. in a preserved book,  
M-46/56:79<sup>1</sup>. that only the purified can touch,  
M-46/56:80<sup>2</sup>. a descent from the Lord of the worlds.  
H-46/56:81<sup>3</sup>. Is it with this narration that you simulate?<sup>T1</sup>  
H-46/56:82<sup>4</sup>. And [instead of thanking for] your provision, you do only belie?<sup>T1</sup>  
M-46/56:83<sup>5</sup>. [---] So if only when [the soul] reached the throat,<sup>T1</sup>  
M-46/56:84<sup>6</sup>. while you were looking at this moment,<sup>T1</sup>  
M-46/56:85<sup>7</sup>. we are closer to him than you, but you do not see,<sup>T1</sup>  
M-46/56:86<sup>8</sup>. if only, as you will not be judged,<sup>T1</sup>  
M-46/56:87<sup>9</sup>. you make it return! ~ If you were truthful.<sup>T1</sup>  
M-46/56:88. If he were of those closer [to God],  
M-46/56:89<sup>10</sup>. then [he will have] rest, perfume and a garden of de-light.  
M-46/56:90. If he were of the people of the right:  
M-46/56:91. [it will be said to him:] «Peace to you» from the people of the right.  
M-46/56:92. If he were of the misguided, beliers,  
M-46/56:93<sup>11</sup>. then [he will have] a dwelling from ardent water,  
M-46/56:94<sup>12</sup>. and he will roast in the Gehenna.  
M-46/56:95. [---] This is the true conviction.  
M-46/56:96. Exalt then the name of your Lord, the great!

إِنَّهُ لَفَرْعٌ كَرِيمٌ،  
فِي كِتَابٍ مَكْنُونٍ،  
لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ<sup>2</sup>،  
تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ.  
أَفْبُهَذَا الْحَدِيثِ أَنْتُمْ مُدْهِنُونَ؟  
وَتَجْعَلُونَ [...] رَزَقَكُمْ، أَنْتُمْ تُكَذِّبُونَ؟  
[---] فَلَوْلَا إِذَا بَلَغَتِ [...] الْحُلُقُومَ،  
وَأَنْتُمْ حِينِيذٌ<sup>1</sup> تَنْظُرُونَ،  
وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ، وَلَكِنْ لَا تُبْصِرُونَ،  
فَلَوْلَا، إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ،  
تَرْجِعُونَهَا! ~ إِنْ كُنْتُمْ صَادِقِينَ.  
فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ،  
فَرَوْحٌ وَرَيْحَانٌ وَجَنَّةٌ نَّعِيمٌ.  
وَأَمَّا إِنْ كَانَ مِنَ أَصْحَابِ الْيَمِينِ،  
[...]: «فَسَلِّمْ عَلَيْهِ» مِنْ أَصْحَابِ الْيَمِينِ.  
وَأَمَّا إِنْ كَانَ مِنَ الْمُكْذِبِينَ، الضَّالِّينَ،  
[...] فَنَزَّلْنَا<sup>1</sup> مِنْ حَمِيمٍ،  
وَتَصْلِيَةً<sup>1</sup> جَحِيمٍ.  
[---] إِنَّ هَذَا لَهُوَ حَقٌّ [...] الْيَقِينِ.  
فَسَبِّحْ بِاسْمِ رَبِّكَ، الْعَظِيمِ.

## CHAPTER 47/26: THE POETS

### سورة الشعراء

227 verses - Makkan [except: 197, 224-227]<sup>13</sup>

In the name of God, the all-merciful, the very-merciful.<sup>14</sup>  
M-47/26:1<sup>15</sup>. Ta, Sin, Mim.<sup>T1</sup>  
M-47/26:2. Those are the signs of the manifest book.  
M-47/26:3<sup>16</sup>. Maybe you fret because they are not believers!  
M-47/26:4<sup>17</sup>. Had we wished, we could descend on them from the heaven a sign before which their necks would remain submitted.

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.  
طسّم.  
تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ.  
لَعَلَّكَ بُخْعَ نَفْسِكَ<sup>1</sup> أَلَا يَكُونُوا مُؤْمِنِينَ!  
إِنْ نَشَأْ نُنَزِّلْ<sup>2</sup> عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ<sup>3</sup>  
أَعْنَاقُهُمْ لَهَا خَاضِعِينَ<sup>4</sup>.

<sup>1</sup> الْمُطَهَّرُونَ، الْمُطَهَّرُونَ، الْمُطَهَّرُونَ (2) مَا 1)

<sup>2</sup> 1) نَزِيلًا

<sup>3</sup> T1) Would you, now, look down with disdain on a tidings like this (Asad).

<sup>4</sup> 1) تُكَذِّبُونَ، قراءة شيعية: وَتَجْعَلُونَ شُرَكَاءَ إِذَا مَطَرْتُمْ أَنْتُمْ تُكَذِّبُونَ (2) شُرَكَاءُكُمْ (Asad). Variation: What do you make to thank: do you belie?

<sup>5</sup> T1) Why, then when [the last breath] comes up to the throat [of a dying man] (Asad).

<sup>6</sup> 1) حِينِيذٌ، حِينِيذٌ ♦ T1) The while you are [helplessly] looking on (Asad).

<sup>7</sup> T1) And while We are closer to him than you, although you see [Us] no (Asad).

<sup>8</sup> T1) Why, [t]hen if [you think that] you are not truly dependent [on Us] (Asad).

<sup>9</sup> T1) Can you not cause that [ebbing life] to return - if what you claim is true? (Asad).

<sup>10</sup> 1) وَجَنَّةٌ (2) فَرَوْحٌ

<sup>11</sup> 1) فَنَزَّلْنَا

<sup>12</sup> 1) وَتَصْلِيَةً

<sup>13</sup> This chapter takes its name from verse 224. Other title: الجامعة

<sup>14</sup> See footnote 2 of chapter 1/96.

<sup>15</sup> T1) See the footnote of 2/68:1.

<sup>16</sup> 1) بَاخِعَ نَفْسِكَ

<sup>17</sup> 1) خَاضِعَةً (4) فَظَلَّتْ، فَيُظَلِّلُ (3) نُنَزِّلُ (2) لَوْ نَشَاءُ لَأَنْزِلُنَا

M-47/26:5. Not a new remembrance of the all-merciful comes to them, without them being disregarding of it.  
M-47/26:6<sup>1</sup>. They belied. The news of what they were ridiculing shall come to them.  
M-47/26:7. Did they not see the earth, how much we made to grow therein of all kinds of generous [plants]?  
M-47/26:8. Therein is a sign. ~ But most of them were not believers.  
M-47/26:9. Your Lord is the almighty, the very-merciful.  
M-47/26:10. [---] [Remember] when your Lord called Moses: «Go to the oppressive people,  
M-47/26:11<sup>2</sup>. the people of Pharaoh. Do not they fear?»  
M-47/26:12<sup>3</sup>. He said: «My Lord! I fear that they will belie me,<sup>R1</sup>  
M-47/26:13<sup>4</sup>. that my chest will constrict, and that my tongue will not be fluent. So send Aaron.<sup>R1</sup>  
M-47/26:14<sup>5</sup>. Moreover, they have against me a crime, I fear that they kill me».<sup>R1</sup>  
M-47/26:15. He said: «No! Go both of you with our signs. We will be with you hearing.  
M-47/26:16. Both of you go to Pharaoh and say: "We are the messenger of the Lord of the worlds.  
M-47/26:17. Send with us the children of Israel"».  
M-47/26:18<sup>6</sup>. He said: «Did we not raise you among us as a child? You stayed among us many years of your life.<sup>R1</sup>  
M-47/26:19<sup>7</sup>. Then you did the misdeed that you did,<sup>R1</sup> and you are of the disbelievers».  
M-47/26:20<sup>8</sup>. He said: «I did it, when I was of the misguided.  
M-47/26:21<sup>9</sup>. So I fled from you, when I feared you. Then my Lord gave me wisdom and made me of the messengers.  
M-47/26:22<sup>10</sup>. [Perhaps] is this the grace with which you reproach me, that you enslaved the children of Israel [without enslaving me]?»  
M-47/26:23<sup>11</sup>. Pharaoh said: «And what is the Lord of the worlds?»<sup>R1</sup>  
M-47/26:24<sup>12</sup>. He said: «He is the Lord of the heavens and of the earth and what is between them. ~ If you would be convinced»!  
M-47/26:25. He said to those around him: «Do you not hear?»  
M-47/26:26. He said: «He is your Lord and the Lord of your forefathers».

وَمَا يَأْتِيهِمْ مِّنْ ذِكْرٍ مِّنَ الرَّحْمَنِ مُحَدَّثٍ، إِلَّا كَانُوا عَنْهُ مُعْرِضِينَ.  
فَقَدْ كَذَّبُوا. فَسَيَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ!<sup>1</sup>  
أَوْ لَمْ يَرَوْا إِلَى الْآرْضِ، كَمْ أَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ [...] كَرِيمٍ؟  
إِنَّ فِي ذَلِكَ لَآيَةً. ~ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ.  
وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ.  
[---][...] وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰ أَنْ: «أَنْتَ الْقَوْمِ الظَّالِمِينَ،  
قَوْمٌ فِرْعَوْنُ. أَلَا يَتَّقُونَ؟»<sup>2</sup>  
قَالَ: «رَبِّ! إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ»<sup>3</sup>،  
وَيَضِيقُ صَدْرِي، وَلَا يَنْطَلِقُ لِسَانِي. فَأَرْسِلْ إِلَى هَارُونَ.  
وَلَهُمْ عَلَيَّ ذَنْبٌ، فَأَخَافُ أَنْ يَقْتُلُونِ»<sup>4</sup>.  
قَالَ: «كَلَّا! فَادْهَبَا بِآيَاتِنَا. إِنَّا مَعَكُمْ مُسْتَمِعُونَ.  
فَأْتِيَا فِرْعَوْنَ فَقُولَا: "إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ،  
أَنْ أَرْسِلْ مَعَنَا بَنِي إِسْرَءِيلَ".  
قَالَ: «أَلَمْ نُزِدْكَ فِيْنَا وَلِيدًا؟ وَلَيْسَتْ فِيْنَا مِنْ عُمْرِكَ<sup>5</sup> سِنِينَ.  
وَفَعَلْتَ فَعَلْنَاكَ! آلَتِي فَعَلْتَ وَأَنْتَ مِنَ الْكَافِرِينَ».  
قَالَ: «فَعَلْنَاهَا، إِذَا وَأَنَا مِنَ الضَّالِّينَ»<sup>6</sup>.  
فَفَزَّرْتُ مِنْكُمْ، لَمَّا خِفْتُكُمْ. فَوَهَبَ لِي رَبِّي حُكْمًا<sup>7</sup>  
وَجَعَلَنِي مِنَ الْمُرْسَلِينَ.  
[...] وَتِلْكَ نِعْمَةٌ تَمُنُّهَا<sup>8</sup> عَلَيَّ أَنْ عَبَّدتَ بَنِي إِسْرَءِيلَ [...]»<sup>9</sup>  
قَالَ فِرْعَوْنُ: «وَمَا رَبُّ الْعَالَمِينَ؟»  
قَالَ: «رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا. ~ إِنَّ كُنْتُمْ مُوقِنِينَ»<sup>10</sup>.  
قَالَ لِمَنْ حَوْلَهُ: «أَلَا تَسْتَمِعُونَ؟»  
قَالَ: «رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأُولِينَ»<sup>11</sup>.

<sup>1</sup> يَسْتَهْزِءُونَ، يَسْتَهْزِءُونَ<sup>1</sup>

<sup>2</sup> يَتَّقُونَ، يَتَّقُونَ<sup>2</sup>

<sup>3</sup> 1) يُكَذِّبُونِ، يُكَذِّبُونِ (R1) Cf. Ex 4:1.

<sup>4</sup> 1) يَضِيقُ ... يَضِيقُ، وَيَضِيقُ ... يَضِيقُ (R1) Cf. Ex 3:10-17.

<sup>5</sup> 1) يَهْلِكُونِي (R1) The Egyptian killed by Moses: cf. Ex 2:11-15.

<sup>6</sup> 1) عُمْرِكَ (R1) This reproach of Pharaoh is not in the Bible, but a Jewish legend mentions the Pharaoh's daughter reproach because of the plagues that hit Egypt, accusing him of ingratitude (Ginzberg, vol. 2, p. 141).

<sup>7</sup> 1) فَعَلْنَاكَ (R1) Cf. Ex 2:11-2.

<sup>8</sup> 1) الْجَاهِلِينَ (2) إِذَا أَنَا

<sup>9</sup> حُكْمًا (2) لَمَّا

<sup>10</sup> 1) مَالِكٌ أَنْ تَمُنُّهَا

<sup>11</sup> R1) Cf. Ex 5:2 ff.

<sup>12</sup> 1) أَنْ

M-47/26:27<sup>1</sup>. He said: «Your messenger who has been sent to you is possessed by a djinn».

M-47/26:28<sup>2</sup>. He said: «He is the Lord of the east and the west and what is between them. ~ If you would reason»!

M-47/26:29. He said: «If you take a god other than me, I will make you of the imprisoned».

M-47/26:30<sup>3</sup>. He said: «Even though I came to you with a manifest thing?»

M-47/26:31. He said: «Bring it then. ~ If you were of the truthful».

M-47/26:32<sup>4</sup>. He threw his staff. And it was a manifest snake.<sup>R1</sup>

M-47/26:33<sup>5</sup>. He pulled out his hand. And it was white for the on-lookers.<sup>R1</sup>

M-47/26:34<sup>6</sup>. Pharaoh said to the notables around him: «This is a learned sorcerer.

M-47/26:35<sup>7</sup>. He wants to oust you from your land with his sorcery. What do you command?»

M-47/26:36<sup>8</sup>. They said: «Respite him with his brother, and send gatherers to the cities.

M-47/26:37<sup>9</sup>. They will bring you every learned sorcerer».

M-47/26:38. So the sorcerers were assembled at a fixed time of a known day.

M-47/26:39. It was said to the humans: «Are you assembled?»

M-47/26:40. Maybe we will follow the sorcerers. ~ If they are the winners».

M-47/26:41<sup>10</sup>. When the sorcerers came, they told Pharaoh: «Will we have a reward if we are the winners?»

M-47/26:42<sup>11</sup>. He said: «Yes! And you will be then among those closer».

M-47/26:43. Moses said to them: «Throw what you have to throw».

M-47/26:44. So they threw their cords and their staffs, and said: «By the might of Pharaoh! We will be the winners».

M-47/26:45<sup>12</sup>. Moses threw his staff.<sup>R1</sup> And it snatched what they perverted.

M-47/26:46. Then the sorcerers were thrown [on the floor] prostrate.

M-47/26:47. They said: «We believed in the Lord of the worlds,

M-47/26:48. the Lord of Moses and Aaron».

قَالَ: «إِنَّ رَسُولَكُمْ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ».

قَالَ: «رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا. ~ إِنَّ كُنْتُمْ تَعْقِلُونَ».

قَالَ: «لَئِنْ أَتَّخَذْتُ إِلَهًا غَيْرِي، لَأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ».

قَالَ: «أَوَلَوْ جِئْتُكَ بِشَيْءٍ مُبِينٍ؟»

قَالَ: «فَأْتِ بِهِ. ~ إِنَّ كُنْتَ مِنَ الصَّادِقِينَ».

فَأَلْقَى عَصَاهُ. فَإِذَا هِيَ ثُعْبَانٌ مُبِينٌ. وَنَزَعَ يَدَهُ. فَإِذَا هِيَ بَيْضَاءُ لِلنَّظَرِ.

قَالَ لِلْمَلَإِ حَوْلَهُ: «إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ.

يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِ. فَمَاذَا تَأْمُرُونَ؟»

قَالُوا: «أَرْجِهْ! وَأَخَاهُ، وَأَبْعَثْ فِي الْمَدَائِنِ حَاشِرِينَ.

يَأْتُوكَ بِكُلِّ سَحَّارٍ عَلِيمٍ».

فَجَمِعَ السَّحَرَةُ لِمِيقَاتِ يَوْمٍ مَعْلُومٍ.

وَقِيلَ لِلنَّاسِ: «هَلْ أَنْتُمْ مُجْتَمِعُونَ؟

لَعَلَّنَا نَتَّبِعَ السَّحَرَةَ. ~ إِنْ كَانُوا هُمُ الْغَالِبِينَ!»

فَلَمَّا جَاءَ السَّحَرَةُ، قَالُوا لِفِرْعَوْنَ: «أَيْنَ لَنَا لَاجِرًا، إِنْ كُنَّا نَحْنُ الْغَالِبِينَ؟»

قَالَ: «نَعَمْ! ~ وَإِنَّكُمْ إِذَا لَمِنَ الْمَقَرَّبِينَ».

قَالَ لَهُمْ مُوسَى: «أَلْقُوا مَا أَنْتُمْ مُلْقُونَ».

فَأَلْقَوْا حِبَالَهُمْ وَعَصِيَّتَهُمْ، وَقَالُوا: «بِعِزَّةِ فِرْعَوْنَ! إِنَّا لَنَحْنُ الْغَالِبُونَ».

فَأَلْقَى مُوسَى عَصَاهُ. فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ<sup>2</sup>.

فَأَلْقَى السَّحَرَةُ [...] سُلْجِدِينَ.

قَالُوا: «ءَاَمَنَّا بِرَبِّ الْعَالَمِينَ،

رَبِّ مُوسَى وَهَارُونَ».

<sup>1</sup> أُرْسِلَ

<sup>2</sup> أَنْ (2) الْمَشَارِقِ وَالْمَغَارِبِ

<sup>3</sup> جِئْتُكَ

<sup>4</sup> R1) See the footnote of 39/7:107.

<sup>5</sup> R1) See the footnote of 39/7:108.

<sup>6</sup> الْمَلَ، الْمَلُ

<sup>7</sup> تَأْمُرُونَ

<sup>8</sup> أَرْجُهُ، أَرْجُهُ، أَرْجُهُ، أَرْجُهُ، أَرْجُهُ، أَرْجُهُ

<sup>9</sup> ساحرٍ (2) يَأْتُوكَ

<sup>10</sup> إِنَّ

<sup>11</sup> نَعَمْ، نَحْم

<sup>12</sup> يَأْفِكُونَ ♦ R1) See the footnote of 39/7:107.

M-47/26:49<sup>1</sup>. Pharaoh said: «Have you believed in him before I allowed you? He is your biggest who taught you the sorcery. You will know. I will cut off your hands and feet on opposite sides,<sup>T1</sup> and I will crucify you all together».

M-47/26:50. They said: «No harm. It is to our Lord that we will return.

M-47/26:51<sup>2</sup>. We desire that our Lord forgives us our errors as we are the first of the believers».

M-47/26:52<sup>3</sup>. We revealed to Moses: «Travel by night with my servants, because you will be pursued».

M-47/26:53. Pharaoh sent gatherers to the cities:

M-47/26:54. «These are a small band.

M-47/26:55. They infuriate us,

M-47/26:56<sup>4</sup>. while we are all vigilant».

M-47/26:57<sup>5</sup>. Thus we drove them from gardens, springs,

M-47/26:58<sup>6</sup>. treasures and an honourable abode.

M-47/26:59. So it was. And we gave them as inheritance to the children of Israel.

M-47/26:60<sup>7</sup>. They followed them at sunrise.<sup>R1</sup>

M-47/26:61<sup>8</sup>. When the two groups saw each other, Moses' people said: «We will be overtaken».

M-47/26:62<sup>9</sup>. He said: «No! with me is my Lord. He will guide me».

M-47/26:63<sup>10</sup>. Then we revealed to Moses: «Strike the sea with your staff». [He struck it] and it split, and each separated part was like a great mountain.<sup>R1</sup>

M-47/26:64<sup>11</sup>. Then we brought closer the others,

M-47/26:65. and saved Moses and those who were with him all together.

M-47/26:66. Then we drowned the others.

M-47/26:67. Therein is a sign. ~ But most of them were not believers.

M-47/26:68. Your Lord is the almighty, the very-merciful.

M-47/26:69. [---] Recite to them the news of Abraham,

M-47/26:70. when he said to his father and his people: «What do you adore?»

M-47/26:71. They said: «We adore idols and we continue cleaving to their cult».

M-47/26:72<sup>12</sup>. He said: «Do they hear [your invocation] when you call?

M-47/26:73. Or do they benefit you? Or harm?»

قَالَ: «ءَامَنْتُمْ لَهُ قَبْلَ أَنْ ءَادَنْ لَكُمْ؟ إِنَّهُ لَكَبِيرُكُمْ الَّذِي عَلَّمَكُمْ السِّحْرَ. فَلَسَوْفَ تَعْلَمُونَ. لَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلْفٍ، وَلَأَصْلَبَنَّكُمْ أَجْمَعِينَ».

قَالُوا: «لَا ضَرِيرَ. إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ».

إِنَّا نَطْمَعُ أَنْ يَغْفِرَ لَنَا رَبُّنَا خَطِيئَاتِنَا، أَنْ كُنَّا أَوَّلَ الْمُؤْمِنِينَ».

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ: «أَسْرَٰ بِعِبَادِي، إِنَّكُمْ مُّتَّبِعُونَ».

فَأَرْسَلَ فِرْعَوْنُ فِي الْمَدَائِنِ خَاسِرِينَ:

«إِنَّ هَٰؤُلَاءِ لَشِرَازِمَةٌ قَلِيلُونَ،

وَإِنَّهُمْ لَنَا لَغَائِظُونَ،

وَإِنَّا لَجَمِيعٌ خَادِرُونَ»<sup>1</sup>.

فَاخْرَجْنَاهُمْ مِنْ جَنَّاتٍ وَعُيُونٍ<sup>1</sup>،

وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ.

كَذَٰلِكَ. وَأَوْرَثْنَاهَا بَنِي إِسْرَءِيلَ.

فَاتَّبَعُوهُمْ مُّشْرِقِينَ<sup>2</sup>.

فَلَمَّا تَرَىٰ<sup>1</sup> الْجَمْعَانِ<sup>2</sup>، قَالَ أَصْحَابُ مُوسَىٰ: «إِنَّا لَمَدْرَكُونَ»<sup>1</sup>.

قَالَ: «كَلَّا! إِنَّ مَعِيَ رَبِّي. سَيَهْدِينِ»<sup>1</sup>.

فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ: «أَضْرِبْ بِعَصَاكَ الْبَحْرَ». [...] فَانْفَلَقَ، فَكَانَ كُلُّ فِرْقٍ<sup>1</sup> كَالطُّودِ الْعَظِيمِ.

وَأَزَلَّ<sup>1</sup> نَآءُ<sup>2</sup> الْآخَرِينَ،

وَأَنْجَيْنَا مُوسَىٰ وَمَنْ مَعَهُ أَجْمَعِينَ.

ثُمَّ أَعْرَفْنَا الْآخَرِينَ.

إِنَّ فِي ذَٰلِكَ لَآيَةً. ~ وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ.

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ.

[---] وَأَتْلُ عَلَيْهِمْ نَبَأَ إِبْرَاهِيمَ،

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ: «مَا تَعْبُدُونَ؟»

قَالُوا: «نَعْبُدُ أَصْنَامًا، فَنَظَّلُ لَهَا عَفِيفِينَ».

قَالَ: «هَلْ يَسْمَعُونَكُمْ<sup>1</sup> [...] إِذْ تَدْعُونَ؟

أَوْ يَنْفَعُونَكُمْ؟ أَوْ يَضُرُّونَ؟»

<sup>1</sup> T1) See the footnote of 112/5:33.

<sup>2</sup> 1) إِنَّ

<sup>3</sup> 1) اسْرَ، سِرَ

<sup>4</sup> 1) خَادِرُونَ، خَادِرُونَ، خَادِرُونَ

<sup>5</sup> 1) وَعُيُونٍ

<sup>6</sup> 1) وَمَقَامٍ

<sup>7</sup> 1) مُشْرِقِينَ ♦ R1) The miracle of the sea in Ex 14:15-30.

<sup>8</sup> 1) لَمَدْرَكُونَ (3) تَرَاعَتِ الْفَتَنان (2) تَرَايَا

<sup>9</sup> 1) سَيَهْدِينِي

<sup>10</sup> 1) فَلَي ♦ R1) Ex 14:22 speaks of walls ♦ T1) Luxenberg reads كالطور, whose translation is mountain.

<sup>11</sup> 1) نَآءُ (2) وَزَلَّ<sup>1</sup> نَآءُ، وَأَزَلَّ<sup>1</sup> نَآءُ

<sup>12</sup> 1) يَنْفَعُونَكُمْ



M-47/26:74. They said: «Rather we found our fathers doing like-wise».

M-47/26:75<sup>1</sup>. He said: «Did you see him whom you were adoring,<sup>T1</sup>

M-47/26:76. you and your ancient fathers?

M-47/26:77. They are enemies to me, except the Lord of the worlds.

M-47/26:78<sup>2</sup>. Him who created me and guides me.

M-47/26:79<sup>3</sup>. Him who feeds me and gives me to drink.

M-47/26:80<sup>4</sup>. And when I am sick, he heals me.

M-47/26:81<sup>5</sup>. him who makes me die, and then revives me.<sup>R1</sup>

M-47/26:82<sup>6</sup>. And of whom I desire that he forgives me my fault on the day of judgment».

M-47/26:83. My Lord! Give me wisdom and make me join the righteous.

M-47/26:84. Give me a tongue of truth among the last.

M-47/26:85. Make me of the heirs of the garden of delight.

M-47/26:86<sup>7</sup>. Forgive my father, because he was of the misguided.

M-47/26:87. Do not disgrace me on the day they will be resurrected,

M-47/26:88. the day neither wealth, nor sons will avail,

M-47/26:89. except him who came to God with a sound heart».

M-47/26:90<sup>8</sup>. [---] Then the garden will be brought closer for the fearers.

M-47/26:91<sup>9</sup>. And the Gehenna will be displayed to the misled,

M-47/26:92. It will be said to them: «Where are those whom you were adoring,

M-47/26:93. besides God? Do they succour you? Or they succour themselves?»

M-47/26:94. Then they will be hurled therein with the misled,

M-47/26:95. as well as the soldiers of Iblis all together.

M-47/26:96. They will say, while they are disputing therein with each other:

M-47/26:97. «By God! We were in manifest misguidance,

M-47/26:98. when we equalled you with the Lord of the worlds.

M-47/26:99. It is only the criminals who misguided us.

M-47/26:100<sup>10</sup>. We do not have any intercessors,

M-47/26:101. nor an ardent friend.

M-47/26:102. If only there were for us a return, then we would be of the believers».

M-47/26:103. Therein is a sign. ~ But most of them were not believers.

M-47/26:104. Your Lord is the almighty, the very-merciful.

M-47/26:105. [---] The people of Noah belied the messengers,

قَالُوا: «بَلْ وَجَدْنَا آبَاءَنَا كَذَلِكَ يَفْعَلُونَ».

قَالَ: «أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ،

أَنْتُمْ وَأَبَاؤُكُمْ الْأَقْدَمُونَ؟

[...] فَإِنَّهُمْ عَدُوٌّ لِّي، إِلَّا رَبَّ الْعَالَمِينَ.

الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ<sup>1</sup>.

وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ<sup>1</sup>.

وَإِذَا مَرَضْتُ، فَهُوَ يَشْفِينِ<sup>1</sup>.

وَالَّذِي يُمَيِّتُنِي، ثُمَّ يُحْيِينِ<sup>1</sup>.

وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي<sup>1</sup> يَوْمَ الدِّينِ.

رَبِّ! هَبْ لِي حُكْمًا وَالْحَقِّقْ بِالصَّالِحِينَ.

وَأَجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ.

وَأَجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ.

وَأَغْفِرْ لَأَبِي، إِنَّهُ كَانَ مِنَ الضَّالِّينَ.

وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ،

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ،

إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ».

[---] وَأَرْزُقْنَا<sup>1</sup> الْجَنَّةَ لِلْمُتَّقِينَ.

وَبُرَزَّتْ<sup>1</sup> الْجَحِيمُ لِلْغَاوِينَ.

وَقِيلَ لَهُمْ: «أَيْنَ مَا كُنْتُمْ تَعْبُدُونَ،

مِنْ دُونِ اللَّهِ؟ هَلْ يَنْصُرُونَكُمْ؟ أَوْ يَنْتَصِرُونَ؟»

فَكَتَبُوا فِيهَا هُمْ وَالْغَاوُونَ،

وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ.

قَالُوا، وَهُمْ فِيهَا يَخْتَصِمُونَ:

«تَاللَّهِ! إِنْ كُنَّا لَفِي ضَلَالٍ مُبِينٍ،

إِذْ نُسَوِّيكُمْ بِرَبِّ الْعَالَمِينَ.

وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ.

فَمَا لَنَا مِنْ شَافِعِينَ<sup>1</sup>،

وَلَا صَدِيقٍ حَمِيمٍ.

فَلَوْ أَنَّ لَنَا كَرَّةً، فَنَكُونُ مِنَ الْمُؤْمِنِينَ».

إِنَّ فِي ذَلِكَ لَآيَةً. ~ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ.

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ، الرَّحِيمُ.

[---] كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ،

<sup>1</sup> T1) He said, «How think ye? They whom ye worship (Rodwell).

<sup>2</sup> 1) يَهْدِينِي

<sup>3</sup> 1) وَيَسْقِينِي

<sup>4</sup> 1) يَشْفِينِي

<sup>5</sup> 1) يُحْيِينِ ♦ R1) Cf. Dt 32:39; 1 S 2:6; Jn 5:24; 1 Jn 3:14.

<sup>6</sup> 1) خَطِيئَتِي، خَطَايَايَ

<sup>7</sup> 1) لِأَبَوِي إِنَّهُمَا كَاثِرَا

<sup>8</sup> 1) وَأَرْزُقْنَا

<sup>9</sup> 1) فَبُرَزَّتْ، وَبُرَزَّتْ

<sup>10</sup> 1) قراءة شيعية: فَمَا لَنَا فِي النَّاسِ مِنْ شَافِعِينَ

M-47/26:106. when their brother Noah said to them: «Do you not fear?

M-47/26:107. I am for you a faithful messenger.

M-47/26:108<sup>1</sup>. Fear God and obey me.

M-47/26:109. I do not ask you any wage for it. My wage is only upon the Lord of the worlds.

M-47/26:110<sup>2</sup>. Fear God and obey me».

M-47/26:111<sup>3</sup>. They said: «Shall we believe in you [while] the vilest followed you?»

M-47/26:112. He said: «How do I know what they were doing?

M-47/26:113<sup>4</sup>. Their account is only upon my Lord. ~ If only you perceive!

M-47/26:114. I am not to expel out the believers.

M-47/26:115. I am only a manifest warner».

M-47/26:116. They said: «O Noah! If you do not abstain, you will be of the stoned».

M-47/26:117<sup>5</sup>. He said: «My Lord! My people belied me.

M-47/26:118. Judge clearly between me and them and save me with those who are with me of the believers».

M-47/26:119. Then we saved him with those who were with him on the overloaded felucca.

M-47/26:120. And we drowned, thereafter, the remainders.

M-47/26:121. Therein is a sign. ~ But most of them were not believers.

M-47/26:122. Your Lord is the almighty, the very-merciful.

M-47/26:123. [---] Aad belied the messengers,

M-47/26:124. when their brother Hud said to them: «Do you not fear?

M-47/26:125. I am for you a faithful messenger.

M-47/26:126<sup>6</sup>. Fear God and obey me.

M-47/26:127. I do not ask you any wage for it. My wage is only upon the Lord of the worlds.

M-47/26:128<sup>7</sup>. Do you build on every hilltop a marvel to amuse yourselves,

M-47/26:129<sup>8</sup>. and take for yourselves fortresses? ~ As if you were to stay eternally.

M-47/26:130. And when you assault, you assault as haughties.

M-47/26:131<sup>9</sup>. Fear God and obey me.

M-47/26:132. Fear him who provided you with that which you know,

M-47/26:133. and provided you with cattle, sons,

M-47/26:134<sup>10</sup>. gardens and springs.

M-47/26:135. I fear for you the punishment of a great day».

إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ: «أَلَا تَتَّقُونَ؟

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ.

فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرًا.

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ. إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ.

فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرًا.

قَالُوا: «أَتُؤْمِنُ لَكَ [...] وَاتَّبَعَكَ الْأَرْذَلُونَ؟»

قَالَ: «وَمَا عَلَّمِي بِمَا كَانُوا يَعْمَلُونَ؟

إِنْ حِسَابُهُمْ إِلَّا عَلَى رَبِّي. ~ لَوْ تَشْعُرُونَ! وَمَا أَنَا بِطَارِدٍ الْمُؤْمِنِينَ.

إِنْ أَنَا إِلَّا نَذِيرٌ مُبِينٌ.

قَالُوا: «لَئِنْ لَمْ تَنْتَهِ، يُوْحُ! لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ».

قَالَ: «رَبِّ! إِنَّ قَوْمِي كَذَّبُونِ.

فَأَفْتَحْ بَيْنِي وَبَيْنَهُمْ فَتْحًا، وَنَجِّنِي وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ».

فَانَجَيْنَاهُ وَمَنْ مَعَهُ فِي الْفَلَاحِ الْمَسْحُورِ.

ثُمَّ أَعْرَفْنَا، بَعْدَ، الْبَاقِينَ.

إِنْ فِي ذَلِكَ لَآيَةٌ. ~ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ.

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ، الرَّحِيمُ.

[---] كَذَّبَتْ عَادَ الْمُرْسَلِينَ،

إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ: «أَلَا تَتَّقُونَ؟

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ.

فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرًا.

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ. إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ.

أَتُبْنُونَ! بِكُلِّ رِيعٍ<sup>2</sup> عَايَةً تَعْبَثُونَ،

وَتَتَّخِذُونَ مَصَانِعَ، لَعَلَّكُمْ<sup>3</sup> تَخْلُدُونَ؟<sup>4</sup>

وَإِذَا بَطِشْتُمْ، بَطِشْتُمْ جَبَّارِينَ.

فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرًا.

وَاتَّقُوا الَّذِي أَمَدَّكُمْ بِمَا تَعْلَمُونَ،

أَمَدَّكُمْ بِالنَّعْمِ وَبِالنِّسَاءِ،

وَجَنَّاتٍ وَعُيُونٍ<sup>5</sup>.

إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ».

1 وَأَطِيعُونِي

2 وَأَطِيعُونِي

3 وَاتَّبَعَكَ الْأَرْذَلِينَ (2) وَاتَّبَاعًا

4 يَشْعُرُونَ

5 كَذَّبُونِي

6 وَأَطِيعُونِي

7 رِيعٍ (2) أَتُبْنُونَ

8 تَخْلُدُونَ، تُخْلِدُونَ، تُخْلِدُونَ (3) كَانَكُمْ خَالِدُونَ (2) كَي

9 وَأَطِيعُونِي

10 وَعُيُونٍ

M-47/26:136<sup>1</sup>. They said: «It is the same to us whether you preach or are not of the preachers!  
M-47/26:137<sup>2</sup>. It is only invention of the first,  
M-47/26:138. and we shall never be punished».  
M-47/26:139. They belied him, then we destroyed them. ~ Therein is a sign. ~ But most of them were not believers.  
M-47/26:140. Your Lord is the almighty, the very-merciful.  
M-47/26:141. [---] Tamud belied the messengers  
M-47/26:142. when their brother Salih said to them: «Do you not fear?  
M-47/26:143. I am for you a faithful messenger.  
M-47/26:144<sup>3</sup>. Fear God and obey me.  
M-47/26:145. I do not ask you any wage for it. My wage is only upon the Lord of the worlds.  
M-47/26:146. Will you be left secure in what is here,  
M-47/26:147<sup>4</sup>. in gardens, springs,  
M-47/26:148<sup>5</sup>. cultures and palms with interwoven spathes?<sup>T1</sup>  
M-47/26:149<sup>6</sup>. And you skilfully hew houses out of the mountains.  
M-47/26:150<sup>7</sup>. Fear God and obey me.  
M-47/26:151. Do not obey the order of the excessive,  
M-47/26:152. those who corrupt in the earth and do not do good».  
M-47/26:153. They said: «You are only of the bewitched.  
M-47/26:154. You are but a human like us. So bring a sign. ~ If you were of the truthful».  
M-47/26:155<sup>8</sup>. He said: «This is a she-camel, to her a drink, and to you a drink, on a known day.  
M-47/26:156. Do not harm her lest the punishment of a great day will seize you».  
M-47/26:157. But they hamstrung her, and they regretted.  
M-47/26:158. So the punishment seized them. Therein is a sign. ~ But most of them were not believers.  
M-47/26:159. Your Lord is the almighty, the very-merciful.  
M-47/26:160<sup>9</sup>. [---] The people of Lot<sup>R1</sup> belied the messengers  
M-47/26:161<sup>10</sup>. when their brother Lot said to them: «Do you not fear?  
M-47/26:162. I am for you a faithful messenger.  
M-47/26:163<sup>11</sup>. Fear God and obey me.  
M-47/26:164. I do not ask you any wage for it. My wage is only upon the Lord of the worlds.  
M-47/26:165. Do you approach the males of the worlds,

قَالُوا: «سَوَاءٌ عَلَيْنَا أَوَعِظْتَ أَمْ لَمْ تَكُنْ مِنَ الْوَعِظِينَ.  
إِنَّ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ،  
وَمَا نَحْنُ بِمُعَذِّبِينَ».  
فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ. إِنَّ فِي ذَلِكَ لَآيَةً. ~ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ.  
وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ.  
[---] كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ،  
إِذْ قَالَ لَهُمْ أَخُوهُمْ صَالِحٌ: «أَلَا تَتَّقُونَ؟  
إِنِّي لَكُمْ رَسُولٌ أَمِينٌ.  
فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرًا.  
وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ. إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ.  
أَتُتْرَكُونَ فِي مَا هُمْ هُنَا عَامِينَ؟  
فِي جَنَّاتٍ وَعُيُونٍ،  
وَزُرُوعٍ وَنَخْلٍ طَلْعُهَا هَضِيمٌ؟  
وَتَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا فَرَهِينَ.<sup>2</sup>  
فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرًا.  
وَلَا تُطِيعُوا أَمْرَ الْمُسْرِفِينَ،  
الَّذِينَ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ».  
قَالُوا: «إِنَّمَا أَنْتَ مِنَ الْمُسَخَّرِينَ.  
مَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا. فَأَتِ بَايَةً. ~ إِنْ كُنْتَ مِنَ الصَّادِقِينَ».  
قَالَ: «هَذِهِ نَاقَةٌ، لَهَا شِرْبٌ، وَلَكُمْ شِرْبٌ يَوْمَ مَعْلُومٍ.  
وَلَا تَمْسُوها بِسُوءٍ، فَيَأْخُذَكُمْ عَذَابُ يَوْمٍ عَظِيمٍ».  
فَعَقَرُوهَا، فَاصْبَحُوا نَدَمِينَ.  
فَأَخَذَهُمُ الْعَذَابُ. إِنَّ فِي ذَلِكَ لَآيَةً. ~ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ.  
وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ.  
[---] كَذَّبَتْ قَوْمُ لُوطٍ الْمُرْسَلِينَ،  
إِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطٌ: «أَلَا تَتَّقُونَ؟  
إِنِّي لَكُمْ رَسُولٌ أَمِينٌ.  
فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرًا.  
وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ. إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ.  
أَتَأْتُونَ الذَّكَرَانَ مِنَ الْعَالَمِينَ،

1 أَوْ عَظَّنَا 1)  
2 خُلُقٌ، خُلُقٌ، إِبْخِلَاقٌ 1)  
3 وَأَطِيعُونِي 1)  
4 وَعُيُونٍ 1)  
5 1) With slender spathes (Asad); with delicious fruits (Khalifa).  
6 فَرَهِينٌ، مُتَفَرِّهِينَ 2) وَتَنْحِتُونَ، وَيَنْحِتُونَ، وَيَنْحِتُونَ 1)  
7 وَأَطِيعُونِي 1)  
8 شِرْبٌ 1)  
9 R1) See the footnote of 39/7:80.  
10 لَهُمْ لُوطٌ 1)  
11 وَأَطِيعُونِي 1)

M-47/26:166<sup>1</sup>. and abandon what your Lord created for you as your spouses? ~ Rather you are a transgressing people».

M-47/26:167. They said: «O Lot! If you do not abstain, you will be of the driven out».

M-47/26:168. He said: «I am of those who hate your doing.

M-47/26:169. Lord, save me with my family from what they do».

M-47/26:170. So we saved him with his family all together,

M-47/26:171. except an old woman of the abandoned.

M-47/26:172. Then we destroyed the others.

M-47/26:173<sup>2</sup>. We rained on them a rain.<sup>R1</sup> How evil is the rain of the warned!

M-47/26:174. Therein is a sign. ~ But most of them were not believers.

M-47/26:175. Your Lord is the almighty, the very-merciful.

M-47/26:176<sup>3</sup>. [---] The people of the Forest belied the messengers,

M-47/26:177. when Shoaib said to them: «Do you not fear?

M-47/26:178. I am for you a faithful messenger.

M-47/26:179<sup>4</sup>. Fear God and obey me.

M-47/26:180. I do not ask you any wage for it. My wage is only upon the Lord of the worlds.

M-47/26:181. Fill up the measure, do not be of those who cause loss,

M-47/26:182<sup>5</sup>. and weigh with the straight balance.

M-47/26:183<sup>6</sup>. Do not reduce the things of humans. ~ And do not ravage the earth corrupting.

M-47/26:184<sup>7</sup>. Fear him who created you and the first generations».<sup>T1</sup>

M-47/26:185. They said: «You are only of the bewitched.

M-47/26:186. You are but a human like us. And we presume that you are of the liars.

M-47/26:187<sup>8</sup>. Then make fragments of the heaven fall upon us. ~ If you were of the truthful».

M-47/26:188. He said: «My Lord knows best what you do».

M-47/26:189. They belied him. So the punishment of the day of the shade took them. It was the punishment of a great day.

M-47/26:190. Therein is a sign. ~ But most of them were not believers.

M-47/26:191. Your Lord is the almighty, the very-merciful.

M-47/26:192. [---] It is a descent from the Lord of the worlds.

M-47/26:193<sup>9</sup>. The faithful spirit descended with it

M-47/26:194. upon your heart, so that you may be of the warners,

M-47/26:195. in a manifest Arabic language.

M-47/26:196<sup>10</sup>. This was in the scriptures of the firsts.

وَنَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ أَرْوَاحِكُمْ؟ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ».

قَالُوا: «لَئِنْ لَمْ تَنْتَهِ، يَلُوطُ! لَتَكُونَنَّ مِنَ الْمَخْرُجِينَ».

قَالَ: «إِنِّي لِعَمَلِكُمْ مِنَ الْقَالِينَ.

رَبِّ! نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ».

فَنَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ،

إِلَّا عَجُوزًا فِي الْغَابِرِينَ.

ثُمَّ دَمَرْنَا الْأَخْرِينَ.

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا. فَسَاءَ مَطَرُ الْمُنْذَرِينَ!

إِنَّ فِي ذَلِكَ لَآيَةً. ~ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ.

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ.

[---] كَذَّبَ أَصْحَابُ لَيْكَةِ الْمُرْسَلِينَ،

إِذْ قَالَ لَهُمْ شُعَيْبٌ: «أَلَا تَتَّقُونَ؟

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ.

فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرًا.

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ. إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ

الْعَالَمِينَ.

أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ،

وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ.

وَلَا تَبْخَسُوا الْبَشَرَ أَمْشَاءَهُمْ. ~ وَلَا تَعْثُوا<sup>2</sup> فِي

الْأَرْضِ مُفْسِدِينَ.

وَاتَّقُوا الَّذِي خَلَقَكُمْ وَالْجِبِلَّةَ الْأُولَى».

قَالُوا: «إِنَّمَا أَنْتَ مِنَ الْمَسْحُورِينَ.

وَمَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا. وَإِنْ نَطْنُكَ لَمِنْ الْكَذِبِينَ.

فَأَسْتَقِطْ عَلَيْنَا كِسْفًا مِنَ السَّمَاءِ. ~ إِنْ كُنْتَ مِنْ

الصَّادِقِينَ».

قَالَ: «رَبِّي أَعْلَمُ بِمَا تَعْمَلُونَ».

فَكَذَّبُوهُ. فَأَخَذَهُمْ عَذَابٌ يَوْمَ الظَّلَّةِ. إِنَّهُ كَانَ عَذَابٌ يَوْمِ

عَظِيمٍ.

إِنَّ فِي ذَلِكَ لَآيَةً. ~ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ.

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ.

[---] وَإِنَّهُ لَنَنْزِيلُ رَبِّ الْعَالَمِينَ،

نَزَّلَ بِهِ الرُّوحَ الْأَمِينُ<sup>2</sup>،

عَلَى قَلْبِكَ، لَتَكُونَ مِنَ الْمُنْذَرِينَ،

بِلِسَانٍ عَرَبِيٍّ مُبِينٍ.

وَإِنَّهُ لَفِي زُبُرِ الْأُولَى».

<sup>1</sup> أصلح

<sup>2</sup> R1) See the footnote of 37/54:34.

<sup>3</sup> لَيْكَةِ، لَيْكَةِ

<sup>4</sup> وَأَطِيعُونِي

<sup>5</sup> بِالْقِسْطَاسِ، بِالْقِسْطَاسِ

<sup>6</sup> تَعْثُوا (2) تَبْخَسُوا

<sup>7</sup> وَالْجِبِلَّةَ، وَالْجِبِلَّةَ، وَالْجِبِلَّةَ (T1) Who has created you and former generations as a shield (Amatul Rahman Omar).

<sup>8</sup> كِسْفًا

<sup>9</sup> نَزَّلَ بِهِ الرُّوحَ الْأَمِينُ (2) نَزَّلَ

<sup>10</sup> زُبُرِ

H-47/26:197<sup>1</sup>. Was it not a sign for them that the learned of the children of Israel know it?  
M-47/26:198<sup>2</sup>. If we descended it on some of the foreigners,  
M-47/26:199. and he read it to them, they would not have believed therein.  
M-47/26:200<sup>3</sup>. So we conveyed it in the hearts of the criminals.  
M-47/26:201. They will not believe therein until they see the painful punishment,  
M-47/26:202<sup>4</sup>. which will suddenly come on them. ~ While they do not perceive.  
M-47/26:203. Then they will say: «Shall we be respited?»  
M-47/26:204. Would they hasten our punishment?  
M-47/26:205. Do you see if we let them enjoy for years,  
M-47/26:206. then what they were promised came to them,  
M-47/26:207<sup>5</sup>. to what will avail them what they were enjoying?  
M-47/26:208. We did not destroy any city unless it has had warners,  
M-47/26:209. as a remembrance. And we were not oppressors.  
M-47/26:210<sup>6</sup>. The Satans did not descend with it.  
M-47/26:211. Neither would they, nor could they.  
M-47/26:212. They are debarred from the hearing.  
M-47/26:213. Do not call along with God another god, lest you be of the punished.  
M-47/26:214<sup>7</sup>. Warn your nearest clan.  
M-47/26:215<sup>8</sup>. Lower your wing<sup>T1</sup> unto him who followed you of the believers.  
M-47/26:216<sup>9</sup>. But if they disobey you, say: «I am quit of what you do».  
M-47/26:217<sup>10</sup>. Confide in the almighty, the very-merciful,  
M-47/26:218. him who sees you as you stand,  
M-47/26:219<sup>11</sup>. and [sees] your turning between the prostrators.  
M-47/26:220. He is the hearer, the knower.  
M-47/26:221. Shall I inform you upon whom the Satans descend?  
M-47/26:222. They descend upon every perverter, sinner.  
M-47/26:223. They listen. ~ But most of them are liars.  
H-47/26:224<sup>12</sup>. As for the poets, they are followed by the misled.  
H-47/26:225<sup>13</sup>. Have you not seen that they wander in every valley?  
H-47/26:226<sup>14</sup>. And that they say what they do not do?<sup>R1</sup>

أَوْ لَمْ يَكُنْ لَهُمْ آيَةٌ أَنْ يَعْلَمَهُ<sup>3</sup> عُلَمَاؤُا بَنِي إِسْرَءِيلَ؟

وَلَوْ نَزَّلْنَاهُ عَلَىٰ بَعْضِ الْأَعْجَمِينَ<sup>1</sup>،  
فَقَرَأَهُ عَلَيْهِمْ، مَا كَانُوا بِهِ مُؤْمِنِينَ.

كَذَلِكَ سَلَكْنَاهُ<sup>1</sup> فِي قُلُوبِ الْمُجْرِمِينَ.  
لَا يُؤْمِنُونَ بِهِ حَتَّىٰ يَرَوْا الْعَذَابَ الْأَلِيمَ،

فَيَأْتِيَهُمْ<sup>1</sup> بَغْتَةً<sup>2</sup>. ~ وَهُمْ لَا يَشْعُرُونَ.

فَيَقُولُوا: «هَلْ نَحْنُ مُنْظَرُونَ؟»  
أَفِعْدَابِنَا يَسْتَعْجِلُونَ؟

أَفَرَأَيْتَ إِنْ مَتَّعْنَاهُمْ سِنِينَ،  
ثُمَّ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ،  
مَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يُمَتَّعُونَ<sup>1</sup>؟  
وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا لَهَا مُنْذِرُونَ،

ذِكْرَىٰ. وَمَا كُنَّا ظَالِمِينَ.  
وَمَا نَنْزِلُ بِهِ السَّاطِطِينَ<sup>1</sup>.  
وَمَا يَنْبَغِي لَهُمْ، وَمَا يَسْتَطِيعُونَ.  
إِنَّهُمْ عَنْ السَّمْعِ لَمَعَرُولُونَ.  
فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ، فَتَكُونَ مِنَ الْمُعَذَّبِينَ.

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ<sup>1</sup>.  
وَاخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ.

فَإِنْ عَصَوْكَ، فَقُلْ: «إِنِّي بَرِيءٌ<sup>1</sup> مِمَّا تَعْمَلُونَ».

وَتَوَكَّلْ<sup>1</sup> عَلَى الْعَزِيزِ، الرَّحِيمِ،  
الَّذِي يَرَىٰكَ حِينَ تَقُومُ،  
[... وَتَقَلُّبِكَ<sup>1</sup> فِي السُّجُودِ].  
إِنَّهُ هُوَ السَّمِيعُ، الْعَلِيمُ.  
هَلْ أَتَيْنَاكَ عَلَىٰ مَنْ نَنْزِلُ السَّاطِطِينَ؟  
نَنْزِلُ عَلَىٰ كُلِّ آفَاكٍ أَثِيمٍ.  
يُلْقُونَ السَّمْعَ. وَآكُفْرُهُمْ كَذِبُونَ.  
وَالشُّعْرَاءُ<sup>1</sup>، يَتَّبِعُهُمُ الْغَاوُونَ.  
أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ؟  
وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ؟

1 تَعْلَمَهُ (3 آية 2) تَكُنْ 1)

2 الْأَعْجَمِيِّينَ 1)

3 جعلناه، نجعله 1)

4 بَغْتَةً، بَغْتَةً (2 قَاتِلِيهِمْ، أَنْ يَأْتِيَهُمْ، وَيُرَوِّه 1)

5 يُمَتَّعُونَ 1)

6 السَّاطِطُونَ، السَّاطِطُونَ 1)

7 قراءة شيعية: وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ وَرَهْطَكَ مِنْهُمْ الْمُخْلِصِينَ  
T1) And be kind (Sarwar); and spread the wings of thy tenderness (Asad).

9 بَرِيءٌ 1)

10 فَتَوَكَّلْ 1)

11 وَتَقَلُّبِكَ، وَتَقَلُّبِكَ 1)

12 يَتَّبِعُهُمْ، يَتَّبِعُهُمْ، يَتَّبِعُهُمْ (2) وَالشُّعْرَاءُ 1)

13 وادي 1)

14 R1) Sankharé (p. 105-106 and 108-109) believes that the attack against the poets is inspired by the writings of Xenophon and Plato.

H-47/26:227<sup>1</sup>. Except those who believed, did the good deeds, remembered God much and defended themselves after they have been oppressed. Those who oppressed will know to what return they will be returned.

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ، وَذَكَرُوا اللَّهَ كَثِيرًا، وَانْتَصَرُوا مِنْ بَعْدِ مَا ظَلَمُوا. وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ!

## CHAPTER 48/27: THE ANTS

### سورة النمل

93 verses - Makkan<sup>2</sup>

In the name of God, the all-merciful, the very-merciful.<sup>3</sup>

M-48/27:1<sup>4</sup>. Ta, Sin.<sup>T1</sup> These are the signs of the Koran and a manifest book.

M-48/27:2. A guidance and an announcement to the believers,

M-48/27:3<sup>5</sup>. those who perform the prayer, give the tithe and are convinced of the last life.<sup>T1</sup>

M-48/27:4<sup>6</sup>. Those who do not believe in the last life, we have adorned for them their deeds, and they ramble.<sup>T1</sup>

M-48/27:5. Those are they who will have the worst punishment, and will be, in the last life, the most losers.

M-48/27:6<sup>7</sup>. The Koran is bestowed upon you from one who is wise, all knowing.

M-48/27:7<sup>8</sup>. [---] [Remember] when Moses said to his family: «I perceived a fire.<sup>R1</sup> I will bring you some news, or will bring you a brand therefrom. ~ So that you may warm yourselves!»

M-48/27:8<sup>9</sup>. When he came to it he was called: «Blessed is he who is in the fire and him who is around it. Exalted be God, the Lord of the worlds!

M-48/27:9. «O Moses! It is I God, the almighty, the wise.

M-48/27:10<sup>10</sup>. Throw your staff». When he saw it moving as if it were a djinn,<sup>T1</sup> he turned the back and did not return.<sup>R1</sup> «O Moses!

Do not fear. The messengers do not fear before me,

M-48/27:11<sup>11</sup>. neither him who oppressed and, after the misdeed, changed it by goodness. ~ I am forgiver, very-merciful.

M-48/27:12<sup>12</sup>. Enter your hand into the fissure [of your shirt]. It will come out white without harm». <sup>R1</sup> [It is one] of the nine signs to Pharaoh and his people. ~ They were a perverse people.

M-48/27:13<sup>13</sup>. When our signs came to them visible, they said: «It is a manifest sorcery».

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.  
طس. تِلْكَ ءَايَاتُ الْقُرْآنِ، وَكِتَابٌ مُبِينٌ!

هُدًى وَبُشْرَى لِلْمُؤْمِنِينَ،  
الَّذِينَ يُقِيمُونَ الصَّلَاةَ، وَيُؤْتُونَ الزَّكَاةَ، وَهُمْ  
بِالْآخِرَةِ هُمْ يُوقِنُونَ.  
إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ، زِينًا لَهُمْ أَعْمَلُهُمْ، فَهُمْ  
يَعْمَهُونَ.  
أُولَئِكَ الَّذِينَ لَهُمْ سُوءُ الْعَذَابِ وَهُمْ، فِي الْآخِرَةِ، هُمْ  
الْأَخْسَرُونَ.  
وَإِنَّكَ لَتَلْقَى الْقُرْآنَ مِنْ لَدُنْ حَكِيمٍ، عَلِيمٍ.

[---][...] إِذْ قَالَ مُوسَى لِأَهْلِهِ: «إِنِّي ءَانَسْتُ نَارًا!  
سَاتِيكُمْ مِنْهَا بِخَبَرٍ، أَوْ ءَاتِيكُمْ بِشِهَابٍ قَبَسٍ. ~ لَعَلَّكُمْ  
تَصْطَلُونَ!»  
فَلَمَّا جَاءَهَا، نُودِيَ أَنْ: «بُورِكَ مَنْ فِي النَّارِ! وَمَنْ  
حَوْلَهَا?» ~ وَسُبِّحَ لِلَّهِ، رَبِّ الْعَالَمِينَ!

يُؤْمِسَى! إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ، الْحَكِيمُ.  
وَأَلْقِ عَصَاكَ. فَلَمَّا رَءَاهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ، وَلَّى مُدْبِرًا  
وَلَمْ يُعَقِّبْ. [...] «يُؤْمِسَى! لَا تَخَفْ. إِنِّي لَا يَخَافُ  
لَدَيَّ الْمُرْسَلُونَ،  
إِلَّا مَنْ ظَلَمَ، ثُمَّ بَدَّلْ حُسْنًا بَعْدَ سُوءٍ. ~ فَإِنِّي غَفُورٌ،  
رَحِيمٌ.  
وَادْخُلْ يَدَكَ فِي جَيْبِكَ [...], تَخْرُجْ بِيَضَاءٍ مِنْ غَيْرِ  
سُوءٍ. [...] فِي تِسْعِ ءَايَاتٍ إِلَى فِرْعَوْنَ وَقَوْمِهِ. ~ إِنَّهُمْ  
كَانُوا قَوْمًا فَسِيقِينَ.»  
فَلَمَّا جَاءَتْهُمْ ءَايَاتُنَا مُبْصِرَةً، قَالُوا: «~ هَذَا سِحْرٌ  
مُبِينٌ.»

<sup>1</sup> مُنْقَلَبٍ يَنْقَلِبُونَ، مُنْقَلَبٍ يَنْقَلِبُونَ، قراءة شيعية: وسيعلم الذين ظلموا آل محمد حقهم أي منقلب ينقلبون

<sup>2</sup> This chapter takes its name from verse 18. Other title: سليمان

<sup>3</sup> See footnote 2 of chapter 1/96.

<sup>4</sup> 1) وَكِتَابٌ مُبِينٌ ♦ T1) See the footnote of 2/68:1.

<sup>5</sup> T1) Referring to Hebrew (Ex 34:14), Bonnet-Eymard (vol. 1, p. 25) translates: are filled with jealous zeal against idolatry.

<sup>6</sup> T1) See the footnote of 39/7:186.

<sup>7</sup> 1) لَدُنْ

<sup>8</sup> 1) بِشِهَابٍ ♦ R1) The narration of the flaming bush in Ex 3:1-6.

<sup>9</sup> 1) حَوْلَهَا مِنَ الْمَلَائِكَةِ (2) بُورِكَ النَّارُ، تَبَارَكَتِ الْأَرْضُ

<sup>10</sup> 1) لَدَيْهِ (2) جَانٌّ ♦ T1) Serpent (Asad and others) ♦ R1) Cf. 4:2-3.

<sup>11</sup> 1) حُسْنًا، حُسْنًا، حُسْنًا، إِحْسَانًا (2) أَلَا

<sup>12</sup> R1) See footnote of 39/7:108.

<sup>13</sup> 1) مُبْصِرَةً، مُبْصِرَةً

M-48/27:14<sup>1</sup>. They denied them, whereas they were convinced thereof, oppressively and haughtily. ~ So look how was the end of the corruptors.

M-48/27:15<sup>2</sup>. [---] We gave knowledge to David and Solomon. They said: «Praise be to God who favoured us over many of his believing servants!»

M-48/27:16<sup>3</sup>. Solomon inherited David. He said: «O humans! We have been taught the language of birds,<sup>R1</sup> and have been given of everything. ~ This is the manifest favour».

M-48/27:17<sup>4</sup>. Were gathered for Solomon his soldiers of the djinns, humans and birds, and here they are parted.<sup>T1</sup>

M-48/27:18<sup>5</sup>. When they came in the valley of the ants,<sup>T1</sup> an ant said: «O ants! Enter your dwellings, lest Solomon and his soldiers crush you. ~ While they do not perceive».<sup>R1</sup>

M-48/27:19<sup>6</sup>. He smiled, laughing at her words, and said: «My Lord! Inspire me to thank you for your grace wherewith you gratified me and my two parents, and to do the good you accept. Make me enter, by your mercy, among your righteous servants».

M-48/27:20<sup>7</sup>. Then he inspected the birds and said: «Why do I not see the hoopoe?»<sup>T1</sup> ~ Is he of the absentees?<sup>R1</sup>

M-48/27:21<sup>8</sup>. I will punish him with a hard punishment, or I will slay him, or he will bring me a manifest authority». <sup>T1</sup>

M-48/27:22<sup>9</sup>. He did not remain a long<sup>T1</sup> [time], and said: «I encompassed what you did not encompass, and I come to you from Saba<sup>R1</sup> with convincing news.

M-48/27:23. I found a woman reigning over them. She was given of everything, and has a great throne.

M-48/27:24. I found her and her people prostrating to the sun, besides God. The Satan adorned their deeds to them, and turned them away from the way. ~ So they are not guided.

M-48/27:25<sup>10</sup>. Will they not prostrate to God who brings out what is hidden in the heavens and in the earth, and knows what you hide and what you say publicly?

M-48/27:26<sup>11</sup>. God! There is no god but him! The Lord of the great throne».

M-48/27:27. He said: «We will see whether you are truthful, or whether you are of the liars.

1 وَعَلِيًّا، وَعُلْيَا، وَغُلُوًّا 2) ظُلْمًا 1)

<sup>3</sup> 1)  $\blacklozenge$  R1) Legend developed on the basis of 1 Kgs 5:13 (Cf. Midrash Qohelet Rabbah 1:1). 2)  $\text{עֲלֵמָא}$ ,  $\text{עֲלֵמָא}$

T1) ♦ يَحْطِمَنَّكُمْ، يُحَطِّمَنَّكُمْ، يَخْبِتُكُمْ، يَسْكُنَكُمْ 6) مَسَاكِنُكُمْ، مُسَكِّنُكُمْ 5) ادْخُلْنَ 4) نَمْلَةٌ، ثَمَلَةٌ 3) النَّمْلُ، الثَّملُ 2) وادي 1)  
Instead of «ants», the Ahmadiyya deems it a tribe named Al-Naml ♦ R1) We find an echo of this story in the Jewish legends (Ginzberg, vol. 4, p. 59-60).

<sup>7</sup> T1) Instead of «hoopoe», the Ahmadiyya deems it a person named Hudhud ♦ R1) Cf. the Jewish legend of the hoopoe in Ginzberg, vol. 4, chap. 5.

<sup>9</sup> T1 He did not wait for long (Khalifa) ♦ R1  
The story of the Queen of Saba in: 1 Kgs 10:1-13 and 2 Chr 9:1-12. The story mentioned in the Koran comes from the Jewish legends (Ginzberg, vol. 4, p. 52).

11 1) الْعَظِيمُ

M-48/27:28<sup>1</sup>. Go with this my letter, throw it down unto them, then turn away and see what [answer] they return.

M-48/27:29<sup>2</sup>. She said: «O notables! An honourable writing has been thrown unto me.

M-48/27:30<sup>3</sup>. It is from Solomon, and it is: "In the name of God, the all-merciful, the very-merciful.

M-48/27:31<sup>4</sup>. Do not rise up against me and come to me submitters"».

M-48/27:32<sup>5</sup>. She said: «O notables! Give me your recommendation on my affair. I do not decide an affair until you testify».<sup>R1</sup>

M-48/27:33. They said: «We are endowed with force and strong vigour. But yours are the affair. Therefore see what you will command».

M-48/27:34. She said: «When the kings enter a city, they corrupt it and make its mightiest people disgraced. ~ Thus they do.

M-48/27:35<sup>6</sup>. I am going to send them a present, and see with what the messengers will return».

M-48/27:36<sup>7</sup>. When [the messengers] came to Solomon, he said: «Do you provide me with wealth? What God gave me is better than what he gave you. Rather you are exultant over your gift.

M-48/27:37<sup>8</sup>. Return to them [with the present]. We will come to them with soldiers against whom they can do nothing, and we will oust them [from their country] disgraced, while they are belittled».

M-48/27:38<sup>9</sup>. He said: «O notables! Which of you will bring me her throne before they come to me submitters?»<sup>R1</sup>

M-48/27:39<sup>10</sup>. An afreet from the djinns<sup>T1</sup> said: «I will bring it to you before you rise up from your place. For it, I am strong and faithful».

M-48/27:40<sup>11</sup>. He who has the knowledge of the book said: «I will bring it to you before you blink». So when he saw it resting before him, he said: «This is out of the favour of my Lord, to test me whether I thank or disbelieve. Whoever thanked, thanks for himself. Whoever disbelieved, my Lord is independent, honourable».

M-48/27:41<sup>12</sup>. He said: «Disguise for her her throne so that we see if she is guided or if she is of those who are not guided».

M-48/27:42. When she came, it was said: «Is your throne like this?» She said: «It looks like it». He: «We were given knowledge before her, and we were already submitters.

أَذْهَبَ بِكِتَابِي هَذَا، فَالْقِهِ<sup>1</sup> إِلَيْهِمْ، ثُمَّ تَوَلَّ عَنْهُمْ فَانْظُرْ مَاذَا يَرْجِعُونَ [...]».

[...] قَالَتْ: «يَا أَيُّهَا الْمَلَأُ! إِنِّي أَلْقِي إِلَيْكَ كِتَابَ كَرِيمٍ.

إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ<sup>1</sup>: «بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.

أَلَّا تَعْلُوا<sup>1</sup> عَلَيَّ، وَأَتُونِي<sup>2</sup> مُسْلِمِينَ».

قَالَتْ: «يَا أَيُّهَا الْمَلَأُ! أَفْتُونِي فِي أَمْرِي. مَا كُنْتُ

قَاطِعَةً<sup>2</sup> أَمْرًا حَتَّى تَشْهَدُون<sup>3</sup>».

قَالُوا: «نَحْنُ أَوْلُوا قُوَّةً وَأَوْلُوا بِأَسْ سَدِيدٍ. وَالْأَمْرُ إِلَيْكَ. فَانْظُرِي مَاذَا تَأْمُرِينَ».

قَالَتْ: «إِنَّ الْمُلُوكَ، إِذَا دَخَلُوا قَرْيَةً، أَفْسَدُوهَا وَجَعَلُوا أَعْرَءَ أَهْلِهَا أَذِلَّةً. وَكَذَلِكَ يَفْعَلُونَ.

وَإِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ، فَانْظُرْ بِمَا يَرْجِعُ الْمُرْسَلُونَ».

فَلَمَّا جَاءَ<sup>1</sup> [...] سُلَيْمَانَ، قَالَ: «أَتُمْدُون<sup>2</sup> بِمَالٍ؟ فَمَا عَائِن<sup>3</sup> اللَّهُ خَيْرٌ مِمَّا عَائَنَكُمْ. بَلْ أَنْتُمْ بِهَدِيَّتِكُمْ تَفْرَحُونَ.

أَرْجِعْ<sup>1</sup> إِلَيْهِمْ [...]. فَلَنَأْتِيَنَّهُمْ بِجُنُودٍ لَا قِبَلَ لَهُمْ بِهَا<sup>2</sup>، وَلَنُخْرِجَنَّهُمْ مِنْهَا [...] أَذِلَّةً، وَهُمْ صَاغِرُونَ».

قَالَ: «يَا أَيُّهَا الْمَلَأُ! أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ».

قَالَ عَفْرَيْت<sup>1</sup> مِنَ الْجِنِّ: «أَنَا عَاتِيكَ بِهَا قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ. وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ».

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ: «أَنَا عَاتِيكَ بِهَا قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ». فَلَمَّا رَءَاهُ مُسْتَقِرًّا عِنْدَهُ، قَالَ: «هَذَا مِنْ فَضْلِ رَبِّي، لِيَبْلُوَنِي ءَأَشْكُرُ، أَمْ أَكْفُرُ. وَمَنْ شَكَرَ، فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ. وَمَنْ كَفَرَ، فَإِنَّ رَبِّي غَنِيٌّ، كَرِيمٌ».

قَالَ: «نَكْرُوا لَهَا عَرْشَهَا، نَنْظُرْ<sup>1</sup> أَتَهْتَدِي، أَمْ تَكُونُ مِنَ الْأَذِلَّةِ لَا يَهْتَدُونَ».

فَلَمَّا جَاءَتْ، قِيلَ: «هَكَذَا عَرْشُكَ؟» قَالَتْ: «كَانَتْهُ هُوَ». [...]»: «وَأَوْتَيْنَا الْعِلْمَ مِنْ قَبْلِهَا، وَكُنَّا مُسْلِمِينَ.

1 قَالِقِهِ، فَالْقِهِ، فَالْقِهِ، فَالْقِهِ 1)

2 إِلَيْهِ 2) الْمَلَأُ، الْمَلَأُ 1)

3 أَنَّهُ ... وَأَنَّهُ، وَإِنَّهُ ... وَأَنَّهُ، وَأَنَّهُ، وَإِنَّهُ ... وَأَنَّهُ 1)

4 وَأَتُونِي 2) تَعْلُوا 1)

5 1) R1) The consultation system in the verses 48/27:32, 62/42:38 and 89/3:159 may have been inspired, according to Sankharé (p 55-57), by the Greek democracy.

6 1) بِمَهْ 1)

7 1) أَتَانِ، أَتَانِ، أَتَانِ 3) أَتْمُدُونِي، أَتْمُدُونِي، أَتْمُدُونِي 2) جَاءُوا 1)

8 1) بِهِمْ 2) ارْجِعُوا 1)

9 1) R1) According to Targum Sheni of Est 1:3, it is Solomon's throne that the demons transport in air.

10 1) T1) A bold one of the invisible beings (Asad); one audacious among the jinn (Shakir); a powerful and crafty jinn (Abdel Haleem).

11 قراءة شيعية: قال اريد اعجل من هذا قال الذي عنده علم من الكتاب أنا انظر في كتاب ربي فأتيتك به، أو: إلا انه قال انظري حتى انظر في كتاب ربي فأتيتك به 1)

12 1) نَنْظُرُ 1)



M-48/27:43<sup>1</sup>. What she adored, besides God, prevented her. She was of a disbelieving people».

M-48/27:44<sup>2</sup>. It was said to her: «Enter the palace». When she saw it, she presumed it was deep water and bared her legs. He said: «It is a palace smoothed with crystal». She said: «My Lord! I oppressed myself, and I submitted with Solomon to God, the Lord of the worlds».<sup>R1</sup>

M-48/27:45. [---] We sent to Tamud their brother Salih: «Adore God». And they became two arguing groups.

M-48/27:46. He said: «O my people! Why do you hasten on the misdeed before the goodness? If only you ask forgiveness from God! ~ Maybe you be shown mercy!»

M-48/27:47<sup>3</sup>. They said: «We presage the bad fate from you and from those who are with you». He said: «Your bad fate is with God. ~ Rather you are people being tested».

M-48/27:48. There was in the city a group of nine individuals who corrupted in the earth, and did not do good.

M-48/27:49<sup>4</sup>. They said: «Swear to each other by God that we will attack him and his family by night. Then we will say to his ally<sup>T1</sup> that we did not witness the destruction of his family. ~ We are truthful».

M-48/27:50. They plotted a plot, and we plotted a plot. ~ While they did not perceive.

M-48/27:51<sup>5</sup>. Look how was the end of their plot! We destroyed them with their people all together.

M-48/27:52<sup>6</sup>. Those are their empty houses for what they oppressed. ~ Therein is a sign for a people who know.

M-48/27:53. We saved those who believed and feared.

M-48/27:54<sup>7</sup>. [---] [Remember] when Lot<sup>R1</sup> said to his people: «Do you commit depravity whereas you see [clear]?»

M-48/27:55. Do you commit lustfully with men instead of women? Rather you are an ignorant people».

M-48/27:56<sup>8</sup>. The answer of his people was only to say: «Oust the family of Lot from your city. These are humans who would be pure».

M-48/27:57<sup>9</sup>. Then we saved him with his family, except his wife whom we predetermined to be of the abandoned.<sup>R1</sup>

M-48/27:58<sup>10</sup>. And we rained on them a rain.<sup>R1</sup> ~ How evil the rain of the warned!

M-48/27:59<sup>11</sup>. [---] Say: «Praise be to God and peace be on his servants whom he chose! ~ Is God better? Or what they associate?»

وَصَدَّهَا مَا كَانَتْ تَعْبُدُ، مِنْ دُونِ اللَّهِ. إِنَّهَا كَانَتْ مِنْ قَوْمٍ كَافِرِينَ».

قِيلَ لَهَا: «ادْخُلِي الْمَرْحَ». فَلَمَّا رَأَتْهُ، حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنْ سَاقَيْهَا. قَالَ: «إِنَّهُ صَرَخَ مُمَرَّدٌ مِّن قَوَارِيرَ». قَالَتْ: «رَبِّ! إِنِّي ظَلَمْتُ نَفْسِي، وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ، رَبِّ الْعَالَمِينَ».

[---] وَلَقَدْ أَرْسَلْنَا إِلَى ثَمُودَ أَخَاهُمْ صَالِحًا أَنْ: «اعْبُدُوا اللَّهَ». فَإِذَا هُم فَرِيقَانِ يَخْتَصِمُونَ. قَالَ: «يَقَوْمُ! لِمَ تَسْتَعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ؟ لَوْلَا تَسْتَغْفِرُونَ اللَّهَ! ~ لَعَلَّكُمْ تُرْحَمُونَ!»

قَالُوا: «أَطِيعْنَا بِكَ وَبِمَنْ مَعَكَ». قَالَ: «طُيِّرْكُمْ عِنْدَ اللَّهِ. ~ بَلْ أَنْتُمْ قَوْمٌ تُفْتَنُونَ».

وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ، وَلَا يُصْلِحُونَ. قَالُوا: «تَقَاسَمُوا بِاللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ. ثُمَّ لَنَقُولَ لِوَلِيِّهِ مَا شَهِدْنَا مَهْلِكَ أَهْلِهِ. ~ وَإِنَّا لَصَادِقُونَ».

وَمَكَرُوا مَكْرًا، وَمَكَرْنَا مَكْرًا. ~ وَهُمْ لَا يَشْعُرُونَ.

فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ مَكْرِهِمْ! إِنَّا لَا نَقْبَلُ لَهُمْ دَمَرًا لَّهُمْ وَقَوْمَهُمْ أَجْمَعِينَ. فَتِلْكَ بُيُوتُهُمْ خَاوِيَةً بِمَا ظَلَمُوا. ~ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْلَمُونَ.

وَأَنْجَيْنَا الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ. [---][...] وَلَوْ طَا إِذْ قَالَ لِقَوْمِهِ: «اتَّائُونَ الْفَاحِشَةَ وَأَنْتُمْ تُبْصِرُونَ؟ أَنْتُمْ لَتَأْتُونَ الرِّجَالَ، شَهْوَةً، مِنْ دُونِ النِّسَاءِ. بَلْ أَنْتُمْ قَوْمٌ تُجَاهِلُونَ».

فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا: «أَخْرِجُوا آلَ لُوطٍ مِنْ قَرْيَتِكُمْ. إِنَّهُمْ أَنَاسٌ يَبْغِضُونَ».

فَأَنْجَيْنَاهُ وَأَهْلَهُ، إِلَّا امْرَأَتَهُ قَدَّرْنَاهَا مِنَ الْغَائِبِينَ.

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا. فَسَاءَ مَطَرُ الْمُنْذَرِينَ!

[---] قُلْ: «الْحَمْدُ لِلَّهِ! وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى! ءَالَهُ خَيْرٌ؟ أَمْ لَا يُشْرِكُونَ؟»

1 1) أَنَّهَا

2 1) سَاقَيْهَا، رَجُلَيْهَا ♦ R1) See this Jewish legend in Ginzberg, vol. 4, p. 52.

3 1) أَطِيعْنَا، تُطِيعُنَا

4 1) لَنَقُولَنَّ، لَنُبَيِّتَنَّهُ ... لَنَقُولَنَّ، لَنُبَيِّتَنَّهُ ... لَنَقُولَنَّ، لَنُبَيِّتَنَّهُ ... لَنَقُولَنَّ، لَنُبَيِّتَنَّهُ (2) حَذَفَتْ

5 1) إِنَّا، أَنْ

6 1) خَاوِيَةً

7 R1) See the footnote of 39/7:80.

8 1) جَوَابَ

9 1) قَدَّرْنَاهَا ♦ R1) See the footnote of 39/7:83.

10 R1) See the footnote of 37/54:34.

11 1) تُشْرِكُونَ

M-48/27:60<sup>1</sup>. [Ask them:] «Who created the heavens and the earth, and descended water from the heaven for you by which we grew magnificent orchards whose trees you could not grow? Is there a god with God?» Rather they are people who equate.

M-48/27:61<sup>2</sup>. [Ask them:] «Who made the earth as a settlement, made rivers through it, made for it anchored mountains, and made a separation between the two seas? Is there a god with God?» ~ Rather most of them do not know.

M-48/27:62<sup>3</sup>. [Ask them:] «Who answers the needy person when he calls him, removes the suffering, and makes you successors of the earth? Is there a god with God?» ~ But you remember little!

M-48/27:63<sup>4</sup>. [Ask them:] «Who guides you in the darkness of the land and the sea, and who sends the winds like an announcement before his mercy? Is there a god with God?» ~ High be God above what they associate.

M-48/27:64<sup>5</sup>. [Ask them:] «Who initiates the creation, then restores it, and provides for you from the heaven and the earth? Is there a god with God?» Say: «Bring your proof. ~ If you were truthful».

M-48/27:65<sup>6</sup>. [---] Say: «No one in the heavens or in the earth knows the secret, except God».<sup>R1</sup> ~ They do not perceive when they shall be resurrected.

M-48/27:66<sup>7</sup>. Rather their knowledge was reached about the last life.<sup>T1</sup> Rather they are in doubt thereof. Rather they are blind thereof.

M-48/27:67<sup>8</sup>. Those who disbelieved said: «When we and our fathers have become dust, will we be brought out [from the graves]?»  
M-48/27:68. We and our fathers were promised this before. ~ This is nothing but legends of the first!»

M-48/27:69. Say: «Move in the earth ~ and see how was the end of the criminals».

M-48/27:70<sup>9</sup>. Do not be saddened for them, and do not be distressed because of what they plot.

M-48/27:71. They say: «When is this promise? ~ If you were truthful».

M-48/27:72<sup>10</sup>. Say: «It may be that a part of that which you would hasten on is close behind you».

M-48/27:73. Your Lord has favour for humans. ~ But most of them do not thank.

M-48/27:74<sup>11</sup>. Your Lord knows what their chests hide, and what they say publicly.

[...]: «أَمَّنْ<sup>1</sup> خَلَقَ السَّمَوَاتِ وَالْأَرْضَ، وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ<sup>2</sup> بَهْجَةٍ مَا كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا؟ أَعِلَّةٌ<sup>3</sup> مَعَ اللَّهِ؟» بَلْ هُمْ قَوْمٌ يَعْدِلُونَ.

[...]: «أَمَّنْ<sup>1</sup> جَعَلَ الْأَرْضَ قَرَارًا، وَجَعَلَ خِلَالَهَا أَنْهَارًا، وَجَعَلَ لَهَا رَوَاسِي، وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِرًا؟ أَعِلَّةٌ<sup>2</sup> مَعَ اللَّهِ؟» ~ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ.

[...]: «أَمَّنْ<sup>1</sup> يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ، وَيَكْشِفُ السُّوءَ، وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ؟ أَعِلَّةٌ<sup>3</sup> مَعَ اللَّهِ؟» ~ قَلِيلًا مَّا تَذَكَّرُونَ.<sup>4</sup>

[...]: «أَمَّنْ<sup>1</sup> يَهْدِيكُمْ فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ، وَمَنْ يُرْسِلَ الرِّيحَ<sup>2</sup> بُشْرًا<sup>3</sup> بَيْنَ يَدَيْ رَحْمَتِهِ؟ أَعِلَّةٌ<sup>4</sup> مَعَ اللَّهِ؟» ~ تَعْلَى اللَّهُ عَمَّا يُشْرِكُونَ.<sup>5</sup>

[...]: «أَمَّنْ<sup>1</sup> يَبْدَأُ الْخَلْقَ، ثُمَّ يُعِيدُهُ، وَمَنْ يَرِثُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ؟ أَعِلَّةٌ<sup>2</sup> مَعَ اللَّهِ؟» قُلْ: «هَاتُوا بُرْهَانَكُمْ. ~ إِنْ كُنْتُمْ صَادِقِينَ».

[---] قُلْ: «لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ، إِلَّا اللَّهُ». وَمَا يَشْعُرُونَ أَيَّانَ<sup>1</sup> يُبْعَثُونَ.

بَلْ<sup>1</sup> أَدْرَكُ<sup>2</sup> عِلْمُهُمْ فِي الْآخِرَةِ. بَلْ هُمْ فِي شَكٍّ مِنْهَا. بَلْ هُمْ مِنْهَا عَمُونَ.

وَقَالَ الَّذِينَ كَفَرُوا: «أَعَدَّ<sup>1</sup> كُنَّا تُرْبًا وَعَابَاؤُنَا، أَيْنَا<sup>2</sup> لُمُخْرَجُونَ [...]؟»

لَقَدْ وَعَدْنَا هَذَا، نَحْنُ وَعَابَاؤُنَا، مِنْ قَبْلُ. ~ إِنَّ هَذَا إِلَّا أَسْطِيرَ الْأَوَّلِينَ».

قُلْ: «سِيرُوا فِي الْأَرْضِ، ~ فَانظُرُوا كَيْفَ كَانَ عِقَابُ الْمُجْرِمِينَ!»

وَلَا تَحْزَنْ عَلَيْهِمْ، وَلَا تَكُنْ فِي ضَيْقٍ<sup>1</sup> مِمَّا يَمْكُرُونَ.

وَيَقُولُونَ: «مَتَى هَذَا الْوَعْدُ؟ ~ إِنْ كُنْتُمْ صَادِقِينَ».

قُلْ: «عَسَى أَنْ يَكُونَ رَدِفٌ<sup>1</sup> لَكُمْ بَعْضُ الَّذِي تَسْتَعْجِلُونَ».

وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى النَّاسِ. ~ وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ.

وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ<sup>1</sup> صُدُورُهُمْ، وَمَا يُعْلِنُونَ.

<sup>1</sup> أَيْلَهَا (3) ذَاهُ، ذَاتُ (2) أَمَّنْ (1)

<sup>2</sup> أَيْلَهَا (2) أَمَّنْ (1)

<sup>3</sup> يَذْكُرُونَ، تَذَكَّرُونَ، تَذَكَّرُونَ (4) أَيْلَهَا (3) وَنَجْعَلُكُمْ (2) أَمَّنْ (1)

<sup>4</sup> تُشْرِكُونَ (5) أَيْلَهَا (4) تُشْرَأُ، تُشْرَأُ، تُشْرَأُ، تُشْرَأُ، بُشْرًا، بُشْرًا، بُشْرًا (3) الرِّيحَ (2) أَمَّنْ (1)

<sup>5</sup> أَيْلَهَا (2) أَمَّنْ (1)

<sup>6</sup> (1) إِيَّانَ ♦ R1) Cf. Mt 24:36; Mk 13:32.

<sup>7</sup> (1) أَدْرَكُ، أَدْرَكُ، أَدْرَكُ، أَدْرَكُ، تَذَارَكُ، أَذْرَكُ (2) أَمْ، بَلَى (1) Their knowledge respecting the hereafter is slight and hasty (Shakir); in fact, their knowledge concerning the Hereafter is confused (Khalifa).

<sup>8</sup> (2) إِذَا (1)

<sup>9</sup> ضَيْقٍ (1)

<sup>10</sup> زَنْفٍ، أَرْفَ (1)

<sup>11</sup> تُكِنُّ (1)

M-48/27:75. There is no secret in the heaven and the earth but it is in a manifest book.

M-48/27:76. [---] This Koran narrates to the children of Israel most of that wherein they diverge.

M-48/27:77. It is guidance and mercy for the believers.

M-48/27:78<sup>1</sup>. Your Lord will decide between them by his judgment. ~ He is the almighty, the knower.

M-48/27:79. Confide in God. ~ You are in the manifest truth.

M-48/27:80<sup>2</sup>. You cannot make the dead hear, nor can you make the deaf hear the call, if they turn their backs.

M-48/27:81<sup>3</sup>. Nor can you guide the blind out of their misguidance. You can only make hear those who believe in our signs and are submitters.

M-48/27:82<sup>4</sup>. When the word falls upon them, we will bring out of the earth for them an animal<sup>R1</sup> that will speak to them: «The humans were not convinced of our signs».

M-48/27:83. [Remember] the day we will gather, from every nation, a crowd of those who belie our signs. And here they are parted.

M-48/27:84. When they come, he will say: «Did you belie my signs while you did not encompass them with your knowledge? Or what you were doing?»

M-48/27:85. The word will fall upon them for they oppressed. ~ And they will not speak.

M-48/27:86<sup>5</sup>. [---] Have they not seen that we made the night that they may rest therein, and the day to see? ~ Therein are signs for a people who believe.

M-48/27:87<sup>6</sup>. [Remember] that the day the trumpet is blown, those in the heavens and those in the earth will be frightened, except those whom God wishes! All will come to him, humiliated.

M-48/27:88<sup>7</sup>. You will see the mountains, which you deem inert, passing as pass the clouds.<sup>R1</sup> It is the work of God who perfected everything. ~ He is aware of what you do.

M-48/27:89<sup>8</sup>. Whoever comes with the goodness will have better than it and, on that day, they will be secure from fright.

M-48/27:90<sup>9</sup>. Whoever comes with the misdeed, their faces will be thrown down in the fire.<sup>R1</sup> ~ Are you rewarded except for what you were doing?

M-48/27:91<sup>10</sup>. [---] I am commanded to adore the Lord of this region that he forbade, and who has everything. ~ And I am commanded to be of the submitters,

وَمَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُبِينٍ.

[---] إِنَّ هَذَا الْقُرْآنَ يَقْضِي عَلَى بَنِي إِسْرَءِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ.

وَإِنَّهُ لَهْدَى وَرَحْمَةً لِلْمُؤْمِنِينَ.  
إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ بِحُكْمِهِ<sup>1</sup>. ~ وَهُوَ الْعَزِيزُ الْعَلِيمُ.

فَتَوَكَّلْ عَلَى اللَّهِ. إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ.  
إِنَّكَ لَا تَسْمِعُ الْمَوْتَى، وَلَا تَسْمِعُ الصُّمَّ الدُّعَاءَ، إِذَا وَلَوْ أُمَّدِيرِينَ.  
وَمَا أَنْتَ بِهَادِي الْعُمْيِ<sup>1</sup> عَنْ ضَلَالَتِهِمْ. إِنْ تَسْمِعْ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا، فَهُمْ مُسْلِمُونَ.

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ، أَخْرَجْنَا لَهُمْ دَابَّةً مِنَ الْأَرْضِ تُكَلِّمُهُمْ<sup>2</sup>. «أَنْ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ».

[...] وَيَوْمَ نَحْشُرُ، مِنْ كُلِّ أُمَّةٍ، فَوْجًا مِمَّنْ يُكَذِّبُ بِآيَاتِنَا. فَهُمْ يُوزَعُونَ.

حَتَّى إِذَا جَاءُوا، قَالَ: «أَكَذَّبْتُمْ بِآيَاتِي وَلَمْ تُحِيطُوا بِهَا عِلْمًا؟ أَمْ آدَا كُنْتُمْ تَعْمَلُونَ؟»

وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا. ~ فَهُمْ لَا يَنْطِقُونَ.

[---] أَلَمْ يَرَوْا أَنَّا جَعَلْنَا اللَّيْلَ لِيَسْكُنُوا فِيهِ، وَالنَّهَارَ مُبْصِرًا؟ ~ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ.

[...] وَيَوْمَ يُنْفَخُ فِي الصُّورِ<sup>1</sup> فَفَزِعَ مَنْ فِي السَّمُوتِ وَمَنْ فِي الْأَرْضِ، إِلَّا مَنْ شَاءَ اللَّهُ. وَكُلُّ أَتَوَهُ<sup>2</sup> دُخْرِينَ<sup>3</sup>.

وَنَرَى الْجِبَالَ، تَحْسِبُهَا جَامِدَةً، وَهِيَ تَمُرُّ مَرَّ السَّحَابِ. صُنْعَ اللَّهِ الَّذِي أَتَقَنَ كُلُّ شَيْءٍ. ~ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ<sup>2</sup>.

مَنْ جَاءَ بِالْحَسَنَةِ، فَلَهُ خَيْرٌ مِّنْهَا، وَهُمْ مِنْ فَزَعٍ<sup>1</sup>، يَوْمَئِذٍ<sup>2</sup>، ءَامِنُونَ.

وَمَنْ جَاءَ بِالسَّيِّئَةِ، فَكَذَّبَتْ وَجُوهُهُمْ فِي النَّارِ. ~ هَلْ تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ؟

[---] إِنَّمَا أَمْرٌ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلَدَةِ الَّذِي<sup>2</sup> حَرَّمَهَا، وَلَهُ كُلُّ شَيْءٍ. وَأَمْرٌ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ،

<sup>1</sup> 1) بِحُكْمِهِ، بِحُكْمَةٍ

<sup>2</sup> 1) يَسْمَعُ الصُّمَّ

<sup>3</sup> أَنْتَ تَهْدِي الْعُمْيَ، أَنْتَ تَهْدِي الْعُمْيَ، إِنْ تَهْدِي الْعُمْيَ، أَنْ تَهْدِي الْعُمْيَ

<sup>4</sup> 1) تَكَلِّمُهُمْ، تُكَلِّمُهُمْ، تُنَبِّئُهُمْ، تُحَدِّثُهُمْ، تُجَرِّحُهُمْ، تَسْمِعُهُمْ، قِرَاءَةُ شَيْعِيَّةٍ: يَكَلِّمُهُمْ

<sup>5</sup> 1) لِيَسْكُنُوا

<sup>6</sup> دُخْرِينَ (3) أَتَوَهُ، أَتَاهُ (2) الصُّورُ، الصُّور

<sup>7</sup> 1) يَفْعَلُونَ (2) تَحْسِبُهَا (1) Cf. Ap 6:14. ♦ R1

<sup>8</sup> 1) يَوْمَئِذٍ (2) فَزَعٍ

<sup>9</sup> T1) According to a Jewish legend, Moses visited the hell and saw sinners prone on their faces (Ginzberg, vol. 2, p. 119).

<sup>10</sup> 1) الَّتِي (2) هَذِي

M-48/27:92<sup>1</sup>. and to recite the Koran. Whoever followed guidance, follows guidance only for himself. Whoever went astray, [goes astray only against himself]. I am only of the warners.<sup>A1</sup>  
M-48/27:93<sup>2</sup>. Say: «Praise be to God! He will show you his signs, and you will recognize them». ~ Your Lord is not unaware of what you do.

وَأَنْ تَتْلُوا الْفُرْقَانَ. فَمَنْ أَهْتَدَى، فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ. وَمَنْ ضَلَّ [...] فَقُلْ: «إِنَّمَا أَنَا مِنَ الْمُنذِرِينَ».

وَقُلْ: «الْحَمْدُ لِلَّهِ! سِيرَ بِكُمْ آيَاتِهِ، فَتَعْرِفُونَهَا». ~ وَمَا رَبُّكَ بِغَفُولٍ عَمَّا تَعْمَلُونَ<sup>1</sup>.

## CHAPTER 49/28: THE STORY

### سورة القصص

88 verses - Makkan [except: 52-55]<sup>3</sup>

In the name of God, the all-merciful, the very-merciful.<sup>4</sup>

M-49/28:1<sup>5</sup>. Ta, Sin, Mim.<sup>T1</sup>

M-49/28:2. Those are the signs of the manifest book.

M-49/28:3. We recite to you the news of Moses and Pharaoh, with the truth, for a people who believe.

M-49/28:4<sup>6</sup>. Pharaoh exalted himself<sup>T1</sup> in the earth, divided its people into sects, weakening a group among them, slaughtering their sons, and keeping alive their women.<sup>R1</sup> He was of the corruptors.

M-49/28:5<sup>7</sup>. We want to favour those who were weakened<sup>T1</sup> in the earth, make them guides,<sup>T2</sup> make them the heirs,

M-49/28:6<sup>8</sup>. give them the power<sup>T1</sup> in the earth, and show Pharaoh, Haman, and their soldiers<sup>R1</sup> what they were dreadful of from them.

M-49/28:7<sup>9</sup>. We revealed to Moses' mother: «Suckle him. Then, when you fear for him, throw him into the sea, have no fear, and do not be saddened. We will return him to you, and will make him of the messengers».<sup>R1</sup>

M-49/28:8<sup>10</sup>. The family of Pharaoh picked him up, so he would be for them an enemy and sadness. Pharaoh, Haman<sup>R1</sup> and their soldiers were wrongdoers.

M-49/28:9<sup>11</sup>. The wife of Pharaoh<sup>R1</sup> said: «[He is] the delight of my eyes and yours. Do not kill him, perhaps he will benefit us, or we may take him as a son». ~ [They obeyed her] while they do not perceive.

M-49/28:10<sup>12</sup>. The heart of Moses' mother became void,<sup>T1</sup> and she would have almost disclosed it had we not strengthened her heart so that she might be of the believers.

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.

طسّم.

تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ.

نَتْلُو عَلَيْكَ مِنْ نُبَأِ مُوسَى وَفِرْعَوْنَ، بِالْحَقِّ، لِقَوْمٍ يُؤْمِنُونَ.

إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ، وَجَعَلَ أَهْلَهَا شِيَعًا، يَسْتَضَعِفُ طَائِفَةً مِنْهُمْ، يُذَبِّحُ<sup>1</sup> أَبْنَاءَهُمْ، وَيَسْتَحْيِ نِسَاءَهُمْ. إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ.

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعِفُوا فِي الْأَرْضِ، وَنَجْعَلَهُمْ أَئِمَّةً، وَنَجْعَلَهُمُ الْوَارِثِينَ،

وَنُمَكِّنَ<sup>1</sup> لَهُمْ فِي الْأَرْضِ، وَنُفَرِّقَ فِرْعَوْنَ وَهُمَّنَّ وَجُنُودَهُمَا<sup>2</sup> مِنْهُمْ مَا كَانُوا يَحْذَرُونَ.

وَأَوْحَيْنَا إِلَى أُمِّ مُوسَى أَنْ: «أَرْضِعِيهِ. فَإِذَا خَفَتْ عَلَيْهِ، فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي، وَلَا تَحْزَنِي. إِنَّا رَأَوْنَاهُ إِلَيْكَ، وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ».

فَالْتَقَطَهُ آلُ فِرْعَوْنَ، لِيَكُونَ لَهُمْ عَدُوًّا وَحَرْنًا<sup>1</sup>. إِنَّ فِرْعَوْنَ وَهُمَّنَّ وَجُنُودَهُمَا كَانُوا خَاطِئِينَ<sup>2</sup>.

وَقَالَتِ امْرَأَتُ<sup>1</sup> فِرْعَوْنَ: «[...] قُرْتُ<sup>2</sup> عَيْنَ لِي وَلَكَ<sup>3</sup>. لَا تَقْتُلُوهُ، عَسَى أَنْ يَنْفَعَنَا، أَوْ نَتَّخِذَهُ وَلَدًا». ~ [...] وَهُمْ لَا يَسْمَعُونَ.

وَأَصْبَحَ فُؤَادُ<sup>1</sup> أُمِّ مُوسَى فَرَعًا<sup>2</sup>، إِنَّ كَادَتْ لَتُبْدِيَ<sup>3</sup> بِهِ، لَوْلَا أَنْ رَبَطْنَا عَلَى قَلْبِهَا، لِتَكُونَ مِنَ الْمُؤْمِنِينَ.

<sup>1</sup> 1) أَنْ تَتْلُوا، وَأَتْلُ، وَأَتْلُ 1) Abrogated by the verse of the sword 113/9:5.

<sup>2</sup> 1) يَغْمَلُونَ

<sup>3</sup> This chapter takes its name from verse 25. Translated also: The Narrative (Pickthall); History (Rashad Khalifa).

<sup>4</sup> See footnote 2 of chapter 1/96.

<sup>5</sup> T1) See the footnote of 2/68:1.

<sup>6</sup> 1) يُذَبِّحُ ♦ T1) Exalted himself (Pickthall); turned into a tyrant (Khalifa) ♦ R1) Cf. Ex 1:13, 16-22.

<sup>7</sup> T1) See the footnote of 39/7:75 T2) Forerunners in faith (Asad); role models (Progressive Muslims).

<sup>8</sup> 1) وَلَنُمَكِّنَ ♦ T1) Establish them securely (Asad); give them control (Faridul Haque) ♦ R1) Haman (or Aman) doesn't appear in Moses' story in the Bible, but in the story of Esther, one thousand years after Moses (Est 3:1-15; 4:7, 8 and 17, etc.). We read in Est 7:6 «The persecutor, the enemy? Why, this wretch Haman». A Jewish legend compares the sale of Joseph by his brothers and the sale of the Jews by Haman. From there probably comes the confusion in the Koran (Ginzberg, vol. 2, p. 8).

<sup>9</sup> R1) Moses saved in Ex 2:1-10.

<sup>10</sup> 1) خَاطِئِينَ ♦ R1) See the footnote of 49/28:6.

<sup>11</sup> 1) لَا تَقْتُلُوهُ قُرَّةُ عَيْنٍ لِي وَلَكَ ♦ R1) Ex 2:5 speak of the daughter of Pharaoh.

<sup>12</sup> 1) لَتُبْدِيَ ♦ T1) Variation: afraid.

وَقَالَتْ لِأُخْتِهِ: «قُصِّيه». فَبَصُرَتْ<sup>1</sup> بِهِ عَنْ جُنُبٍ<sup>2</sup>. ~  
وَهُمْ لَا يَشْعُرُونَ.

وَحَرَمْنَا عَلَيْهِ [...] الْمَرَاضِعَ مِنْ قَبْلُ. فَقَالَتْ: «هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ، وَهُمْ لَهُ نَصْحُونَ؟»

فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ، كَيْ تَقَرَّ<sup>2</sup> عَيْنُهَا وَلَا تَحْزَنَ، وَلِتَعْلَمَ  
أَنَّ وَعْدَ اللَّهِ حَقٌّ. ~ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ.

وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ، ءَاتَيْنَاهُ حُكْمًا وَعِلْمًا. ~  
وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ.

وَدَخَلَ الْمَدِينَةَ عَلَى حِينٍ غَفْلَةٍ مِّنْ أَهْلِهَا. فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ<sup>٢</sup>، هَذَا مِنْ شِيعَتِهِ، وَهَذَا مِنْ عَدُوِّهِ. فَاسْتَعَا<sup>٣</sup>هُ<sup>٤</sup> الَّذِي مِنْ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ. فَوَكَّلَهُ<sup>٥</sup> مُوسَى، فَقَضَى عَلَيْهِ. قَالَ: «هَذَا مِنْ عَمَلِ الشَّيْطَانِ. إِنَّهُ عَدُوٌّ مُّضِلٌّ مُّبِينٌ».

قَالَ: «رَبِّ! إِنِّي ظَلَمْتُ نَفْسِي، فَاغْفِرْ لِي». فَغَفَرَ لَهُ.  
~ إِنَّهُ هُوَ الْغَفُورُ، الرَّحِيمُ.

قَالَ: «رَبِّ! بِمَا أَنْعَمْتَ عَلَيَّ، فَلَنْ أَكُونَ<sup>1</sup> ظَهِيرًا  
لِّلْمُجْرِمِينَ».

فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا، يَتَرَقَّبُ. فَإِذَا الَّذِي  
اسْتَنْصَرَهُ، بِالْأَمْسِ، يَسْتَصْرِحُهُ. قَالَ لَهُ مُوسَى:  
«إِنَّكَ لَعَوَى مُبِينٌ».

فَلَمَّا أَنْ أَرَادَ أَنْ يَبْطِشَ بِالَّذِي هُوَ عَدُوٌّ لَهُمَا، قَالَ:  
«يُوسُفُ! أَتُرِيدُ أَنْ تَقْتُلَنِي كَمَا قَتَلْتَ نَفْسًا بِالْأَمْسِ؟  
إِنْ تُرِيدُ إِلَّا أَنْ تَكُونَ جَبَّارًا فِي الْأَرْضِ، وَمَا تُرِيدُ أَنْ  
تَكُونَ مِنَ الْمُصْلِحِينَ؟»

وَجَاءَ رَجُلٌ مِّنْ أَقْصَا الْمَدِينَةِ يَسْعَى. قَالَ: «يُمُوسَى! إِنَّ أَلْمَلَأُ يَأْتِمُرُونَ بِكَ لِيَقْتُلُوكَ. فَأَخْرُجْ [...]! إِنِّي لَكَ مِنَ النَّاصِحِينَ».

فَخَرَجَ مِنْهَا خَائِفًا، يَتَرَقَّبُ. قَالَ: ~ «رَبِّ! نَجِّنِي مِنَ  
الْقَوْمِ الظَّالِمِينَ».

وَلَمَّا تَوَجَّهَ تِلْقَاءَ مَدْيَنَ، قَالَ: «عَسَى رَبِّي أَنْ يَهْدِيَنِي سَوَاءَ السَّبِيلِ».

وَلَمَّا وَرَدَ [...] مَاءَ مَدْيَنَ، وَجَدَ عَلَيْهِ أَمَةً مِّنَ النَّاسِ  
يَسْقُونَ [...]، وَوَجَدَ، مِنْ ذُنُوبِهِمْ، أَمْرَتَيْنِ تَوْدَانِ<sup>1</sup>  
[...] . قَالَ: «مَا خَطْبُكُمَا؟»<sup>2</sup> قَالَتَا: «لَا نَسْقِي<sup>3</sup> [...]»  
حَتَّىٰ يُصَدِّرَ<sup>4</sup> الزَّرْعَ<sup>5</sup>. وَأَبُونَا شَيْخٌ كَبِيرٌ [...]».

2 نُقِرَّ 2) إِمَّه 1)

4 فلا تجعلني، 1)

6 1) الْمَلَا، الْمَلَوْ

<sup>8</sup> 1) Ex 2:16 mentions seven daughters. 2) حَابِسَتَيْنِ تَذُودَانِ 3) خِطْبُكُمَا 4) تُسْقَى، تُسْقَى 5) يَصْدُرْ، يُزِيرْ 6) الرُّعَاءُ، الرُّعَاءُ 7) يُزِيرْ، يُزِيرْ

M-49/28:24<sup>1</sup>. He watered [their herd from another well], then returned into the shade and said: «My Lord! I am to what you descended to me from goodness poor».<sup>TIR1</sup>

M-49/28:25. Then one of the two women came to him walking, shyly. She said: «My father calls you to reward you for having watered for us». When he came to him and narrated to him the narration, he said: «Do not fear. You are saved from the oppressive people».

M-49/28:26<sup>2</sup>. One of the two said: «O my father! Hire him. The best to be hired is the one who is strong, faithful».

M-49/28:27<sup>3</sup>. He said: «I want to marry you<sup>T1</sup> to one of these two daughters of mine, provided that you hire yourself to me for eight years.<sup>R1</sup> If you complete ten, it will be from you. I do not want to be hard on you. You will find me, if God wishes, of the righteous».

M-49/28:28<sup>4</sup>. He said: «Thus shall it be between me and you.

Whichever of the two terms I fulfil, there will be no aggression against me. God is a guarantor of what we say».

M-49/28:29<sup>5</sup>. When Moses fulfilled the term and moved with his family, he perceived a fire from the side of the Mount.<sup>R1</sup> He said to his family: «Remain. I perceived a fire, I may bring you some news, or a brand therefrom. ~ So that you may warm yourselves!»

M-49/28:30<sup>6</sup>. When he came to it, he was called from the right bank of the valley, in the blessed place close to the tree: «O Moses! It is I God, the Lord of the worlds.

M-49/28:31<sup>7</sup>. Throw your staff». When he saw it moving as if it were a djinn,<sup>T1</sup> he turned the back and did not return.<sup>R1</sup> [He was called]: «O Moses! Come forward and do not fear. You are of the secure.

M-49/28:32<sup>8</sup>. Put your hand into the fissure [of your shirt]. It will come out white without harm.<sup>R1</sup> Gather your wing from the fright.<sup>T1</sup> These are two proofs from your Lord for Pharaoh and his notables. ~ They were perverse people».

M-49/28:33<sup>9</sup>. Moses said: «My Lord! I killed a person among them. I fear that they kill me.<sup>R1</sup>

M-49/28:34<sup>10</sup>. And my brother Aaron is more eloquent of tongue than me, send him with me as an auxiliary,<sup>R1</sup> to confirm me. I fear that they belie me».

فَسَقَى لَهُمَا [...]، ثُمَّ تَوَلَّى إِلَى الظِّلِّ، فَقَالَ: «رَبِّ! إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ».

فَجَاءَتْهُ إِحْدَاهُمَا، تَمْشِي عَلَى اسْتِحْيَاءٍ. قَالَتْ: «إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا». فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقَصَصَ، قَالَ: «لَا تَخَفْ. نَجَوْتَ مِنَ الظَّالِمِينَ».

قَالَتْ إِحْدَاهُمَا: «يَا أَبَتِ! اسْتَجِرْهُ! إِنَّ خَيْرَ مَنْ اسْتَجَرْتَ أَلْفَوِي، الْأَمِينُ».

قَالَ: «إِنِّي أُرِيدُ أَنْ أُنْكِحَ إِحْدَى ابْنَتَي هُنَيْنٍ، عَلَى أَنْ تَأْجُرَنِي ثَمَنِي ثَمَنِي جَجَج. فَإِنْ أَتَمَمْتَ عَشْرًا، فَمِنْ عِنْدِكَ. وَمَا أُرِيدُ أَنْ أَمْلِكَ مِنْكَ. سَتَجِدُنِي، إِنْ شَاءَ اللَّهُ، مِنَ الصَّالِحِينَ».

قَالَ: «ذَلِكَ بَيْنِي وَبَيْنَكَ. أَيُّمَا الْأَجْلَيْنِ قَضَيْتَ، فَلَا عُذْرَ 3 عَلَيَّ. وَاللَّهُ عَلَيَّ مَا نَقُولُ وَكِيلٌ».

فَلَمَّا قَضَى مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ، عَاسَ مِنْ جَانِبِ الطُّورِ نَارًا. قَالَ لِأَهْلِهِ: «امْكُثُوا. إِنِّي عَاسْتُ نَارًا، لَعَلِّي آتِيكُمْ مِنْهَا بِخَبَرٍ، أَوْ جَذْوَةٍ مِنَ النَّارِ! ~ لَعَلَّكُمْ تَصْطَلُونَ!»

فَلَمَّا أَتَاهَا، نُودِيَ مِنْ شَطِئِ الْوَادِ الْأَيْمَنِ، فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ، أَنْ: «يُمُوسَى! إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ».

وَأَنْ: «أَلْقِ عَصَاكَ». فَلَمَّا رَءَاهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ 1، وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ. [...] : «يُمُوسَى! أَقْبِلْ وَلَا تَخَفْ. إِنَّكَ مِنَ الْآمِنِينَ».

أَسَلَّكَ يَدَكَ فِي جَيْبِكَ [...]، تَخَرَّجَ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ. وَأَضْمَمْتَ إِلَيْكَ جَنَاحَكَ مِنَ الرُّهْبِ 2. فَذَنَبَكَ بُرْهَانٍ مِنْ رَبِّكَ إِلَى فِرْعَوْنَ وَمَلَئِهِ. ~ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ».

قَالَ: «رَبِّ! إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا. فَأَخَافُ أَنْ يَقْتُلُونِ 1».

وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا، فَأَرْسِلْهُ مَعِيَ رِدْءًا، يُصَدِّقُنِي 1. إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ 2».

<sup>1</sup> T1) In dire need (Asad) ♦ R1) Cf. Ex 2:17. Similar case with Jacob in Gn 29:10.

<sup>2</sup> 1) اسْتَجَرْتُ (2) اسْتَجَرْتُه

<sup>3</sup> R1) Ex 2:21 does not speak about marriage in exchange of a job. We find it the narration of Jacob's marriage (Gn 29:1-30) ♦ T1) According to Sankharé (p. 120), the terms *nakah* and *nikah* come from the Greek term ... *Enkuhè* that means marry.

<sup>4</sup> عَذْوَان (3) أَيُّ الْأَجْلَيْنِ مَا (2) أَيُّمَا

<sup>5</sup> 1) جَذْوَةٍ، جَذْوَةٍ ♦ R1) The narration of the flaming bush in Ex 3:1-6.

<sup>6</sup> 1) الْبُقْعَةُ

<sup>7</sup> 1) جَانٌّ ♦ T1) Snake (Asad) ♦ R1) Cf. Ex 4:2-3.

<sup>8</sup> 1) فَذَانِكَ، فَذَانِيكَ، فَذَانِيكَ، فَذَانِيكَ (2) الرُّهْبُ، الرُّهْبُ، الرُّهْبُ ♦ T1) Hold thine arm close to thyself, free of all fear (Asad); draw your hand to yourself to ward off fear (Shakir) ♦ R1) See the footnote of 39/7:108.

<sup>9</sup> 1) يُقْتُلُونِي ♦ R1) Cf. Ex 2:11-15.

<sup>10</sup> 1) يُكْذِّبُونِي ♦ R1) Cf. Ex 3:10-17. 2) يُصَدِّقُنِي، يُصَدِّقُونِي

M-49/28:35<sup>1</sup>. He said: «We will strengthen your arm with your brother, and we will give you authority.<sup>T1</sup> They will not reach you due to our signs. You two and those who follow you will be the winners».

M-49/28:36. When Moses came to them with our manifest signs, they said: «This is but a forged sorcery. We have never heard of this [since the time of] our forefathers».

M-49/28:37<sup>2</sup>. Moses said: «My Lord knows best who comes with guidance from him, and whose is the final home. ~ The oppressors do not succeed».

M-49/28:38<sup>3</sup>. Pharaoh said: «O notables! I have not known of any god for you other than myself. O Haman!<sup>R1</sup> Light me a fire on the clay and make me a tower,<sup>R2</sup> maybe I will see Moses' God! I presume he is of the liars».

M-49/28:39<sup>4</sup>. They were proud, he and his soldiers, in the earth, without the right. ~ And they presumed that to us they will not be returned.

M-49/28:40<sup>5</sup>. We took him and his soldiers, and we threw them into the sea.<sup>R1</sup> ~ So look how was the end of the oppressors.

M-49/28:41. We made them guides calling to the fire. ~ And on the day of resurrection, they will not be succoured.

M-49/28:42. We made them to be followed by a curse in this worldly life. And on the day of the resurrection, they will be of the despised.

M-49/28:43. [---] We gave Moses the book, after we destroyed the first generations, as visible proofs for the humans, guidance and mercy. ~ Maybe they remember!

M-49/28:44<sup>6</sup>. You were not on the western side [of the Mount], when we decided the affair of Moses, ~ and you were not of the witnesses.

M-49/28:45<sup>7</sup>. But we generated generations who lived long lives. And you did not dwell among the people of Madian reciting unto them our signs. But it is us who were sending.

M-49/28:46<sup>8</sup>. You were not on the side of the Mount when we called [Moses]. But [we sent you] as a mercy from your Lord, so that you may warn a people to whom no warner came before you. ~ Maybe they remember!

M-49/28:47. If an affliction touches them, for what their hands advanced, they would say: «Our Lord! If you had sent to us a messenger, we would have followed your signs and we would be among the believers».

قَالَ: «سَتَسْتَعِذُّ عَصُدَكَ! بِأَخِيكَ وَنَجْعَلُ لَكُمَا سُلْطٰنًا، فَلَا يَصِلُونَ إِلَيْكُمَا بِإِيتَانَا. أَنْتُمَا وَمَنْ أَتَّبَعَكُمَا الْغٰلِبُونَ».

فَلَمَّا جَاءَهُمْ مُوسَى بِآيَاتِنَا بَيِّنَاتٍ، قَالُوا: «مَا هَذَا إِلَّا سِحْرٌ مُّقْتَرَى. وَمَا سَمِعْنَا بِهَذَا فِي [...] ءَابَائِنَا الْأَوَّلِينَ».

وَقَالَ مُوسَى: «رَبِّي أَعْلَمُ بِمَنْ جَاءَ بِالْهُدَى مِنْ عِنْدِي، وَمَنْ تَكُونُ لَهُ عَقِبَةُ الدَّارِ. ~ إِنَّهُ لَا يَفْلِحُ الظَّالِمُونَ».

وَقَالَ فِرْعَوْنُ: «يَأْتِيهَا الْمَلَأُ! مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي. فَأَوْقِدْ لِي، يَهُمَّنْ! عَلَى الطِّينِ، فَاجْعَلْ لِي صَرْحًا، لَعَلِّي أَطْلُعُ إِلَى إِلَهِ مُوسَى! وَإِنِّي لِأَظُنُّهُ مِنَ الْكَذِبِينَ».

وَأَسْتَكْبَرُ، هُوَ وَجُنُودُهُ، فِي الْأَرْضِ، بِغَيْرِ الْحَقِّ. ~ وَظَنُّوا أَنَّهُمُ الْإِنَّا لَا يَرْجِعُونَ!

فَأَخَذْنَاهُ وَجُنُودَهُ، فَنَبَذْنَاهُمْ فِي الْيَمِّ. ~ فَانْظُرْ كَيْفَ كَانَ عَقِبَةُ الظَّالِمِينَ.

وَجَعَلْنَاهُمْ أَيْمَةً يَذْعُونَ إِلَى النَّارِ. ~ وَيَوْمَ الْقِيَمَةِ، لَا يُنصَرُونَ.

وَأَتَّبَعْنَاهُمْ، فِي هَذِهِ الدُّنْيَا، لَعْنَةً. وَيَوْمَ الْقِيَمَةِ، هُمْ مِنَ الْمَقْبُوحِينَ.

[---] وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ، مِنْ بَعْدِ مَا أَهْلَكْنَا الْقُرُونَ الْأُولَى، بِصَآئِرَ لِلنَّاسِ وَهُدًى وَرَحْمَةً. ~ لَعَلَّهُمْ يَتَذَكَّرُونَ!

وَمَا كُنْتَ بِجَانِبِ [...] الْعَرَبِيِّ إِذْ قَضَيْنَا إِلَى مُوسَى الْأَمْرَ، ~ وَمَا كُنْتَ مِنَ الشَّاهِدِينَ.

وَلَكِنَّا أَنْشَأْنَا قُرُونًا، فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ! وَمَا كُنْتَ ثَاوِيًا فِي أَهْلِ مَدْيَنَ، تَتْلُوا عَلَيْهِمْ ءَايَاتِنَا. وَلَكِنَّا كُنَّا مُرْسِلِينَ.

وَمَا كُنْتَ بِجَانِبِ الطَّوْرِ إِذْ نَادَيْنَا [...] وَلَكِنْ [...] رَحْمَةً! مِنْ رَبِّكَ، لِتُنذِرَ قَوْمًا مَّا أَتَتْهُمْ مِنْ نَذِيرٍ مِنْ قَبْلِكَ. ~ لَعَلَّهُمْ يَتَذَكَّرُونَ!

وَلَوْ لَا أَنْ تُصِيبَهُمْ مُصِيبَةٌ، بِمَا قَدَّمَتْ أَيْدِيهِمْ، فَيَقُولُوا: «رَبَّنَا! لَوْ لَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ ءَايَاتِكَ وَنَكُونُ مِنَ الْمُؤْمِنِينَ!»

<sup>1</sup> 1) عَصُدَكَ، عَصِدَكَ، عَصُدَكَ ♦ T1) See the footnote of 23/53:23.

<sup>2</sup> 1) يَكُونُ

<sup>3</sup> 1) الْمَلَأُ، الْمَلُو ♦ R1) See the footnote of 49/28:6. R2) As with Haman, the construction of the tower does not appear in Moses' story. Would it be confusion with the tower of Babel where we find bricks hardened with fire (Gn 11:1-9)?

<sup>4</sup> 1) يَرْجِعُونَ

<sup>5</sup> R1) Miracle of the sea in Ex 14:15-30.

<sup>6</sup> قراءة شيعية: أَوْ مَا كُنْتَ

<sup>7</sup> 1) الْعُمُرُ

<sup>8</sup> 1) رَحْمَةً

M-49/28:48<sup>1</sup>. But when the truth came to them from us, they said: «If he was given the like of what was given to Moses!» Did they not disbelieve in what Moses was given before? They said: «Two sorceries<sup>T1</sup> who sustain each other!» And they said: «We disbelieve in each of them».

M-49/28:49<sup>2</sup>. Say: «Bring a book from God that is a better guidance than these two that I may follow it. ~ If you were truthful».

M-49/28:50. But if they do not answer you, know that they only follow their desires. Who is more misguided than him who follows his desires without guidance from God? ~ God does not guide the oppressive people.

M-49/28:51<sup>3</sup>. [---] We conveyed the word to them. ~ Maybe they remember!

H-49/28:52. Those to whom we gave the book before it, they do believe therein.

H-49/28:53. When it is recited to them, they say: «We believed therein, it is the truth from our Lord. We were already submitters before it».

H-49/28:54. These will be given their reward twice because they endured, repel evil with good, ~ and spend from what we provided them,

H-49/28:55<sup>4</sup>. When they hear frivolity, they disregard it saying: «To us our deeds, and to you your deeds. Peace be upon you.<sup>A1</sup> We do not seek the ignorants».

M-49/28:56<sup>5</sup>. You do not guide whom you like, but it is God who guides whom he wishes.<sup>R1</sup> He knows best those who are the guided.

M-49/28:57<sup>6</sup>. They said: «If we follow with you the guidance, we would be abducted from our land». Have we not given them a secure sanctuary to which are brought the fruits of all kinds as a provision from us? ~ But most of them do not know.

M-49/28:58. How many cities we destroyed that were exuberant in their living! Those are their houses. They were inhabited, after them, but a little. It is us who were the heir.

M-49/28:59<sup>7</sup>. Never does your Lord destroy the cities until he had sent to their mother a messenger reciting to them our signs. We never destroy the cities except when their people are oppressors.

M-49/28:60<sup>8</sup>. What was given to you is the enjoyment of the worldly life and its ornament. And what is with God is better and more lasting. ~ Do you not then reason?

M-49/28:61<sup>9</sup>. [---] Is he to whom we have promised a goodly promise, which he is going to meet, like him whom we provided with the enjoyment of the worldly life, then, on the day of the resurrection, will be of those presented [to the fire]?

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا، قَالُوا: «لَوْلَا أُوتِيَ مِثْلَ مَا أُوتِيَ مُوسَى!» أَوَلَمْ يَكْفُرُوا بِمَا أُوتِيَ مُوسَى مِنْ قَبْلُ؟ قَالُوا: «سِحْرَانِ تَظَاهَرَا». وَقَالُوا: «إِنَّا بِكَ لَكَاظِمُونَ».

قُلْ: «فَاتُوا بِكِتَابٍ مِنْ عِنْدِ اللَّهِ، هُوَ، أَهْدَى مِنْهُمَا أَنْبِئُهُ! ~ إِنْ كُنْتُمْ صَادِقِينَ».

فَإِنْ لَمْ يَسْتَجِيبُوا لَكَ، فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ. وَمَنْ أَضَلُّ مِمَّنْ اتَّبَعَ هَوَاهُ، بِغَيْرِ هُدًى مِنَ اللَّهِ. ~ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ.

[---] وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ. ~ لَعَلَّهُمْ يَتَذَكَّرُونَ!<sup>2</sup>

الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِ، هُمْ بِهِ يُؤْمِنُونَ.

وَإِذَا يُتْلَى عَلَيْهِمْ، قَالُوا: «ءَامَنَّا بِهِ، إِنَّهُ الْحَقُّ مِنْ رَبِّنَا. إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ».

أُولَئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا. وَيَذَرُونَ بِالْحَسَنَةِ الْسَّيِّئَةَ، ~ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ.

وَإِذَا سَمِعُوا اللَّغْوَ، أَعْرَضُوا عَنْهُ وَقَالُوا: «لَنَا أَعْمَلُنَا، وَلَكُمْ أَعْمَلُكُمْ. سَلَامٌ عَلَيْكُمْ. لَا تَبْتَغِي الْجَاهِلِينَ».

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ. وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ. وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ.

وَقَالُوا: «إِنْ تَتَّبِعِ الْهَيْدَى مَعَكُمْ، نُنْخَطِفُكَ مِنْ أَرْضِنَا». أَوَلَمْ نَمَكِّنْ لَهُمْ حَرَمًا ءَامِنًا، يُجَنَّبُ إِلَيْهِ ثَمَرَاتُ كُلِّ شَيْءٍ رَزَقْنَا، مِنْ لَدُنَّا؟ وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ.

وَكَمْ أَهْلَكْنَا مِنْ قَرْيَةٍ بَطَرَتْ مَعِيشَتَهَا! فَتِلْكَ مَسْكِنُهُمْ. لَمْ تَسْكُنْ، مِنْ بَعْدِهِمْ، إِلَّا قَلِيلًا. وَكُنَّا نَحْنُ الْوَارِثِينَ.

وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَى حَتَّى يَبْعَثَ، فِي أُمِّهَا، رَسُولًا يَتْلُوا عَلَيْهِمْ ءَايَاتِنَا. وَمَا كُنَّا مُهْلِكِي الْقُرَى إِلَّا وَأَهْلُهَا ظَالِمُونَ.

وَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَّعَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا. وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى. ~ أَفَلَا تَعْقِلُونَ?<sup>2</sup>

[---] أَفَمَنْ أَفْضَلُ وَعَدْتُهُ وَعَدًا حَسَنًا، فَهُوَ لَقِيَهُ، كَمَنْ مَتَّعْتُهُ مَتَاعَ الْحَيَاةِ الدُّنْيَا، ثُمَّ هُوَ، يَوْمَ الْقِيَمَةِ، مِنَ الْمُحْضَرِينَ [...]؟

<sup>1</sup> 1) تَطَاهَرَا، تَطَاهَرَا، أَطَاهَرَا (2) سَاحِرَانِ T1) Variation: two sorcerers.

<sup>2</sup> 1) أَنْبِئُهُ

<sup>3</sup> 1) قِرَاءَةُ شِيعِيَّة: وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ إِمَامٌ إِلَى إِمَامٍ (2) وَصَّلْنَا

<sup>4</sup> A1) Abrogated by the verse of the sword 113/9:5.

<sup>5</sup> R1) Cf. Jn 6:44.

<sup>6</sup> 1) ثَمَرَاتُ، ثَمَرَاتُ (3) تُجَنَّبُ، يُجَنَّبُ (2) يُنْخَطِفُكَ

<sup>7</sup> 1) إِمَّا

<sup>8</sup> 1) يَعْظِلُونَ (2) فَمَتَّاعًا الْحَيَاةَ

<sup>9</sup> 1) مَتَّاعًا الْحَيَاةَ (2) أَمِنْ



M-49/28:62<sup>1</sup>. [Remember] the day he will call them, and say:  
 «Where are my associates whom you were affirming [to be my as-  
 sociates?]»  
 M-49/28:63<sup>2</sup>. Those against whom the word has proved true will  
 say: «Our Lord! These are they whom we misled. We misled them  
 as we misled ourselves. We declare quit to you [of them]. It was not  
 us whom they adored».  
 M-49/28:64. It will be said: «Call your associates». They will call  
 them, but they will not answer them when they will see the punish-  
 ment. ~ If only they were guided!  
 M-49/28:65. [Remember] the day he will call them, and say: «What  
 did you answer the messengers?»  
 M-49/28:66<sup>3</sup>. The news will become blinding to them, that day.<sup>T1</sup> ~  
 So they will not question each other.  
 M-49/28:67. But him who repented, believed, and did good, may be  
 of the successful.  
 M-49/28:68. Your Lord creates what he wills and chooses. The  
 choice was not theirs. ~ Exalted and high be God above what they  
 associate!  
 M-49/28:69<sup>4</sup>. Your Lord knows what their chests hide and what  
 they say publicly.  
 M-49/28:70<sup>5</sup>. It is he God, there is no god but him. To him the  
 praise in the first [life] and the last life. To him the judgment, ~ and  
 it is to him that you will be returned.  
 M-49/28:71. [---] Say: «Did you see whether God makes over you  
 the night permanently until the day of resurrection? Which god  
 other than God brings you light? ~ Do you not hear?»  
 M-49/28:72. Say: «Did you see if God makes over you the day per-  
 manently until the day of resurrection? Which god other than God  
 brings you night wherein you might rest? ~ Do you not see?»  
 M-49/28:73. It is out of his mercy that he has made for you night  
 and day, so that therein you may rest and seek his favour. ~ Maybe  
 you thank!  
 M-49/28:74. [---][Remember] the day he calls them, and say:  
 «Where are my associates whom you were affirming [to be my as-  
 sociates?]»  
 M-49/28:75. We will extract from every nation a witness, and we  
 will say: «Bring your proof». Then they will know that God's is the  
 truth. ~ And what they were forging has erred away from them.  
 M-49/28:76<sup>6</sup>. [---] Korah<sup>R1</sup> was of Moses' people ~ but he abused  
 them. ~ We gave him so much treasure that the keys thereof would  
 overburden a band endowed with strength. [Remember] when his  
 people said to him: «Do not exult. ~ God does not love the exultant.

[...] وَيَوْمَ يُنَادِيهِمْ، فَيَقُولُ: «أَيْنَ شُرَكَاءِي<sup>1</sup> الَّذِينَ  
 كُنْتُمْ تَزْعُمُونَ [...]؟»

قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ: «رَبَّنَا! هَؤُلَاءِ الَّذِينَ  
 أَغْوَيْنَا. أَغْوَيْنَهُمْ كَمَا غَوَيْنَا. تَبَرَّأْنَا إِلَيْكَ [...] مَا  
 كَانُوا إِيَّانَا يَعْبُدُونَ».

وَقِيلَ: «ادْعُوا شُرَكَاءَكُمْ». فَدَعَوْهُمْ، فَلَمْ يَسْتَجِيبُوا  
 لَهُمْ وَرَأَوْا الْعَذَابَ. ~ لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ!

[...] وَيَوْمَ يُنَادِيهِمْ، فَيَقُولُ: «مَادَا أَجَبْتُمُ الْمُرْسَلِينَ؟»

فَعَمِيَّتْ<sup>1</sup> عَلَيْهِمُ الْآلِنَاءُ، يَوْمَئِذٍ. ~ فَهُمْ لَا يَتَسَاءَلُونَ<sup>2</sup>.

فَأَمَّا مَنْ تَابَ، وَءَامَنَ، وَعَمِلَ صَالِحًا، فَعَسَىٰ أَنْ يَكُونَ  
 مِنَ الْمُفْلِحِينَ.  
 وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ. مَا كَانَ لَهُمُ الْخِيَرَةُ. ~  
 سُبْحَانَ اللَّهِ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ!

وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ<sup>1</sup> صُدُورُهُمْ وَمَا يُعْلِنُونَ.

وَهُوَ اللَّهُ، لَا إِلَهَ إِلَّا هُوَ. لَهُ الْخَمْدُ فِي الْأُولَىٰ  
 وَالْآخِرَةِ! ~ وَلَهُ الْحُكْمُ، ~ وَإِلَيْهِ تُرْجَعُونَ<sup>1</sup>.

[---] قُلْ: «أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا  
 إِلَىٰ يَوْمِ الْقِيَمَةِ؟ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِضِيَاءٍ؟ ~ أَفَلَا  
 تَسْمَعُونَ؟»

قُلْ: «أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَىٰ  
 يَوْمِ الْقِيَمَةِ؟ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِاللَّيْلِ تَسْكُنُونَ فِيهِ؟  
 ~ أَفَلَا تَبْصُرُونَ؟»  
 وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ، لِتَسْكُنُوا فِيهِ  
 وَلِتَبْتَغُوا مِنْ فَضْلِهِ. ~ وَلِعَلَّكُمْ تَشْكُرُونَ!

[---] [...] وَيَوْمَ يُنَادِيهِمْ، فَيَقُولُ: «أَيْنَ شُرَكَاءِي  
 الَّذِينَ كُنْتُمْ تَزْعُمُونَ [...]؟»

وَنَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا، فَقُلْنَا: «هَاتُوا بُرْهَانَكُمْ».  
 فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ. ~ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ.

[---] إِنْ قُرُونٌ كَانَتْ مِنْ قَوْمٍ مُوسَىٰ، فَبَعَثْنَا عَلَيْهِمْ  
 وَعَائِثَةً مِنَ الْكُتُورِ مَا إِنَّ مَفَاتِحَهُ<sup>1</sup> لَتَنُتَوْنَ<sup>2</sup> بِالْغَصْبَةِ  
 أُولَىٰ الْفُؤَةِ. [...] إِذْ قَالَ لَهُ قَوْمُهُ: «لَا تَفْرَحْ. ~ إِنَّ  
 اللَّهَ لَا يُجِبُ الْفَرَحِينَ»<sup>4</sup>.

<sup>1</sup> شُرَكَائِي<sup>1</sup>

<sup>2</sup> تَبَرَّأْنَا (2) غَوَيْنَا

<sup>3</sup> (1) يَسَاءَلُونَ (2) فَعَمِيَّتْ T1) Then the pleas shall become obscure to them on that day (Shakir); they will be shocked by the news on that Day (Progressive Muslims).

<sup>4</sup> تَكُنُّ

<sup>5</sup> تَزْعُمُونَ

<sup>6</sup> (1) مَفَاتِحُهُ (2) لَيُتَوَّءُ، مَفَاتِحُهُ لَيُتَوَّءُ (3) لَتَنُتَوْنَ (4) الْفَارَحِينَ R1) Cf Ex 6:21; Nb chap. 16, 17 and 26; Si 45:18-19. He had fomented a revolt against Moses and had been swallowed by the earth. According to Midrash Rabbah, Nb 18:15, Korah was a controller in the palace of Pharaoh and was in charge of the keys of his treasures. He was extremely rich and, according to the Talmud, the keys of his treasures represented the load of three hundred mules (Ginzberg, vol. 3, p. 105-112).

M-49/28:77<sup>1</sup>. Seek, by means of what God has given you, the last home. Do not forget your part from the worldly life. Be beneficent as God has been beneficent to you. Do not seek corruption in the earth. ~ God does not love the corruptors».

M-49/28:78<sup>2</sup>. He said: «I have been given it only on account of my knowledge». Did he not know that God had destroyed before him generations who were mightier in strength than he and greater in assemblage? The guilty will not be questioned about their faults.

M-49/28:79. He came out before his people in his ornament. Those who want the worldly life said: «If only we had the like of what Korah was given! He is of great luck».

M-49/28:80. Those who were given the knowledge said: «Woe to you! God's reward is better for him who believed and did good. But none shall obtain it except the enduring».

M-49/28:81<sup>3</sup>. So we sunk down the earth with him and his home. There was no group to succour him besides God, and he could not succour himself.

M-49/28:82<sup>4</sup>. In the morning, those who wished to be in his place the day before, said: «It seems that<sup>T1</sup> God extends the provision for whomever he wishes of his servants, and predetermines [it to him]. Had not God been gracious to us, he would have sunk us. It seems that<sup>T1</sup> the disbelievers do not succeed».

M-49/28:83. [---] That is the last home we make to those who do not seek self-exaltation in the earth, nor corruption. The [happy] end will be to the fearers.

M-49/28:84. Whoever comes with a good deed, to him better thereof. Whoever comes with the misdeed, those who did misdeeds will only be rewarded [with the reward] of what they were doing.

M-49/28:85<sup>5</sup>. [---] Him who imposed on you the Koran will revert you to a place of turning back.<sup>T1</sup> Say: «My Lord knows best who came with the guidance, ~ and who is in manifest misguidance».

M-49/28:86<sup>6</sup>. You did not hope that the book would be thrown to you. [But it was thrown to you] as a mercy from your Lord. So do not be a supporter of the disbelievers.

M-49/28:87<sup>7</sup>. Do not let them divert you from God's signs after they descended to you. Call upon your Lord. And do not be of the associators.

M-49/28:88<sup>8</sup>. Do not call with God another god. There is no god but him. Everything will perish, except his face. To him the judgment, ~ and it is to him that you will be returned.

وَأَتَّبِعْهُ فِيمَا ءَاتَاكَ اللَّهُ الْآخِرَةَ. وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا. وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ. وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ. ~ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ».

قَالَ: «إِنَّمَا أُوتِيْتُهُ عَلَىٰ عِلْمٍ عِنْدِي». أَوَلَمْ يَعْلَمْ أَنَّ اللَّهَ قَدْ أَهْلَكَ مِن قَبْلِهِ، مِن الْفُرُونَ مَن هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا؟ وَلَا يُسْأَلُ عَن ذُنُوبِهِمُ الْمُجْرِمُونَ<sup>2</sup>.

فَخَرَجَ عَلَىٰ قَوْمِهِ فِي زِينَتِهِ. قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا: «يَلْبَسَ لَنَا مِثْلَ مَا أُوتِيَ قُرُونُ! إِنَّهُ لَذُو حَظٍّ عَظِيمٍ».

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ: «وَيَلْبَسُوا! تَوَابُ اللَّهِ خَيْرٌ لِّمَن ءَامَنَ وَعَمِلَ صَالِحًا. وَلَا يُلْقِيهَا إِلَّا الصَّابِرُونَ».

فَخَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ. فَمَا كَانَ لَهُ مِن فِئَةٍ يَنْصُرُونَهُ، مِن دُونِ اللَّهِ. وَمَا كَانَ مِنَ الْمُنتَصِرِينَ.

وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ يَقُولُونَ: «وَيَكَانَ اللَّهُ يَتَسَطَّرُ الرَّزْقَ لِمَن يَشَاءُ مِن عِبَادِهِ وَيَقْدِرُ<sup>1</sup> [...]». أَوَلَا أَن مِّنَ اللَّهِ<sup>2</sup> عَلَيْنَا، لَخَسَفَ<sup>3</sup> بِنَا. وَيَكَانَهُ لَا يُفْلِحُ الْكَافِرُونَ».

[---] تِلْكَ الدَّارُ الْآخِرَةُ، نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ، وَلَا فَسَادًا. وَالْعَاقِبَةُ [...] لِلْمُتَّقِينَ.

مَنْ جَاءَ بِالْحَسَنَةِ، فَلَهُ خَيْرٌ مِنْهَا. وَمَنْ جَاءَ بِالسَّيِّئَةِ، فَلَا يُجْزَى الَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَّا [...] مَا كَانُوا يَعْمَلُونَ.

[---] إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَأْدُكَ إِلَىٰ مَعَادٍ. قُلْ: «رَبِّي أَعْلَمُ مَنْ جَاءَ بِالْهُدَىٰ، ~ وَمَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ».

وَمَا كُنْتَ تَرْجُو أَن يُلْقَىٰ إِلَيْكَ الْكِتَابُ. [...] إِلَّا رَحْمَةً مِن رَّبِّكَ. فَلَا تَكُونَنَّ<sup>1</sup> ظَهِيرًا لِلْكَافِرِينَ.

وَلَا يَصُدُّكَ<sup>1</sup> عَنِ ءَايَاتِ اللَّهِ بَعْدَ إِذْ أَنزَلْتُ إِلَيْكَ. وَأَذْغِ إِلَىٰ رَبِّكَ. وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ.

وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ. لَا إِلَهَ إِلَّا هُوَ. كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ. لَهُ الْحُكْمُ، ~ وَإِلَيْهِ تُرْجَعُونَ<sup>1</sup>.

<sup>1</sup> 1) وَاتَّبِعْهُ

<sup>2</sup> 1) يُسْأَلُ ... الْمُجْرِمِينَ، تَسْأَلُ (2) يُسْأَلُ، تَسْأَلُ

<sup>3</sup> 1) فِئَةٍ

<sup>4</sup> 1) يُقْدِرُ (2) وَيَقْدِرُ، وَيَقْدِرُ (3) مِّنَ اللَّهِ (4) لَخَسَفَ، لَأَخْصِفَ، لَأُخْصِفَ (5) T1) This word is only used in this verse. It is translated by: Alas (Asad); ah, welladay (Pickthall); woe to us! (Sarwa).

<sup>5</sup> T1) Will assuredly bring thee back [from death] to a life renewed (Asad); will surely bring thee home again (Pickthall); will summon you to a predetermined appointment (Khalifa).

<sup>6</sup> 1) تَجْعَلَن

<sup>7</sup> 1) يُصُدُّكَ

<sup>8</sup> 1) تُرْجَعُونَ

## سورة الإسراء

M-50/17:12<sup>1</sup>. [---] We made the night and the day two signs. And we erased the sign of the night, while we made visible the sign of the day, so that you seek favour from your Lord, and that you know the number of the years and the computation. We detailed everything in detail.

M-50/17:13<sup>2</sup>. We have fastened on the neck of every man his bad fate. We shall bring out for him, on the day of resurrection, a book which he will receive spread open:<sup>R1</sup>

M-50/17:14. «Read your book. ~ You are sufficient, this day, as your own accountant».

M-50/17:15<sup>3</sup>. Whoever followed guidance, follows guidance only for himself. Whoever went astray, goes astray only against himself. No burdened will be burdened with another's burden.<sup>T1</sup> And we do not punish until we send a messenger.

M-50/17:16<sup>4</sup>. [---] When we want to destroy a city, we command its opulent ones, then they commit perversity therein. ~ So the word against it proves true, and we destroy it totally.

M-50/17:17. How many generations have we destroyed after Noah! ~ Your Lord suffices as aware, seer of the faults of his servants.

M-50/17:18. [---] Whoever wants the hasty [life], we hasten for him therein what we wish for whom we want. Then we will make for him the Gehenna where he will roast, blameful, banished.

M-50/17:19. Whoever wants the last life and endeavours after it, while believing, ~ it is these whose endeavour will be thanked.

M-50/17:20<sup>5</sup>. We extend to each, these and those, the grant of your Lord. The grant of your Lord does not exclude [anyone].

M-50/17:21<sup>6</sup>. See how we favoured some of them over others. ~ In the last life, there are greater degrees and a greater favour.

M-50/17:22<sup>7</sup>. [---] Do not make with God another god,<sup>R1</sup> lest you sit down despised, neglected.

M-50/17:23<sup>8</sup>. Your Lord decreed: «You shall not adore except him and [treat] with kindness the parents. Should one of them, or both, attain to old age with you, do not say: "fie" unto them nor repulse them, but say to them honourable words.<sup>R1</sup>

M-50/17:24<sup>9</sup>. And out of mercy, lower unto them the wing of the humility and say: "My Lord! Have mercy on them<sup>A1</sup> as they have raised me up when I was small"».

M-50/17:25. Your Lord knows best what is in your selves, if you are righteous. ~ He is forgiver for the returning.

H-50/17:26. Give his due to the relative, the pauper, and the traveller, and do not waste.

[---] وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَتَيْنِ. فَمَحَوْنَا آيَةَ اللَّيْلِ، وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً<sup>1</sup>، لِنَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ، وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابِ. وَكُلَّ شَيْءٍ فَصَّلْنَاهُ تَفْصِيلًا.

وَكُلُّ<sup>1</sup> إِنْسَانٍ أَلْزَمْنَاهُ طَبْعَهُ<sup>2</sup> فِي عُقُبِهِ<sup>3</sup>. وَنُخْرِجُ لَهُ، يَوْمَ الْقِيَامَةِ، كِتَابًا<sup>4</sup> يَلْقَاهُ<sup>5</sup> مَنشُورًا<sup>6</sup>:

«أَقْرَأْ كِتَابَكَ. كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا».

مَّنْ أَهْدَىٰ، فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ. وَمَنْ ضَلَّ، فَإِنَّمَا يَضِلُّ عَلَيْهَا. وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ. وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ تَبْعَثَ رَسُولًا.

[---] وَإِذَا أَرَدْنَا أَن نُهْلِكَ قَرْيَةً، أَمَرْنَا<sup>1</sup> مُتْرَفِيهَا، فَفَسَقُوا<sup>2</sup> فِيهَا. فَحَقَّ عَلَيْهَا الْقَوْلُ، فَدَمَّرْنَاهَا تَدْمِيرًا.

وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِن بَعْدِ نُوحٍ! ~ وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا، بَصِيرًا.

[---] مَن كَانَ يُرِيدُ الْعَاجِلَةَ، وَعَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَن نُّرِيدُ. ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا، مَذْمُومًا، مَّدْحُورًا.

وَمَن أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا، وَهُوَ مُؤْمِنٌ، ~ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَّشْكُورًا.

كُلًّا، ثُمَّدْ، هُوَ لَاءَ وَهُوَ لَاءَ، مِّنْ عَطَاءِ رَبِّكَ. وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا [---].

أَنْظِرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ. وَلِلْآخِرَةِ أَكْبَرُ<sup>1</sup> دَرَجَاتٍ وَأَكْبَرُ تَفْصِيلًا.

[---] لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ، فَتَقْعُدَ مَذْمُومًا، مَّخْذُومًا.

وَقَضَىٰ رَبُّكَ: «أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ، [...] وَبِالْوَالِدَيْنِ إِحْسَانًا. إِنَّمَا يُبَلِّغُنَّ<sup>2</sup> عِنْدَكَ<sup>3</sup> الْكِبَرَ، أَحَدُهُمَا أَوْ كِلَاهُمَا، فَلَا تَقُلْ لَهُمَا: "أَفْ<sup>3</sup>!"، وَلَا تَنْهَرْهُمَا، وَقُلْ لَهُمَا قَوْلًا كَرِيمًا.

وَأَخْفِضْ لَهُمَا جَنَاحَ الذَّلِيلِ<sup>1</sup> مِّنَ الرَّحْمَةِ وَقُلْ: "رَبِّ! أَرْحَمْهُمَا، كَمَا رَّبَّنَا بِنَايَ صَغِيرًا"».

[رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ. إِن تَكُونُوا صَالِحِينَ، فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غُفُورًا].

وَأَتِ ذَا الْقُرْبَىٰ حَقَّهُ، وَالْمِسْكِينَ، وَابْنَ السَّبِيلِ، وَلَا تَبْذِرْ تَبْذِيرًا.

<sup>1</sup> مُبْصِرَةً

<sup>2</sup> 1) يُلْقَاهُ (5) وَيُخْرِجُ ... كِتَابًا، وَيُخْرِجُ ... كِتَابًا، 4) عُقُبِهِ (3) طَبْعَهُ (2) وَكُلُّ 1) 139:16; Ap 20:12.

<sup>3</sup> T1) Repetition in the Arabic text.

<sup>4</sup> 1) فَدَمَّرْنَاهُم (3) قَرْيَةً بَعَثْنَا أَكْبَارَ مَجْرِمِيهَا فَفَسَقُوا، قَرْيَةً بَعَثْنَا فِيهَا أَكْبَارَ مَجْرِمِيهَا فَفَكَّرُوا (2) أَمَرْنَا، أَمَرْنَا، أَمَرْنَا

<sup>5</sup> 1) عَطَاءُ

<sup>6</sup> 1) وَأَكْبَرُ

<sup>7</sup> R1) Cf. Dt 32:39; Is 42:8.

<sup>8</sup> 1) 1) أَفْ، أَفْ، أَفْ، أَفْ، أَفْ، أَفْ (3) يُبَلِّغُنَّ (2) وَفَضَاءَ رَبِّكَ، وَوَصَىٰ رَبُّكَ، وَأَوْصَىٰ رَبُّكَ R1) See the footnote of 44/19:14.

<sup>9</sup> 1) الذَّلِيلِ A1) Abrogated by 113/9:113-114.

M-50/17:27<sup>1</sup>. The wasters were the brothers of the Satans. ~ And the Satan were ungrateful to his Lord.

M-50/17:28. If you disregard them, seeking mercy from your Lord which you hope, then say to them an easy word.

M-50/17:29<sup>2</sup>. Do not make your hand tied to your neck, nor extend it to the full extent, lest you sit down blamed, destitute.

M-50/17:30<sup>3</sup>. Your Lord extends the provision for whom he wishes, and predetermines [it]. ~ He was aware of his servants, seer.

M-50/17:31<sup>4</sup>. [---] Do not kill your children dreading poverty. It is us who provide for them, and also for you. Killing them was a great error.<sup>R1</sup>

H-50/17:32. Do not approach fornication. It is a depravity and an evil way.

H-50/17:33<sup>5</sup>. Do not kill the soul that God has made forbidden, but with the right. Whoever is killed oppressively, we give authority to his ally.<sup>R1</sup> But he should not be excessive in killing, because he is succoured.

M-50/17:34<sup>6</sup>. [---] Do not approach<sup>A1</sup> the orphan's wealth except for that which is best, until he reaches his strength. And fulfil the covenant, because the covenant will be questioned.

M-50/17:35<sup>7</sup>. [---] Fill up the measure whenever you measure, and weigh with the straight balance. That is good and a better interpretation.<sup>T1</sup>

M-50/17:36<sup>8</sup>. [---] Do not follow that whereof you have no knowledge. The hearing, the eye and the heart, all these, will be questioned.

M-50/17:37<sup>9</sup>. Do not walk in the earth with jubilation. You will neither split the earth, nor reach the mountains in height!

M-50/17:38<sup>10</sup>. All that is a detestable misdeed to your Lord.

M-50/17:39. That is of the wisdom your Lord revealed to you. Do not make with God another god, lest you will be thrown in the Gehenna blameful, banished.

M-50/17:40. Did your Lord choose sons for you, and took females from the angels? You say a great word.

M-50/17:41<sup>11</sup>. [We modulated in this Koran so they may remember, ~ but it only increases their repulsion].

M-50/17:42<sup>12</sup>. Say: «If there were gods with him, as they say, they would have sought a way to the owner of the throne».<sup>R1</sup>

M-50/17:43<sup>13</sup>. Exalted and much higher be he above what they say!

إِنَّ الْمُبْذَرِينَ<sup>1</sup> كَانُوا إِخْوَانَ الشَّيْطَانِ<sup>2</sup>. ~ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا.

وَإِنَّمَا تَعْرِضُ عَنْهُمْ، أَسْأَلُ رَحْمَةً مِنْ رَبِّكَ تَرْجُوهَا، فَقُلْ لَهُمْ قَوْلًا مَيْسُورًا.

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ، وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ، فَتَقْعُدَ مَلُومًا مَّحْسُورًا.

إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ<sup>1</sup> [...]. ~ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا، بَصِيرًا.

[---] وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةً<sup>2</sup> إِمْلَاقٍ. نَحْنُ نَرْزُقُهُمْ، وَإِيَّاكُمْ. إِنَّ قَتْلَهُمْ كَانَ خِطَاً كَبِيرًا.

وَلَا تَقْرَبُوا الزَّوْجَىٰ. إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا.

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ، إِلَّا بِالْحَقِّ. وَمَنْ قُتِلَ مَظْلُومًا، فَقَدْ جَعَلْنَا لَوْلِيَّهِ سُلْطَانًا. فَلَا يَسْرِفُ<sup>1</sup> فِي الْقَتْلِ، إِنَّهُ كَانَ مُنْصُورًا.

[---] وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ، حَتَّىٰ يَبْلُغَ أَشُدَّهُ. وَأَوْفُوا بِالْعَهْدِ، إِنَّ الْعَهْدَ كَانَ مَسْئُولًا<sup>1</sup>.

[---] وَأَوْفُوا بِالْكَيْلِ، إِذَا كَلَّمْتُمْ، وَزِنُوا بِالْقِسْطَاسِ<sup>1</sup> الْمُسْتَقِيمِ. ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا.

[---] وَلَا تَقْفُ<sup>1</sup> مَا لَيْسَ لَكَ بِهِ عِلْمٌ. إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ<sup>2</sup>، كُلٌّ أُولَٰئِكَ، كَانَ عَنْهُ مَسْئُولًا<sup>3</sup>.

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا<sup>1</sup>. إِنَّكَ لَنْ تَخْرِقَ<sup>2</sup> الْأَرْضَ، وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا.

كُلُّ ذَلِكَ، كَانَ سَيِّئَةً<sup>1</sup> عِنْدَ رَبِّكَ، مَكْرُوهًا. ذَلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ. وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ، فَتُنْفِقَ فِي جَهَنَّمَ مَلُومًا، مَذْهُورًا.

أَفَأَصْفَاكُمْ رَبُّكُم بِالْبَنِينَ، وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنثًا؟ إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا.

[وَلَقَدْ صَرَّفْنَا<sup>1</sup> فِي هَذَا الْقُرْآنِ لِيَذَكَّرُوا<sup>2</sup>، ~ وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا].

قُلْ: «لَوْ كَانَ مَعَهُ آلِهَةٌ، كَمَا يَقُولُونَ<sup>1</sup>، إِذَا لَا يَتَّبِعُوا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا».

سُبْحَنَهُ وَتَعَالَىٰ عَمَّا يَقُولُونَ<sup>1</sup>، عُلُوًّا<sup>2</sup> كَبِيرًا!

<sup>1</sup> الشيطان (2) الْمُبْذَرِينَ

<sup>2</sup> الْبَسْطُ (2) تَبْسُطُهَا

<sup>3</sup> وَيَقْدِرُ، وَيَقْدِرُ

<sup>4</sup> (R1) ♦ خَطَاءً، خَطَأً، خَطْنًا، خَطَاءً، خَطَأً (3) خَشْيَةً، خَشْيَةً (2) تَقْتُلُوا

<sup>5</sup> (R1) ♦ (R1) Nb 35:19; Dt 19:6, 12; Jos 20:5. (2) تُسْرِفُوا، يُسْرِفُوا، تُسْرِفُوا

<sup>6</sup> (A1) ♦ مَسْئُولًا

<sup>7</sup> (T1) Best in the end (Asad); most advantageous in the final determination (most advantageous in the final determination); fairer in the issue (Arberry).

<sup>8</sup> مَسْئُولًا (3) وَالْفُؤَادَ، وَالْفُؤَادَ (2) تَقْفُ، تَقْفُ

<sup>9</sup> تَخْرِقُ (2) مَرَحًا

<sup>10</sup> سَيِّئَةً، سَيِّئَاتِهِ، سَيِّئَاتٍ، سَيِّئَاتِهِ، سَيِّئَاتِهِ، سَيِّئَاتِهِ، شَانَهُ

<sup>11</sup> لِيَذَكَّرُوا (2) صَرَّفْنَا

<sup>12</sup> (R1) ♦ يَقُولُونَ (R1) Sankharé (p. 32-33) thinks that this verse was inspired by the Greek myth in which the gods had to fight to remain in power.

<sup>13</sup> عَلِيًّا (2) يَقُولُونَ

M-50/17:44<sup>1</sup>. [---] The seven the heavens, the earth and whatever therein, exalt him. There is nothing that does not exalt his praise, but you do not understand their exaltation. ~ He is magnanimous, forgiver.

M-50/17:45. [---] When you read the Koran, we make, between you and those who do not believe in the last life, a hidden veil.

M-50/17:46. We have placed covers on their hearts, lest they understand it, and a heaviness in their ears. When you mention your Lord alone in the Koran, they turn their backs in repulsion.

M-50/17:47. We know best what they are listening to, when they listen to you, when they are confidentially talking, and when the oppressors say: «You only follow a bewitched man».

M-50/17:48<sup>2</sup>. [---] Look how they cited the examples for you, but they have been misguided [from the direction], unable [to find] the way [to it].

M-50/17:49<sup>3</sup>. [---] They say: «When we have become bones and dust, will we be resuscitated as a new creation?»

M-50/17:50. Say: «Be stones or iron,

M-50/17:51<sup>4</sup>. or a creation that is yet greater in your chests».<sup>T1</sup> They will say: «Who will restore us?» Say: «Him who created you the first time». They will nod their heads at you, and say: «When will that be?» Say: «Maybe it is near.

M-50/17:52<sup>5</sup>. The day he calls you, you will answer with his praise and presume that you only stayed but a little».

M-50/17:53<sup>6</sup>. [---] Say to my servants to say what is best. The Satan provokes strife between them. The Satan is unto human a manifest enemy.

M-50/17:54<sup>7</sup>. Your Lord knows you best . If he wishes, he has mercy upon you or, if he wishes, he punishes you. We did not send you as their guarantor.<sup>A1</sup>

M-50/17:55<sup>8</sup>. Your Lord knows best those who are in the heavens and in the earth. [---] We favoured some prophets over others. And we gave David the psalms.

M-50/17:56<sup>9</sup>. [---] Say: «Call those you affirmed to be [gods] besides him, but they have no power to remove the harm from you, or to deviate it».<sup>R1</sup>

H-50/17:57<sup>10</sup>. Those whom they call seek a means of access to their Lord, so each of them be the nearest [to him], hoping for his mercy, and fearing his punishment. The punishment of your Lord is to be shunned.

[---] تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ. وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ، وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ. ~ إِنَّهُ كَانَ خَلِيمًا، غَفُورًا.

[---] وَإِذَا قَرَأْتَ الْقُرْآنَ، جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ، حِجَابًا مَسْتُورًا.

وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً، أَنْ يَفْقَهُوهُ، وَفِي آذَانِهِمْ وَقْرًا. وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ، ~ وَلَوْ عَلَى أَنْفَرِهِمْ تُقْرَأُ.

نَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ، إِذْ يَسْتَمِعُونَ إِلَيْكَ، وَإِذْ هُمْ نَجْوَى، إِذْ يَقُولُ الظَّالِمُونَ: «إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا».

[---] أَنْظِرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ، فَضَلُّوا [...]، فَلَا يَسْتَطِيعُونَ [...] سَبِيلًا [...].

[---] وَقَالُوا: «أَعِذَا كُنَّا عِظْمًا وَرُفَاتًا، أَعِنَّا لَمُبْعُوثُونَ خَلْقًا جَدِيدًا؟»

قُلْ: «كُونُوا حِجَارَةً أَوْ حَدِيدًا،

أَوْ خَلْقًا مِمَّا يَكْتُمُونَ فِي صُدُورِكُمْ». فَسَيَقُولُونَ: «مَنْ يُعِيدُنَا؟» قُلْ: «الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ». فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ: «مَتَى هُوَ؟» قُلْ: «عَسَى أَنْ يَكُونَ قَرِيبًا.

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ، وَتَذُنُونَ إِنْ لَبِثْتُمْ إِلَّا قَلِيلًا».

[---] وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ. إِنَّ الشَّيْطَانَ يَنْزِعُ أَلْفًا بَيْنَهُمْ. إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُبِينًا.

رَبُّكُمْ أَعْلَمُ بِكُمْ. إِنْ يَشَأْ، يَرْحَمَكُم أَوْ، إِنْ يَشَأْ، يُعَذِّبَكُم. وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلًا.

وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَوَاتِ وَالْأَرْضِ. [---] وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ. وَءَاتَيْنَا دَاوُدَ زَبُورًا<sup>1</sup>.

[---] قُلْ: «ادْعُوا الَّذِينَ زَعَمْتُمْ [...]، مِنْ دُونِي، فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ، وَلَا تَحْوِيلًا».

أُولَئِكَ الَّذِينَ يَدْعُونَ<sup>1</sup>، يَبْتَغُونَ إِلَى رَبِّهِمْ<sup>2</sup> الْوَسِيلَةَ، أَنَّهُمْ أَقْرَبُ [...], وَيَرْجُونَ رَحْمَتَهُ، وَيَخَافُونَ عَذَابَهُ. إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا.

<sup>1</sup> يَفْقَهُونَ (2) يُسَبِّحُ، سَبَّحَتْ، فَسَبَّحَتْ 1)

<sup>2</sup> قراءة شيعية: فَلَا يَسْتَطِيعُونَ إِلَى وَلَايَةِ عَلِيٍّ سَبِيلًا 1)

<sup>3</sup> إِنَّا (2) إِذَا 1)

<sup>4</sup> T1) Or created matter which, in your minds, is hardest (to be raised up) (Yusuf Ali); or a creation that is held dear in your chests (Progressive Muslims); or some creation yet more monstrous in your minds (Arberry).

<sup>5</sup> لَبِثْتُمْ لَقِيلًا 1)

<sup>6</sup> يَنْزِعُ 1)

<sup>7</sup> A1) Abrogated by the verse of the sword 113/9:5.

<sup>8</sup> زَبُورًا 1)

<sup>9</sup> R1) Cf. Is 41:23-24; Ws 13:17-18.

<sup>10</sup> رَبِّكَ (2) تَدْعُونَ، يَدْعُونَ 1)

M-50/17:58. [---] There is no city that we will not destroy before the day of the resurrection, or we will not punish with a severe punishment. ~ This was written in the book.

M-50/17:59<sup>1</sup>. [---] Nothing prevented us from sending [the messengers] with the signs, except that the firsts belied them. We gave Tamud the she-camel as a visible sign, but they oppressed her. And we do not send the signs save to frighten.

M-50/17:60<sup>2</sup>. [---] [Remember] when we said to you: «Your Lord surrounded the humans». [---] We did not make the vision that we showed you except as a test for the humans, and also the cursed tree in the Koran.<sup>R1</sup> We frighten them, but this increases their great transgression.

M-50/17:61<sup>3</sup>. [---] [Remember] when we said to the angels: «Prostrate before Adam», and they prostrated, except Iblis.<sup>R1</sup> He said: «Shall I prostrate to him whom you created from clay?»

M-50/17:62<sup>4</sup>. He said: «Did you see this one whom you have honoured above me? If you respite me until the day of resurrection, I will restrain his descendants,<sup>T1</sup> but a few».

M-50/17:63. He said: «Go away! Whoever among them will follow you, the Gehenna will be your reward, an ample reward.

M-50/17:64<sup>5</sup>. Incite whoever among them you can with your voice, assault them with your horses and infantry, be their partner in their wealth and their children, and promise them. ~ The Satan does not promise them except delusion.

M-50/17:65. As for my servants, you have no authority over them. Your Lord suffices as a guarantor».

M-50/17:66. [---] Your Lord is him who drives the felucca for you in the sea, so that you may seek his favour. He was very-merciful to you.

M-50/17:67. When the harm touches you in the sea, those whom you called except him are misguided. When he saves you to the land, you disregard. ~ The human is ungrateful.

M-50/17:68<sup>6</sup>. Are you sure that he will not sink down the side of the land with you, or send against you a hurricane of stones? Then you will find no guarantor for you.

M-50/17:69<sup>7</sup>. Or are you sure that he will not return you in it another time, send you a breaking wind, and drown you for you disbelieved? Then you will find no follower against us.

M-50/17:70. [---] We honoured Adam's children, we carried them in the land and the sea, provided them with good things, and favoured them over many we created.

[---] وَإِنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَمَةِ، أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا. ~ كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا.

[---] وَمَا مَنَعَنَا أَنْ نُرْسِلَ [...] بِالْآلِآتِ، إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ. وَءَاتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً<sup>2</sup>، فَظَلَمُوا بِهَا. وَمَا نُرْسِلُ بِالْآلِآتِ إِلَّا تَخْوِفًا.

[---] [...] وَإِذْ قُلْنَا لَكَ: «إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ». [---] وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ، إِلَّا فِتْنَةً لِلنَّاسِ<sup>2</sup>، وَالشَّجَرَةَ الْمَلْعُونَةَ<sup>3</sup> فِي الْقُرْآنِ. وَنُخَوِّفُهُمْ<sup>4</sup>، فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا.

[---] [...] وَإِذْ قُلْنَا لِلْمَلَائِكَةِ: «اسْجُدُوا لِآدَمَ». فَسَجَدُوا، إِلَّا إِبْلِيسَ. قَالَ: «ءَسْجُدَ لِمَنْ خَلَقْتَ طِينًا؟»

قَالَ: «أَرَأَيْتَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَئِنْ أَخَّرْتَنِ إِلَى يَوْمِ الْقِيَمَةِ، لَأَحْتَنِكَنَّ ذُرِّيَّتَهُ، إِلَّا قَلِيلًا».

قَالَ: «أَذْهَبْ! فَمَنْ تَبِعَكَ مِنْهُمْ، فَإِنَّ جَهَنَّمَ جَزَاؤُهُمْ، جَزَاءً مَوْفُورًا.

وَأَسْتَفِرُّ مِنْ اسْتَطَعْتَ مِنْهُمْ بِصُوتِكَ، وَأَجْلِبْ<sup>1</sup> عَلَيْهِمْ بِخَيْلِكَ وَرَجِلِكَ<sup>2</sup>، وَشَارِكْهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ، وَعَدَّهُمْ. ~ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا.

إِنَّ عِبَادِي، لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ. وَكَفَى بِرَبِّكَ وَكِيلًا».

[---] رَبُّكُمْ الَّذِي يُرْجِي لَكُمْ الْفَلَكَ فِي الْبَحْرِ، لِنَبْتَغُوا مِنْ فَضْلِهِ. إِنَّهُ كَانَ بِكُمْ رَحِيمًا.

وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ، ضَلَّ مَنْ تَدْعُونَ، إِلَّا إِيَّاهُ. فَلَمَّا نَجَّيْنَاكُمْ إِلَى الْبَرِّ، أَعْرَضْتُمْ. ~ وَكَانَ الْإِنْسَانُ كَفُورًا.

أَفَأَمِنْتُمْ أَنْ يَخْسِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ<sup>1</sup> عَلَيْكُمْ حَاصِبًا؟ ثُمَّ لَا تَجِدُوا لَكُمْ وَكِيلًا.

أَمْ أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَى، فَيُرْسِلَ<sup>2</sup> عَلَيْكُمْ قَاصِفًا مِنَ الرِّيحِ<sup>3</sup> فَيَغْرِقَكُمْ<sup>4</sup> بِمَا كَفَرْتُمْ؟ ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهٍ تَبِيْعًا.

[---] وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ، وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ، وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ، وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا.

<sup>1</sup> مُبْصِرَةً، مُبْصِرَةً، مُبْصِرَةً (2) ثَمُودًا

<sup>2</sup> وَالشَّجَرَةَ الْمَلْعُونَةَ (3) قِرَاءة شيعية: وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لَهُمْ لِيَعْمُوا فِيهَا، أَوْ: وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ لِيَعْمُوا فِيهَا (2) الرُّؤْيَا، الرُّيَا (4) وَنُخَوِّفُهُمْ ♦ R1) It is about the tree of the hell. See the footnote of 46/56:52 and the index under: *Zaqqum*.

<sup>3</sup> R1) See the footnote of 38/38:74.

<sup>4</sup> 1) أَخَّرْتَنِي ♦ T1) I verily will seize his seed (Asad); I will be the master of his descendants (Bewley); I will surely destroy his descendants (Umm Muhammad).

<sup>5</sup> 1) وَأَسْتَفِرُّ مِنْ اسْتَطَعْتَ مِنْهُمْ بِصُوتِكَ وَاجْلِبْ عَلَيْهِمْ بِخَيْلِكَ (أو) Luxenberg (p. 242-245) reads: وَرَجَالِكَ، وَرَجَالِكَ، وَرَجُلْ لَكَ (2) وَأَجْلِبْ (بحبالك) ودجلك وشركهم في الأموال والأولاد

<sup>6</sup> 1) نَخَوِّفُهُمْ ... نُرْسِلُ

<sup>7</sup> 1) يَجِدُوا (5) فَيَغْرِقَكُمْ، فَيَغْرِقَكُمْ، فَيَغْرِقَكُمْ (4) الرِّيح (3) فَنُرْسِلُ (2) تُعِيدَكُمْ

M-50/17:71<sup>1</sup>. [---] The day we call every human group by their guide, whoever is given his book in his right hand, those will read their book, and they will not be oppressed, not even [an oppression similar to] a whit.

M-50/17:72. Whoever has been blind in this [life], will be blind in the last life and more misguided from the way.

H-50/17:73<sup>2</sup>. [---] They were about to turn you away from what we revealed to you, so that you forge something else against us. Then they would have taken you for a friend.

H-50/17:74. Had we not made you firm, you would almost have leaned to them a little.

H-50/17:75<sup>3</sup>. Then would we have made you taste a double [punishment] in this life and a double [punishment] after death. And you would not have found a succourer against us.

H-50/17:76<sup>4</sup>. They were about to scare you away from the land, to oust you therefrom. If [they ousted you], they would not have stayed behind you but a little.

H-50/17:77. [---] [Follow] the law of those we sent before you among our messengers. You will not find a deviation in our law. [---]

H-50/17:78. [---] Perform the prayer, from the sun's decline till the darkness of the night, and [recite] the Koran of the dawn. Indeed the Koran of the dawn is witnessed.

H-50/17:79<sup>5</sup>. [And choose a part of] the night, for a supererogatory prayer for yourself.<sup>R1</sup> Maybe your Lord will raise you to a praised abode.

H-50/17:80<sup>6</sup>. Say: «My Lord! Enter me a truthful entrance, bring me out a truthful exit, and give me from you a succouring authority».<sup>T1</sup>

M-50/17:81. Say: «The truth has come, and falsehood has perished. Falsehood is to perish».

M-50/17:82<sup>7</sup>. [---] We descend from the Koran what is a cure and mercy to the believers. And it only increases the oppressors in loss.

M-50/17:83<sup>8</sup>. [---] When we gratify the human, he disregards and goes aside, and when evil touches him, he is desperate.

M-50/17:84<sup>9</sup>. [---] Say: «Everyone acts according to his nature. Your Lord knows best him who is best guided on the way».

M-50/17:85<sup>10</sup>. [---] They ask you about the soul.<sup>T1</sup> Say: «The soul is of the affair of my Lord. You are not given of the knowledge but a little».

[---] يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمْهَمِهِمْ<sup>2</sup>، فَمَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ، فَأُولَئِكَ يَقْرَءُونَ كِتَابَهُمْ، ~ وَلَا يَطْلُمُونَ [...] فَنِيْلًا.

وَمَنْ كَانَ فِي هَذِهِ [...] أَعْمَى، فَهُوَ فِي الْآخِرَةِ أَعْمَى وَأَضَلُّ سَبِيلًا.

[---] وَإِنْ كَادُوا لَيَفْتِنُوكَ عَنْ الَّذِي أَوْحَيْنَا إِلَيْكَ<sup>1</sup>، لَنُفْتِرِي عَلَيْكَ غَيْرَهُ<sup>2</sup>. وَإِذَا لَا تَأْخُذُكَ خَلِيلًا.

وَلَوْلَا أَنْ تَبَيَّنَّاكَ، لَقَدْ كِدْتَ تَرْكَنُ إِلَيْهِمْ شَيْئًا قَلِيلًا.

إِذَا لَا تَذُقُّكَ ضِعْفٌ [...] الْحَيَاةِ وَضِعْفٌ [...] الْمَمَاتِ. ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا<sup>1</sup>.

وَإِنْ كَادُوا لَيَسْتَفِزُّوكَ مِنَ الْأَرْضِ، لَيُخْرِجُوكَ مِنْهَا. وَإِذَا [...] لَا يَلْبِثُونَ<sup>1</sup> خَلْقَكَ<sup>2</sup> إِلَّا قَلِيلًا.

[---][...] سُنَّةَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا. وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا. [---]

[---] أَقِمِ الصَّلَاةَ، لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ، [...] وَفَرَاغِ الْفَجْرِ. إِنَّ فَرَاغَ الْفَجْرِ كَانَ مَشْهُودًا.

[...] وَمِنَ اللَّيْلِ، فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ. عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا.

وَقُلْ: «رَبِّ! ادْخُلْنِي مُدْخَلًا صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ، وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا».

وَقُلْ: «جَاءَ الْحَقُّ، وَزَهَقَ الْبَاطِلُ. إِنَّ الْبَاطِلَ كَانَ زَهُوقًا».

[---] وَنُنَزِّلُ<sup>1</sup> مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ<sup>2</sup> لِلْمُؤْمِنِينَ. وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا<sup>3</sup>.

[---] وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ، أَعْرَضَ وَنَأَى<sup>1</sup> بِجَانِبِهِ. وَإِذَا مَسَّهُ الشَّرُّ، كَانَ يَوسِسًا.

[---] قُلْ: «كُلُّ يَفْعَلْ عَلَى شَاكِلَتِهِ<sup>1</sup>. فَرُبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَى سَبِيلًا».

[---] وَيَسْأَلُونَكَ عَنِ الرُّوحِ. قُلْ: «الرُّوحُ مِنْ أَمْرِ رَبِّي. وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا».

<sup>1</sup> بكتابههم (2) يدعوا كل، يدعى كل، يدعوا كل (1)

<sup>2</sup> أوحينا إليك في علي ليفتري علينا غيره (2) قراءة شيعية: أَوْحَيْنَا إِلَيْكَ فِي عَلِي

<sup>3</sup> قراءة شيعية: ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا ثُمَّ لَا تَجِدُ بَعْدَكَ مَثَلًا عَلِيًّا وَلِيًّا (1)

<sup>4</sup> خَلْقَكَ، بِغَدِكَ (2) يَلْبِثُونَ، يَلْبِثُوا، يَلْبِثُونَ (1)

<sup>5</sup> R1) This corresponds to the Jewish practice according to which the evening prayer is optional (Bar-Zeev, p. 26, and Berakhot 27 B http://goo.gl/kJCLkY).

<sup>6</sup> (1) مَخْرَجٌ (2) مُدْخَلٌ ♦ T1) See the footnote of 23/53:23.

<sup>7</sup> قراءة شيعية: وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ مِنْ رَبِّكَ لِلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا (3) شِفَاءٌ وَرَحْمَةٌ (2) وَنُنَزِّلُ، وَيُنَزِّلُ (1)

<sup>8</sup> وَنَاءٌ (1)

<sup>9</sup> شَكَلَتِهِ (1)

<sup>10</sup> (1) أُوْتُوا ♦ T1) Also translated by: spirit.



M-50/17:86. [---] Had we wished, we would take away what we have revealed to you. Then you would find for you [after its disappearance], against us, no guarantor.

M-50/17:87. [But we did not leave it] but out of mercy from your Lord. His favour upon you has been great.

M-50/17:88. Say: «If the humans and the djinns gathered to bring a Koran like this, they could not come with its like. Even if they were sustainer to each other».

M-50/17:89<sup>1</sup>. We modulated, for the humans, in this Koran, every example. ~ Yet most of the humans refuse to be anything but disbelievers.

M-50/17:90<sup>2</sup>. They said: «We will not believe you until you make a spring gush out of the earth for us.

M-50/17:91<sup>3</sup>. Or you have a garden of palms and vines, in the midst of which you make rivers gush abundantly.

M-50/17:92<sup>4</sup>. Or you make the heaven, as you affirmed, fall down on us in pieces. Or you bring God and the angels face to face.

M-50/17:93<sup>5</sup>. Or you possess a house furnished with ornaments.<sup>T1</sup>

Or you ascend up into the heaven. Even then we will not believe in your ascent unless you bring us down a book to read». Say: «Exalted be my Lord! Was I not except a human, a messenger?»

M-50/17:94. Nothing prevented the human from believing when the guidance came to them except that they said: «Has God sent a human as messenger?»

M-50/17:95. Say: «If there were in the earth angels walking secure, we would have descended on them from the heaven an angel as messenger».

M-50/17:96. Say: «God suffices as a witness between me and you». ~ He was aware of his servants, seer.

M-50/17:97<sup>6</sup>. [---] Whomever God guides is the guided. And whomever he misguides, you will not find for them any allies besides him. On the day of resurrection, we will gather them on their faces, blind, dumb, deaf. Their shelter will be the Gehenna. Whenever it abates, we will increase the blaze for them.

M-50/17:98<sup>7</sup>. This is their reward for they disbelieved in our signs and said: «When we have become bones and dust, will we be resuscitated as a new creation?»

M-50/17:99<sup>8</sup>. Did they not see that God, who has created the heavens and the earth, is able to create their like? He made for them a term, there is no doubt therein. But the oppressors refused save ingratitude.

M-50/17:100. [---] Say: «If you possessed the storages of the mercy of my Lord, you would hold [them] back for fear of spending». The human is avaricious.

[---] وَلَئِنْ شِئْنَا، لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ. ثُمَّ لَا تَجِدُ لَكَ [...] بَعْدَهُ، عَلَيْنَا، وَكَيْلًا.

إِلَّا [...] رَحْمَةً مِنْ رَبِّكَ. إِنَّ فَضْلَهُ كَانَ عَلَيْكَ كَبِيرًا.

[---] قُلْ: «لَئِنْ أَجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ، لَا يَأْتُونَ بِمِثْلِهِ. وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا». [...] وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ، مِنْ كُلِّ مَثَلٍ. ~ فَأَبَى أَكْثَرُ النَّاسِ، إِلَّا كُفُورًا<sup>2</sup>.

وَقَالُوا: «لَنْ نُؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا.

أَوْ تَكُونَ لَكَ جَنَّةٌ<sup>2</sup> مِنْ نَجْدٍ وَعَيْنٍ، فَتَفْجُرَ الْآلَنْهَرُ خِلْفَهَا تَفْجِيرًا.

أَوْ تُسْقِطَ السَّمَاءَ<sup>1</sup>، كَمَا زَعَمْتَ، عَلَيْنَا كِسْفًا<sup>2</sup>. أَوْ تَأْتِيَ بِاللَّهِ وَالْمَلَائِكَةِ قَبِيلًا<sup>3</sup>.

أَوْ يَكُونَ لَكَ بَيْتٌ مِنْ زُخْرُفٍ<sup>1</sup>. أَوْ تَرْقَى فِي السَّمَاءِ. وَلَنْ نُؤْمِنَ لِرُقِيِّكَ حَتَّى تُنْزِلَ<sup>2</sup> عَلَيْنَا كِتَابًا نَقْرُؤُهُ».

قُلْ<sup>3</sup>: «سُبْحَانَ رَبِّي! هَلْ كُنْتُ إِلَّا بَشَرًا، رَسُولًا؟»

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا، إِذْ جَاءَهُمُ الْهُدَى، إِلَّا أَنْ قَالُوا: «أُبَعِثَ اللَّهُ بَشَرًا رَسُولًا؟»

قُلْ: «لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ، لَنَزَّلْنَا عَلَيْهِمْ مِنَ السَّمَاءِ مَلَكًا رَسُولًا».

قُلْ: «كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ». ~ إِنَّهُ كَانَ بِعِبَادَةِ خَبِيرًا، بَصِيرًا.

[---] وَمَنْ يَهْدِ اللَّهُ، فَهُوَ الْمُهْتَدِ. وَمَنْ يُضِلِلْ، فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ، مِنْ دُونِهِ. وَنَحْشُرُهُمْ، يَوْمَ الْقِيَمَةِ، عَلَى وُجُوهِهِمْ، عُثْمًا، وَبُكْمًا، وَصُمًّا. مَا وَلَهُمْ جَهَنَّمَ كُلًّا خَبِثَ، زُذْلُهُمْ سَعِيرًا.

ذَلِكَ جَزَاؤُهُمْ بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا وَقَالُوا: «أَعَدَّا كُنَّا عِظْمًا وَرَفَثًا، أَمْ بَعُوثُونَ خَلْقًا جَدِيدًا؟»

أَوْ لَمْ يَرَوْا أَنَّ اللَّهَ، الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ، قَادِرٌ عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ؟ وَجَعَلَ لَهُمْ أَجَلًا، لَا رَيْبَ فِيهِ. ~ فَأَبَى الظَّالِمُونَ، إِلَّا كُفُورًا<sup>1</sup>.

[---] قُلْ: «لَوْ أَنَّكُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي، إِذَا لَا مُسْكُتُمْ [...]، حَسْبِيَ الْإِنْفَاقُ». وَكَانَ الْإِنْسُ قُتُورًا.

<sup>1</sup> قراءة شيعية: فَأَبَى أَكْثَرُ النَّاسِ مِنْ أَمْتِكَ بَوْلَايَةِ أَمِيرِ الْمُؤْمِنِينَ إِلَّا كُفُورًا (2) صَرَّفْنَا

<sup>2</sup> تَفْجُرَ، تَفْجُرَ

<sup>3</sup> حَبَّةٌ (2) يَكُونُ

<sup>4</sup> قُبُلًا (3) كِسْفًا (2) يُسْقِطُ السَّمَاءَ، تُسْقِطُ السَّمَاءَ

<sup>5</sup> (1) قَالَ (3) تُنْزِلُ (2) ذَهَبٍ (1) On the meaning of the term *zukhruf*, see the footnote of the chapter 63/43.

<sup>6</sup> (1) الْمُهْتَدِي (R1) According to a Jewish legend, Moses visited the hell and saw sinners prone on their faces (Ginzberg, vol. 2, p. 119).

<sup>7</sup> (1) إِذَا (2) إِذَا

<sup>8</sup> قراءة شيعية: فَأَبَى الظَّالِمُونَ آلَ مُحَمَّدٍ حَقَّهُمْ إِلَّا كُفُورًا

M-50/17:101<sup>1</sup>. [---] We gave Moses nine manifest signs.<sup>R1</sup> Ask then the children of Israel. When he came to them, Pharaoh said to him: «O Moses! I presume that you are bewitched».

M-50/17:102<sup>2</sup>. He said: «You know that only the Lord of the heavens and of the earth descended these as visible proofs. O Pharaoh! I presume that you are lost».

M-50/17:103. Pharaoh wanted to scare them away from the land, so we drowned him with all those who were with him.

M-50/17:104. We said, after him, to the children of Israel: «Reside the land. When the promise of the last life comes, we shall bring you all joined together».

M-50/17:105. [---] We descended it with the truth, and with the truth it descended. We only sent you as an announcer and a warner.

M-50/17:106<sup>3</sup>. A Koran, that we have divided up so you can recite it to the humans slowly, and we descended it in parts.

M-50/17:107. Say: «Believe therein, or do not believe». Those who were given the knowledge before it, when it is recited to them, fall down to their chins prostrating.

M-50/17:108. They say: «Exalted be our Lord! ~ The promise of our Lord has been fulfilled».

M-50/17:109. They fall on their chins, crying, and it increases them in prostration.

M-50/17:110<sup>4</sup>. [---] Say: «Call on God, or call on the all-merciful. Whichever you call upon, he has the best names. And manifest not your prayer, nor speak it low,<sup>AIR1</sup> and seek between these positions a way».

M-50/17:111<sup>5</sup>. Say: «Praise be to God who has not taken a son, has no associate in the kingdom, and has no ally against the humiliation». Greatly magnify him.

[---] وَلَقَدْ آتَيْنَا مُوسَى تِسْعَ آيَاتٍ بَيِّنَاتٍ. فَسَلِّ يَا بَنِي إِسْرَءِيلَ. إِذْ جَاءَهُمْ، فَقَالَ لَهُ فِرْعَوْنُ: «إِنِّي لَأَظُنُّكَ، يَمُوسَى! مَسْخُورًا».

قَالَ: «لَقَدْ عَلِمْتُمَا أَنزَلَ هَؤُلَاءِ إِلَّا رَبُّ السَّمَوَاتِ وَالْأَرْضِ بِصَافِرٍ. وَإِنِّي لَأَظُنُّكَ، يَفِرْعَوْنُ! مَثْبُورًا».

فَأَرَادَ أَنْ يَسْتَفِرَّهُمْ مِنَ الْأَرْضِ، فَأَعْرَفْنَاهُ وَمَنْ مَعَهُ جَمِيعًا.

وَقُلْنَا، مِنْ بَعْدِهِ، لِبَنِي إِسْرَءِيلَ: «أَسْكُنُوا الْأَرْضَ. فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ، جِئْنَا بِكُمْ لَفِيفًا».

[---] وَبِالْحَقِّ أَنْزَلْنَاهُ، وَبِالْحَقِّ نَزَلَ. وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا.

وَفَرَّءَانَا، فَرَقْنَاهُ لِنَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ<sup>2</sup>، وَنَزَّلْنَاهُ تَنْزِيلًا.

قُلْ: «ءَامِنُوا بِهِ، أَوْ لَا تُؤْمِنُوا». إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ، إِذَا يُنْزَلُ عَلَيْهِمْ، خَرُّوا لِلذِّقَانِ سَجْدًا.

وَيَقُولُونَ: «سُبْحَنَ رَبِّنَا! إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا».

وَيَخْرُونَ لِلذِّقَانِ، يَتَكُونُونَ، وَيَزِيدُهُمْ خُشُوعًا.

[---] قُلْ: «ادْعُوا اللَّهَ، أَوْ ادْعُوا الرَّحْمَنَ. أَيًّا مَا تَدْعُوا، فَلَهُ الْأَسْمَاءُ الْحُسْنَى». وَلَا تَجْهَرْ بِصَلَاتِكَ<sup>2</sup>، وَلَا تُخَافِتْ بِهَا، وَابْتَغِ<sup>3</sup> بَيْنَ ذَلِكَ سَبِيلًا.

وَقُلْ: «الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا، وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمَلَكُوتِ<sup>2</sup>، وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذَّلِيلِ». وَكَبِّرْهُ تَكْبِيرًا.

<sup>1</sup> 1) (R1) ♦ فسأل، فسأل، فسأل 1) It would be about the ten plagues of Egypt related in Ex chap. 6 to 12.

<sup>2</sup> 1) وإن إخالك يا فرعون لمثبورا 2) علمت 1) وإن إخالك يا فرعون لمثبورا 2) علمت

<sup>3</sup> 1) مكث 2) فرقناه، فرقناه عليك 1) مكث 2) فرقناه، فرقناه عليك

<sup>4</sup> 1) (A1) ♦ وأبني (2) قراءة شيعية: في صلاتك 2) من 1) (A1) ♦ وأبني (2) قراءة شيعية: في صلاتك 2) من

<sup>5</sup> 1) الملك 2) شريك له 1) الملك 2) شريك له

## CHAPTER 51/10: JONAH

### سورة يونس

109 verses - Makkan [except: 40, 94-96]<sup>1</sup>

In the name of God, the all-merciful, the very-merciful.<sup>2</sup>

M-51/10:1<sup>3</sup>. Alif, Lam, Ra.<sup>T1</sup> Those are the signs of the wise book.

M-51/10:2<sup>4</sup>. Was it astonishing for the humans that we revealed to a man from among them: «Warn the humans, and announce to those who believed that they will have a truthful step<sup>T1</sup> at their Lord»?

The disbelievers said: «This is a manifest sorcerer».

M-51/10:3<sup>5</sup>. [---] Your Lord is God, who created the heavens and the earth in six days,<sup>R1</sup> then he settled on the throne, administering the order.<sup>R2</sup> There is no intercessor save after his permission. That is God, your Lord. So adore him. ~ Would you not remember?

M-51/10:4<sup>6</sup>. To him will be your return altogether. God's promise is true. It is him who initiates the creation, then restores it, so that he may reward those who believed and did the good deeds with equity. And those who disbelieved, will have an ardent drink and a painful punishment, for they were disbelieving.

M-51/10:5<sup>7</sup>. It is him who made the sun an illumination, and the moon a light. And he predetermined it in constellations, so that you may know the number of the years and the computation. God did not create this but for the truth. ~ He details the signs for a people who know.

M-51/10:6. In the succession of night and day, and in what God created in the heavens and in the earth, there are signs for a people who fear.

M-51/10:7<sup>8</sup>. Those who do not hope for our meeting, accepted the worldly life, and felt secure therein, and those who are inattentive of our signs,

M-51/10:8<sup>9</sup>. those, their shelter will be the fire ~ for what they were realizing.

M-51/10:9. Those who believed and did the good deeds, their Lord will guide them because of their faith. The rivers run beneath them in the gardens of delight.

M-51/10:10<sup>10</sup>. Their call therein will be: «Exalted are you, O God!»,<sup>R1</sup> their greeting therein: «Peace», and the last of their call: «Praise be to God, the Lord of the worlds».

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.

الر. تِلْكَ ءَايَاتُ الْكِتَابِ الْحَكِيمِ.

أَكَانَ، لِلنَّاسِ، عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِّنْهُمْ أَنْ: «أَنْذِرِ النَّاسَ، وَبَشِّرِ الَّذِينَ ءَامَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِندَ رَبِّهِمْ؟» قَالَ الْكَافِرُونَ: ~ «إِنْ هَذَا لَسِحْرٌ مُّبِينٌ».

[---] إِنْ رَبُّكُمْ اللَّهُ، الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ، ثُمَّ أَسْتَوَى عَلَى الْعَرْشِ، يُدَبِّرُ الْأَمْرَ. مَا مِنْ شَيْعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ. ذَلِكَ اللَّهُ، رَبُّكُمْ. فَاعْبُدُوهُ. ~ أَفَلَا تَذَكَّرُونَ؟

إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا. وَعَدَ اللَّهُ حَقًّا. إِنَّهُ يَبْدَأُ الْخَلْقَ، ثُمَّ يُعِيدُهُ، لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ. وَالَّذِينَ كَفَرُوا، لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ، بِمَا كَانُوا يَكْفُرُونَ.

هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً<sup>1</sup>، وَالْقَمَرَ نُورًا. وَقَدَرَهُ مَنَازِلَ، لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابِ<sup>2</sup>. مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ. ~ يُفَصِّلُ<sup>3</sup> الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ.

إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ، وَمَا خَلَقَ اللَّهُ فِي السَّمَوَاتِ وَالْأَرْضِ، لَآيَاتٍ لِّقَوْمٍ يَتَّقُونَ.

إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا، وَرَضُوا بِالْحَيَاةِ الدُّنْيَا، وَاطْمَأَنَّنُوا<sup>1</sup> بِهَا، وَالَّذِينَ هُمْ عَنْ ءَابِنَا غُفُلُونَ،

أُولَئِكَ، مَأْوَاهُمْ<sup>1</sup> النَّارُ، ~ بِمَا كَانُوا يَكْسِبُونَ.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ، يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ. تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ.

دَعْوَاهُمْ فِيهَا: «سُبْحَنَكَ اللَّهُمَّ!»، وَتَجِبَتْهُمْ فِيهَا: «سَلَامٌ». وَءَاخِرُ دَعْوَاهُمْ أَنْ: «الْحَمْدُ لِلَّهِ، رَبِّ الْعَالَمِينَ».

<sup>1</sup> This chapter takes its name from verse 98.

<sup>2</sup> See footnote 2 of chapter 1/96.

<sup>3</sup> T1) See the footnote of 2/68:1.

<sup>4</sup> 1) لَسِحْرٌ ♦ T1) A sure footing (Pickthall); the lofty rank of truth (Yusuf Ali); a position of prominence (Khalifa).

<sup>5</sup> 1) تَذَكَّرُونَ ♦ R1) Gn chap. 1. R2) See the footnote of 39/7:54.

<sup>6</sup> 1) يَبْدَأُ 2) وَعَدَ اللَّهُ حَقًّا، وَعَدَ اللَّهُ حَقًّا

<sup>7</sup> 1) الْأَيَّاتِ 4) يُفَصِّلُ 3) وَالْحِسَابِ 2) ضَنَاءَ

<sup>8</sup> 1) وَاطْمَأَنَّنُوا

<sup>9</sup> 1) مَأْوَاهُمْ

<sup>10</sup> 1) الْحَمْدُ ♦ R1) The term *Allahumma*, which is used also in 59/39:46, 88/8:32, 89/3:26, 112/5:114, very probably comes from Hebrew *Elohim*.

M-51/10:11<sup>1</sup>. [---] If God hastens the evil for humans as they hasten the good, their term would be reached. But we leave those who do not hope for our meeting rambling<sup>T1</sup> in their transgression.

M-51/10:12. If harm touches the human, he calls us on his side, sitting, or standing. And when we remove his harm from him, he passes on as though he had never called us to a harm that touched him. ~ So was adorned to the excessive what they were doing.

M-51/10:13<sup>2</sup>. We destroyed the generations before you, when they oppressed, although their messengers came to them with the proofs, but they were not to believe. Thus do we reward the criminal people.

M-51/10:14<sup>3</sup>. Then we made you successors in the earth after them, to see how you would act.

M-51/10:15<sup>4</sup>. [---] When our manifest signs are recited to them, those who do not hope our meeting say: «Bring a Koran other than this» or «Change it». Say: «It is not for me to change it on my own. I only follow what is revealed to me. If I disobey my Lord, I fear<sup>A1</sup> the punishment of a great day».

M-51/10:16<sup>5</sup>. Say: «Had God wished, I would not have recited it to you, nor would he have made it known to you. I have stayed amongst you a lifetime, before it. Do you not then reason?»

M-51/10:17. Who is more oppressor than him who forged a lie against God, or belied his signs? The criminals do not succeed.

M-51/10:18<sup>6</sup>. They adore, besides God, what does not harm them, nor benefit them, and say: «These are our intercessors with God».

Say: «Would you inform God of what he does not know in the heavens and nor in the earth?» Exalted and high be he above what they associate!

M-51/10:19<sup>7</sup>. [The humans were only one nation, then they diverged. If a word had not preceded from your Lord, it would have been decided between them in that wherein they diverge.]

M-51/10:20<sup>8</sup>. They say: «If only a sign descended on him from his Lord!» Say: «God's alone is the secret. So wait, I am with you from the waiting».<sup>A1</sup>

M-51/10:21<sup>9</sup>. [---] When we make the humans taste a mercy, after harm had touched them, then they plot against our signs. Say: «God is quicker in plotting». Our messengers write down what you plot.

[---] وَلَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُمْ بِالْخَيْرِ، لَفَضَّلْنَا إِلَيْهِمْ أَجْلَهُمْ! فَتَدْرُ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا فِي طُغْيَانِهِمْ يَعْمَهُونَ.  
وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ، دَعَانَا لِجَنْبِهِ، أَوْ قَاعِدًا، أَوْ قَائِمًا. فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ، مَرَّ كَأَن لَّمْ يَدْعُنَا إِلَىٰ ضُرِّ مَسَّهُ. ~ كَذَلِكَ رُبِّ لِلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ.

وَلَقَدْ أَهْلَكْنَا الْقُرُونَ مِن قَبْلِكُمْ، لَمَّا ظَلَمُوا، وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ، وَمَا كَانُوا لِيُؤْمِنُوا. ~ كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ.

ثُمَّ جَعَلْنَاكَ خَلِيفَ فِي الْأَرْضِ، مِن بَعْدِهِمْ، لِنَنْظُرَ كَيْفَ تَعْمَلُونَ!

[---] وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٌ، قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا: «أَنْتَ بِفَرَّانٍ غَيْرِ هَذَا»، أَوْ «بِدَلٍّ!». قُلْ: «مَا يَكُونُ لِي أَنْ أَبْدِلَهُ مِنْ تِلْكَ آيَاتِي 2 نَفْسِي. إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ 3. إِنِّي أَخَافُ، إِنْ عَصَيْتُ رَبِّي، عَذَابَ يَوْمٍ عَظِيمٍ».

قُلْ: «لَوْ شَاءَ اللَّهُ، مَا تَلَوْتُهُ عَلَيْكُمْ، وَلَا أُنْذِرُكُم بِهِ. فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا 2 مِّن قَبْلِهِ. ~ أَفَلَا تَعْقِلُونَ؟»

فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا، أَوْ كَذَّبَ بِآيَاتِهِ؟ ~ إِنَّهُ لَا يُفْلِحُ الْمُجْرِمُونَ.

وَيَعْبُدُونَ، مِن دُونِ اللَّهِ، مَا لَا يَضُرُّهُمْ، وَلَا يَنْفَعُهُمْ، وَيَقُولُونَ: «هُوَ لَا يَشْفَعُنَا عِنْدَ اللَّهِ». قُلْ: «أَنْتَبِئُونَ 1 اللَّهُ بِمَا لَا يَعْلَمُ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ؟» ~ سُبْحَنَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ 2!

[وَمَا كَانَ لِلنَّاسِ إِلَّا أَمَةٌ وَاحِدَةٌ، فَأَخْتَلَفُوا. وَلَوْ لَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ، لَفَضَّلْنَا بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ.]

وَيَقُولُونَ: «لَوْ لَا أَنْزَلَ عَلَيْهِ آيَةٌ مِّن رَّبِّي؟» فَقُلْ: «إِنَّمَا الْعَذِيبُ لِلَّهِ. فَانْتَظِرُوا، إِنِّي مَعَكُمْ مِنَ الْمُنتَظِرِينَ».

[---] وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً، مِّن بَعْدِ ضَرَاءٍ مَّسَّتْهُمْ، إِذَا لَهُمْ مَكْرٌ فِي آيَاتِنَا. قُلْ: «اللَّهُ! أَسْرَعُ مَكْرًا». إِنْ رُسُلُنَا يَكْتُوبُونَ مَا تَمْكُرُونَ 3.

1 1) لَفَضَّلْنَا إِلَيْهِمْ أَجْلَهُمْ، لَفَضَّلْنَا إِلَيْهِمْ أَجْلَهُمْ 1) See the footnote of 39/7:186.

2 1) يَجْزِي

3 1) لِنَنْظُرَ

4 قراءة شيعية: قُلْ يَا مُحَمَّدُ مَا يَكُونُ لِي أَنْ أَبْدِلَهُ مِنْ تِلْكَ آيَاتِي نَفْسِي إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ فِي (3) تِلْكَ آيَةٍ شِيعِيَّةٍ: أَنْتَ بِفَرَّانٍ غَيْرِ هَذَا أَوْ بَدِّلْ صَاحِبِكَ الَّذِي نَصَبْتَهُ بِنَا 1) عَلِيٍّ A1) Abrogated by 111/48:2.

5 عُمُرًا 2) وَلَا أُنْذِرُكُمْ، وَلَا أُنْذِرُكُمْ، وَلَا أُنْذِرُكُمْ، وَلَا أُنْذِرُكُمْ، وَلَا أُنْذِرُكُمْ 1)

6 تُشْرِكُونَ 2) أَنْتَبِئُونَ، أَنْتَبِئُونَ 1)

7 لَفَضَّلْنَا

8 A1) Abrogated by the verse of the sword 113/9:5.

9 يَمْكُرُونَ 3) وَإِنْ رُسُلُهُ لَدَيْكَ 2) قُلْ اللَّهُ = يَا أَيُّهَا النَّاسُ اللَّهُ 1)

M-51/10:22<sup>1</sup>. It is him who conveys you in the land and the sea. When you are<sup>T1</sup> on the feluccas, they sail with them, with a favourable wind, and rejoiced therein, there comes upon them a tempestuous wind, come upon them waves from every side,<sup>R1</sup> and they presume that they are surrounded, they call upon God, dedicating to him the religion:<sup>T2</sup> «If you save us from this, we will be of the thankful».

M-51/10:23<sup>2</sup>. When he saves them, they abuse in the earth, without the right. O humans! Your abuse is only on yourselves. It is an enjoyment of the worldly life, thereafter to us will be your return. ~ We will then inform you of what you were doing.

M-51/10:24<sup>3</sup>. [---] The worldly life is similar to the water we descended from the heaven. Then the plants of the earth mingle with it, whereof humans and cattle eat. When the earth takes on its ornaments<sup>T1</sup> and is adorned, and its people presume that they have power over it, our order comes upon it, by night or by day, and we make it reaped, as if [its plants] had not flourished the day before. ~ Thus we detail the signs for a people who think.

M-51/10:25. [---] God calls to the home of peace.~ And he guides whoever he wishes to a straight path.

M-51/10:26<sup>4</sup>. [---] To the good doers will be the best reward and an increase. Their face shall be overwhelmed neither by blackness, nor by humiliation. Those are the companions of the garden. ~ They will be therein eternally.

M-51/10:27<sup>5</sup>. As for those who realized the misdeeds, the reward of a misdeed will be its like, and they will be overwhelmed by humiliation. They will have against God no protector. It is as if their faces were covered with dark pieces of the night. Those are the companions of the fire. ~ They will be therein eternally.

M-51/10:28<sup>6</sup>. [Remember] the day we will gather them all, then we will say to the associators: «[Stay] in your place, you and your associates». We will then separate them. Their associates will say: «It was not us that you were adoring.

M-51/10:29. God suffices as witness, between us and you, that we were inattentive of your worship».

M-51/10:30<sup>7</sup>. There, every soul will examine what it did previously. They will be brought back to God, their true ally. ~ And what they were forging will have erred away from them.

M-51/10:31<sup>8</sup>. [---] Say: «Who provides for you from the heaven and the earth? Who owns the hearing and the eyes? Who brings out the living from the dead, and brings out the dead from the living? Who administers the order?» They will say: «God». ~ Then say: «Do you not fear?

هُوَ الَّذِي يُسِيرُكُمْ فِي الْبَرِّ وَالْبَحْرِ. حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ<sup>2</sup> وَجَرَيْنَ بِهِمْ<sup>3</sup> بِرِيحٍ طَيِّبَةٍ، وَفَرَحُوا بِهَا، جَاءَتْهَا<sup>4</sup> رِيحٌ غَاصِبَةٌ، وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ، وَظَنُّوا أَنَّهُمْ حِيطٌ<sup>5</sup> بِهِمْ، دَعَا<sup>6</sup> اللَّهَ، مُخْلِصِينَ لَهُ الدِّينَ: «لَئِنْ أَنْجَيْتَنَا مِنْ هَذِهِ، لَنُكُونَنَّ مِنَ الشَّاكِرِينَ».

فَلَمَّا أَنْجَلَهُمْ، إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ، بِغَيْرِ الْحَقِّ. يَا أَيُّهَا النَّاسُ! إِنَّمَا بَغَيْتُمْ عَلَىٰ أَنْفُسِكُمْ. مَتَّعَ<sup>2</sup> الْحَيَاةَ الدُّنْيَا، ثُمَّ إِلَيْنَا مَرْجِعُكُمْ. ~ فَتُنَبِّئُكُمْ<sup>3</sup> بِمَا كُنْتُمْ تَعْمَلُونَ.

[---] إِنَّمَا مِثْلُ الْحَيَاةِ الدُّنْيَا كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ. حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ<sup>1</sup>، وَظَنَّ أَهْلُهَا أَنَّهُمْ قَدِرُونَ عَلَيْهَا، أَتَاهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا، فَجَعَلْنَاهَا حَصِيدًا، كَانَ لَمْ تَعْنِ<sup>2</sup> [...] بِالْأَمْسِ<sup>3</sup>. ~ كَذَلِكَ نَقُصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ<sup>4</sup>.

[---] وَاللَّهُ يَدْعُو<sup>1</sup> إِلَىٰ دَارِ السَّلَامِ، ~ وَيَهْدِي مَنْ يَشَاءُ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ.

[---] لِلَّذِينَ أَحْسَنُوا الْاِحْسَنِي وَزِيَادَةً. وَلَا يَزَهُ<sup>1</sup> وَجُوهُهُمْ قَتَرٌ<sup>2</sup>، وَلَا ذِلَّةٌ. أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ. ~ هُمْ فِيهَا خَالِدُونَ.

وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ، جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا، وَتَزَهُ<sup>1</sup> ذِلَّةٌ. مَا لَهُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ. كَانُوا<sup>2</sup> أَغْشِيَتْ<sup>3</sup> وَجُوهُهُمْ قِطْعًا<sup>4</sup> مِنَ اللَّيْلِ مُظْلِمًا<sup>5</sup>. أُولَٰئِكَ أَصْحَابُ النَّارِ. ~ هُمْ فِيهَا خَالِدُونَ.

[...] وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا، ثُمَّ نَقُولُ<sup>1</sup> لِلَّذِينَ أَشْرَكُوا: «[...] مَكَانَكُمْ، أَنْتُمْ وَشُرَكَاءُكُمْ<sup>2</sup>». فَرَلَيْنَا<sup>3</sup> بَيْنَهُمْ. وَقَالَ شُرَكَاءُهُمْ: «مَا كُنْتُمْ إِلَّا تَعْبُدُونَ.

فَكَفَىٰ بِاللَّهِ شَهِيدًا، بَيَّنَّا وَبَيَّنَّكُمْ، إِنْ كُنَّا عَنْ عِبَادَتِكُمْ لَغَافِلِينَ».

هُنَالِكَ، تَبْلُو<sup>1</sup> كُلُّ نَفْسٍ مَا أَسْلَفَتْ. وَرُدُّو<sup>2</sup> إِلَى اللَّهِ، مَوْلَاهُمْ<sup>3</sup> الْحَقُّ. ~ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ.

[---] قُلْ: «مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ؟ أَمْ مَنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ؟ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَمِيتِ<sup>1</sup>، وَيُخْرِجُ الْمَمِيتَ<sup>2</sup> مِنَ الْحَيِّ؟ وَمَنْ يُدَبِّرُ الْأَمْرَ؟» فَسَيَقُولُونَ: «اللَّهُ». ~ فَقُلْ: «أَفَلَا تَتَّقُونَ؟»

<sup>1</sup> T1) The verse passes then from you to them. T2) See the footnote of 39/7:29 ♦ حِيطٌ (5) جَاءَتْهُمْ (4) بَغَمٌ (3) الْفُلِكِ (2) يَنْشُرُكُمْ، يُنْشِرُكُمْ، يُنْشِرُكُمْ (1) ♦ R1) Cf. Ps 107:23-30.

<sup>2</sup> قَبِيْبُكُمْ (3) مَتَاعًا الْحَيَاةَ (2) مَتَاعٌ، مَتَاعٌ (1)

<sup>3</sup> بِأَلْأَمْسِ وما كنا لنهلكها إلا بذنوب أهلها، بالأَمْسِ وما كان الله ليهلكها إلا بذنوب أهلها، بالأَمْسِ وما كان الله ليهلكها إلا بذنوب أهلها (3) يَغْنُ، تَتَغَنَّ (2) وَازَّيَّنَتْ، وَازَّيَّنَتْ، وَازَّيَّنَتْ (1) T1) On the meaning of the term *zukhruf*, see the footnote of the chapter 63/43.

<sup>4</sup> قَتَرٌ (2) تَزَهُ (1)

<sup>5</sup> مُظْلِمٌ (4) قِطْعٌ (3) تَغْشَى، يَغْشَى (2) وَتَزَهُ هُمْ (1)

<sup>6</sup> فَرَلَيْنَا (3) وَشُرَكَاءُكُمْ (2) يَخْشُرُهُمْ ... يَقُولُ (1)

<sup>7</sup> الْحَقُّ (3) وَرُدُّوا (2) تَبْلُو كُلَّ، تَبْلُو كُلَّ (1)

<sup>8</sup> الْمَمِيتُ (2) الْمَمِيتُ (1)

M-51/10:32. That is God, your Lord, the true. What is there after the truth except misguidance? ~ So how are you turned away?»  
M-51/10:33<sup>1</sup>. So the word of your Lord has proved true against those who committed perversity. ~ They do not believe.  
M-51/10:34<sup>2</sup>. [---] Say: «Who of your associates initiates the creation, then restores it?» Say: «God initiates the creation, then restores it. ~ How then are you perverted?»  
M-51/10:35<sup>3</sup>. Say: «Who of your associates guides to the truth?» Say: «It is God who guides to the truth. Is he who guides to the truth more worthy to be followed? Or he who does not guide unless he is guided? What do you have? How do you judge?»  
M-51/10:36<sup>4</sup>. Most of them only follow presumption. However the presumption avails nothing against the truth.<sup>T1</sup> ~ God is knower of what they do.  
M-51/10:37<sup>5</sup>. [---] This Koran would not have been forged by anyone besides God. But it is a confirmation of what is before it,<sup>T1</sup> and an expounding of the book, there is no doubt therein. [A descent] from the Lord of the worlds.  
M-51/10:38<sup>6</sup>. Or do they say: «He forged it»? Say: «Then bring a chapter like this and call on whom you can, besides God. ~ If you were truthful».  
M-51/10:39<sup>7</sup>. Rather they belied what they don't encompass by its knowledge, and whose interpretation has not yet reached them. Those before them belied likewise [their messengers]. ~ So look how was the end of the oppressors!  
H-51/10:40. Among them him who believes therein, and among them him who does not believe therein. Your Lord knows best the corruptors.  
M-51/10:41<sup>8</sup>. If they belie you, then say: «To me my work, and to you your work. You are quit of what I do, and I am quit of what you do».<sup>A1</sup>  
M-51/10:42. Among them him who listens to you. Can you make the deaf hear? Even if they were not reasoning?  
M-51/10:43. Among them him who looks at you. Can you guide the blind? Even if they were not seeing?  
M-51/10:44. [---] God does not oppress the humans. But the humans oppress themselves.  
M-51/10:45<sup>9</sup>. The day he will gather them, it will be as if [they] did not stay [in their tomb] except an hour of the day, recognizing each other. Those who belied God's meeting they lost. ~ And they were not guided.

فَلْيَكُنْ لِلَّهِ، رَبُّكُمْ، الْحَقُّ. فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ؟ ~ فَأَنَّى تُصْرَفُونَ؟  
كَذَلِكَ حَقَّتْ كَلِمَاتُ رَبِّكَ عَلَى الَّذِينَ فَسَقُوا. ~ أَنَّهُمْ لَا يُؤْمِنُونَ.  
[---] قُلْ: «هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَبْدُوَ الْخَلْقَ، ثُمَّ يُعِيدُهُ؟» قُلْ: «اللَّهُ يَبْدُوَ الْخَلْقَ، ثُمَّ يُعِيدُهُ. ~ فَأَنَّى تُؤَفَّكُونَ؟»  
قُلْ: «هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ؟» قُلْ: «اللَّهُ يَهْدِي لِلْحَقِّ. أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ؟ أَمْ مَنْ لَا يَهْدِي، إِلَّا أَنْ يَهْدَى؟<sup>2</sup> فَمَا لَكُمْ؟ كَيْفَ تَحْكُمُونَ؟»  
وَمَا يَتَّبِعْ أَكْثَرُهُمْ إِلَّا ظَنًّا. إِنَّ الظَّنَّ لَا يَغْنِي مِنَ الْحَقِّ شَيْئًا. ~ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ.<sup>1</sup>  
[---] وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَى مِنْ دُونِ اللَّهِ. وَلَكِنْ تَصْدِيقُ الَّذِي بَيْنَ يَدَيْهِ، وَتَفْصِيلُ<sup>2</sup> الْكِتَابِ، لَا رَيْبَ فِيهِ، [...] مِنْ رَبِّ الْعَالَمِينَ.  
أَمْ يَقُولُونَ: «أَفْتَرَيْنَاهُ؟» قُلْ: «فَأَنذَرْتُ بِسُورَةٍ مِثْلِهِ! وَأَدْعُوا مَنْ أَسْطَعْتُمْ، مِنْ دُونِ اللَّهِ. ~ إِنْ كُنْتُمْ صَادِقِينَ».  
بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ، وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ! كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ [...] ~ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ!  
وَمِنْهُمْ مَنْ يُؤْمِنُ بِهِ، وَمِنْهُمْ مَنْ لَا يُؤْمِنُ بِهِ. وَرَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ.  
وَإِنْ كَذَّبُوكَ، فَقُلْ: «لِيَ عَمَلِي، وَلَكُمْ عَمَلُكُمْ. أَنْتُمْ بَرِيُونَ<sup>1</sup> مِمَّا أَعْمَلُ، وَأَنَا بَرِيءٌ<sup>2</sup> مِمَّا تَعْمَلُونَ».  
وَمِنْهُمْ مَنْ يَسْتَمِعُونَ إِلَيْكَ. أَفَأَنْتَ تُسْمِعُ الصُّمَّ؟ وَلَوْ كَانُوا لَا يَفْقَهُونَ؟  
وَمِنْهُمْ مَنْ يَنْظُرُ إِلَيْكَ. أَفَأَنْتَ تَهْدِي الْعُمْيَ؟ وَلَوْ كَانُوا لَا يَبْصُرُونَ؟  
[---] إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا. وَلَكِنَّ النَّاسَ أَنْفُسَهُمْ يَظْلِمُونَ.  
وَيَوْمَ يُحْشَرُهُمْ،<sup>1</sup> كَانَ [...] لَمْ يَلْبَثُوا [...] إِلَّا سَاعَةً مِنَ النَّهَارِ، يَتَعَارَفُونَ بَيْنَهُمْ. فَذُ خَسِرَ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ، ~ وَمَا كَانُوا مُهْتَدِينَ.

<sup>1</sup> 1) أَنَّهُمْ (2) كَلِمَاتُ

<sup>2</sup> 1) تُؤَفَّكُونَ

<sup>3</sup> 1) يُهْدَى (2) يَهْدِي، يَهْدِي

<sup>4</sup> 1) تَفْعَلُونَ ♦ T1) See the footnote of 23/53:28.

<sup>5</sup> 1) تَفْصِيلُ (2) تَصْدِيقُ ♦ T1) See the footnote of 43/35:31.

<sup>6</sup> 1) بِسُورَةٍ مِثْلِهِ

<sup>7</sup> 1) تَأْوِيلُهُ

<sup>8</sup> 1) بَرِيٌّ ♦ A1) Abrogated by the verse of the sword 113/9:5.

<sup>9</sup> 1) نُحْشَرُهُمْ

M-51/10:46<sup>1</sup>. Whether we show you a part of what we promise them [as punishment], or we take you away [before their punishment], to us is their return. Then God will be a witness of what they do.<sup>A1</sup>

M-51/10:47. [---] Every nation has a messenger. When their messenger comes, it will be decided between them with equity. ~ And they will not be oppressed.

M-51/10:48. They say: «When is this promise? ~ If you were truthful».

M-51/10:49<sup>2</sup>. Say: «I possess neither harm nor benefit for myself, except what God wishes. To every nation is a term. When their term will come, they will not delay for one hour, nor advance».

M-51/10:50. Say: «Did you see if his punishment will come to you by night or by day? What would they hasten thereof the criminals?

M-51/10:51<sup>3</sup>. Would you, when it occurs, believe therein? Now, while you were hastening it on?

M-51/10:52. Then it will be said to those who oppressed: «Taste the punishment of eternity. ~ Should you not be rewarded for what you were realizing?»

M-51/10:53<sup>4</sup>. They ask you to inform them: «Is it true?» Say: «Yes, by my Lord! It is true. And you cannot foil [the punishment]».

M-51/10:54. If each oppressive soul had what is in the earth, it would ransom itself therewith. They will held secret the regret when they see the punishment. It will be decided between them with equity. ~ And they will not be oppressed.

M-51/10:55. It is to God whatever is in the heavens and in the earth. God's promise is true. ~ But most of them do not know.

M-51/10:56<sup>5</sup>. It is him who revives and makes die,<sup>R1</sup> ~ and it is to him that you will be returned.

M-51/10:57. [---] O humans! An exhortation came to you from your Lord, a cure for what is in the chests, guidance, and mercy for the believers.

M-51/10:58<sup>6</sup>. Say: «With the favour of God and his mercy, so with that they should exult. It is better than what they accumulate».

M-51/10:59. [---] Say: «Did you see what God descended for you as provision? Did you make some of it unlawful and [some] lawful?»

Say: «Has God permitted you [that]? Or do you forge a lie against God?»

M-51/10:60<sup>7</sup>. [---] What will be the presumption of those who forge lies against God, on the day of the resurrection? Your Lord has favour for humans. ~ But most of them do not thank.

وَأَمَّا تُرِيدُكَ بَعْضَ الَّذِي نَعِدُهُمْ [...]، أَوْ نَتَوَقَّعُكَ [...]، فَاِلَيْنَا مَرْجِعُهُمْ. ثُمَّ اللَّهُ شَهِيدٌ عَلَى مَا يَفْعَلُونَ.

[---] وَلِكُلِّ أُمَّةٍ رَسُولٌ. فَإِذَا جَاءَ رَسُولُهُمْ، قُضِيَ بَيْنَهُمْ بِالْقِسْطِ. ~ وَهُمْ لَا يُظْلَمُونَ.

وَيَقُولُونَ: «مَتَى هَذَا الْوَعْدُ؟ ~ إِنْ كُنْتُمْ صَادِقِينَ».

قُلْ: «لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا، إِلَّا مَا شَاءَ اللَّهُ. لِكُلِّ أُمَّةٍ أَجَلٌ. إِذَا جَاءَ أَجَلُهُمْ، فَلَا يَسْتَأْذِنُونَ<sup>3</sup> سَاعَةً، وَلَا يَسْتَقْدِمُونَ».

قُلْ: «أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُهُ بَيِّنًا أَوْ نَهَارًا؟ مَاذَا يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُونَ؟

أَنْتُمْ! إِذَا مَا وَقَعَ، ءَامَنْتُمْ بِهِ؟ ءَالَيْنَ، وَقَدْ كُنْتُمْ بِهِ تَسْتَعْجِلُونَ؟»

ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا: «ذُوقُوا عَذَابَ الْخُلْدِ. ~ هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنْتُمْ تَكْسِبُونَ؟»

وَيَسْتَنْبِئُونَكَ<sup>1</sup>: «أَحَقُّ هُوَ؟» قُلْ: «إِي، وَرَبِّي! إِنَّهُ لَحَقٌّ. وَمَا أَنْتُمْ بِمُعْجِزِينَ [...]».

وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظُلُمَاتٌ مَّا فِي الْأَرْضِ [...]، لَافْتَدَتْ بِهِ. وَأَسْرَوْا النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ. وَقُضِيَ بَيْنَهُمْ بِالْقِسْطِ. ~ وَهُمْ لَا يُظْلَمُونَ.

أَلَا إِنَّ لِلَّهِ مَا فِي السَّمُوتِ وَالْأَرْضِ. أَلَا إِنَّ وَعْدَ اللَّهِ حَقٌّ. ~ وَلَكِنْ أَكْثَرُ هُمْ لَا يَعْلَمُونَ. هُوَ يُحْيِي وَيُمِيتُ، ~ وَإِلَيْهِ تُرْجَعُونَ<sup>1</sup>.

[---] يَا أَيُّهَا النَّاسُ! قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ، وَشِفَاءٌ لِمَا فِي الصُّدُورِ، وَهُدًى، وَرَحْمَةٌ لِلْمُؤْمِنِينَ.

قُلْ: «بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ، فَبِذَلِكَ فَلْيَفْرَحُوا<sup>1</sup>. هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ<sup>2</sup>».

[---] قُلْ: «أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رَزَقٍ؟ فَجَعَلْنَاهُ مِنْهُ حَرَامًا [...] وَحَلَالًا؟» قُلْ: «ءَالَهُ أَذِنَ لَكُمْ [...]؟ أَمْ عَلَى اللَّهِ تَفْتَرُونَ؟»

[---] وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ، يَوْمَ الْقِيَامَةِ؟ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ. ~ وَلَكِنْ أَكْثَرُهُمْ لَا يَشْكُرُونَ.

<sup>1</sup> 1) أَمْ ♦ A1) Abrogated by the verse of the sword 113/9:5.

<sup>2</sup> 1) يَسْتَأْذِنُونَ (3) أَجَالُهُمْ (2) فَإِذَا

<sup>3</sup> 1) أَنْتُمْ

<sup>4</sup> 1) الْحَقُّ (2) وَيَسْتَنْبِئُونَكَ

<sup>5</sup> 1) يَرْجِعُونَ، تَرْجِعُونَ ♦ R1) Dt 32:39; 1 S 2:6; Jn 5:24; 1 Jn 3:14.

<sup>6</sup> 1) تَجْمَعُونَ (2) فَلْيَفْرَحُوا، فَاغْفِرُوا

<sup>7</sup> 1) ظَنُّ

M-51/10:61<sup>1</sup>. You will not be in any affair, nor do you recite anything of the Koran, nor do you do any work, but we are witnesses over you when you are engaged therein. Not even the weight of an atom,<sup>R1</sup> in the earth, or in the heaven, escapes your Lord, nor smaller than that nor larger, but is in a manifest book.  
M-51/10:62<sup>2</sup>. [---] God's allies, ~ no fear on them, nor be they sad.

M-51/10:63. Those who believed and feared,

M-51/10:64. for them the announcement, in the worldly life and in the last life. There is no alteration in God's words. ~ That is the great success.

M-51/10:65<sup>3</sup>. [---] Their words should not sadden you. God's is all the might. ~ He is the hearer, the knower.

M-51/10:66<sup>4</sup>. It is to God whatever is in the heavens and in the earth. What do they follow those who call associates besides God? They only follow the presumption and do nothing but conjecturing.<sup>T1</sup>

M-51/10:67. [It is him who made you the night so that you can rest therein, and the day to see. ~ Therein are signs for a people who hear].

M-51/10:68<sup>5</sup>. They said: «God has taken a son». Be he exalted! He is the independent. His is what is in the heavens and in the earth. You have no authority over this.<sup>T1</sup> ~ Do you say about God what you do not know?

M-51/10:69. Say: «Those who forge lies against God do not succeed».

M-51/10:70. It is an enjoyment in the worldly life. Then to us is their return. Then we will make them taste the severe punishment, for they were disbelieving.

M-51/10:71<sup>6</sup>. [---] Recite to them the news of Noah, when he said to his people: «O my people! If my presence and my reminding [you] of God's signs is grievous to you, then I confide in God. So confer on your affair with your associates. Then let not your affair be dubious unto you. Then decide upon me and do not respite me.

M-51/10:72. If you turn the back, I did not ask you for any wage. My wage is only upon God. I am commanded to be of the submitters».

M-51/10:73. They belied him, so we saved him with those who were with him in the felucca, made them successors [in the earth], and drowned those who belied our signs. ~ So look how was the end of those who were warned.

M-51/10:74<sup>7</sup>. Then we sent, after him, messengers to their people, and they came to them with proofs. But they were not to believe in what they belied before. Thus we seal up the hearts of the transgressors.

وَمَا تَكُونُ فِي شَأْنٍ، وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ، وَلَا تَعْمَلُونَ مِنْ عَمَلٍ، إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ. وَمَا يَعْزُبُ عَنْ رَبِّكَ، مِنْ مِثْقَالِ ذَرَّةٍ، فِي الْأَرْضِ وَلَا فِي السَّمَاءِ، وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ<sup>4</sup>، إِلَّا فِي كِتَابٍ مُبِينٍ.  
[---] إِلَّا أَنْ أَوْلِيَاءَ اللَّهِ، ~ لَا خَوْفٌ عَلَيْهِمْ، وَلَا هُمْ يَحْزَنُونَ.

الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ،  
لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ. لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ. ~ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ.

[---] وَلَا يَحْزَنُكَ<sup>1</sup> قَوْلُهُمْ. إِنَّ<sup>2</sup> الْعِزَّةَ لِلَّهِ جَمِيعًا. ~ هُوَ السَّمِيعُ، الْعَلِيمُ.  
إِلَّا أَنْ يَشَاءَ اللَّهُ مِنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ. وَمَا يَتَّبِعُ الَّذِينَ يَدْعُونَ<sup>1</sup>، مِنْ دُونِ اللَّهِ، شُرَكَاءَ؟ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ، وَإِنْ هُمْ إِلَّا يَخْرُصُونَ.

[هُوَ الَّذِي جَعَلَ لَكُمْ اللَّيْلَ لِتَسْكُنُوا فِيهِ، وَالنَّهَارَ مُبْصِرًا. ~ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُسْمِعُونَ.]

قَالُوا: «اتَّخَذَ اللَّهُ وَلَدًا». سُبْحَنَهُ! هُوَ الْغَنِيُّ. لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ. إِنْ عِنْدَكُمْ مِنْ سُلْطَنِ بِهَذَا. ~ أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ؟

قُلْ: «إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ».

مَتَّعَ فِي الدُّنْيَا. ثُمَّ إِنَّا مَرَّجَعُهُمْ. ثُمَّ نَذِفُهُمْ الْعَذَابَ الشَّدِيدَ، بِمَا كَانُوا يَكْفُرُونَ.

[---] وَأَتْلَوْا عَلَيْهِمْ نَبَأَ نُوحٍ، إِذْ قَالَ لِقَوْمِهِ: «يَقُومُوا! إِنْ كُنْ كَبُرَ عَلَيْكُمْ مَقَامِي<sup>1</sup> وَتَذْكِيرِي [...] بِآيَاتِ اللَّهِ، فَعَلَى اللَّهِ تَوَكَّلْتُ. فَأَجْمِعُوا<sup>2</sup> أَمْرَكُمْ وَشُرَكَاءَكُمْ<sup>3</sup>. ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً. ثُمَّ اقْضُوا إِلَيَّ وَلَا تُنظِرُون»<sup>6</sup>.

فَإِنْ تَوَلَّيْتُمْ، فَمَا سَأَلْتُكُمْ مِنْ أَجَرٍ. إِنْ أَجْرِي إِلَّا عَلَى اللَّهِ. وَأَمَرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ».

فَكَذَّبُوهُ، فَجَبَنِيَهُ وَمَنْ مَعَهُ فِي الْفُلْكِ، وَجَعَلْنَاهُمْ خُلَفَاءَ [...]، وَأَعْرَفْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا. ~ فَأَنْظِرْ كَيْفَ كَانَ عَقِيبَةُ الْمُنْذَرِينَ.

ثُمَّ بَعَثْنَا، مِنْ بَعْدِهِ، رَسُولًا إِلَى قَوْمِهِمْ، فَجَاءَهُمْ بِالْبَيِّنَاتِ. فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ. كَذَلِكَ نَطْبَعُ<sup>1</sup> عَلَى قُلُوبِ الْمُعْتَدِينَ.

<sup>1</sup> 1) أَكْبَرَ ♦ R1) Cf. Mt 10:30. See also the footnote of 92/4:40. According to Sankharé (p. 102), the term atom refers to the concept of Democritus.

<sup>2</sup> 1) خَوْفٌ، خَوْفٌ

<sup>3</sup> 1) أَنْ 2) يُحْزَنُكَ

<sup>4</sup> 1) تَدْعُونَ ♦ T1) The verb *kharasa* is also translated by: lying (Ahmed Ali); falsifying (Umm Muhammad); guessing (Aisha Bewley).

<sup>5</sup> T1) See the footnote of 23/53:23.

<sup>6</sup> 1) فَاجْمَعُوا 2) مُقَامِي 3) فَاجْمَعُوا 4) وَشُرَكَاءَكُمْ، وَشُرَكَائِكُمْ 5) فَاجْمَعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ، ثُمَّ اجْمَعُوا أَمْرَكُمْ

<sup>7</sup> 1) يَطْبَعُ



M-51/10:75. Then we sent, after them, Moses and Aaron, to Pharaoh and his notables, with our signs, but they became arrogant, ~ and were a criminal people.

M-51/10:76<sup>1</sup>. When the truth came to them from us, they said:

«This is a manifest sorcery».

M-51/10:77. Moses said: «Do you say to the truth when it came to you: "That is sorcery"? ~ But the sorcerers do not succeed».

M-51/10:78<sup>2</sup>. They said: «Did you come to us to turn us away from that upon which we found our fathers, so that you two may have greatness in the land, although we shall not believe in you?»

M-51/10:79<sup>3</sup>. Pharaoh said: «Bring me every learned sorcerer».<sup>R1</sup>

M-51/10:80. When the sorcerers came, Moses said to them: «Throw whatever you have to throw».

M-51/10:81<sup>4</sup>. When they had thrown, Moses said: «What you have brought is the sorcery. God will nullify it. God does not reform the work of the corruptors.

M-51/10:82<sup>5</sup>. God confirms the truth by his words, even though the criminals dislike [it]».

M-51/10:83<sup>6</sup>. No one believed in Moses, except descendants of his people, for fear that Pharaoh and their notables test them. Pharaoh has been haughty in the land, and he has been of the excessive.

M-51/10:84. Moses said: «O my people! If you believed in God, confide in him, ~ if you are submitters».

M-51/10:85<sup>7</sup>. They said: «In God we confided. ~ Our Lord! Do not make of us a test<sup>T1</sup> for the oppressive people.

M-51/10:86. Save us, by your mercy, from the disbelieving people».

M-51/10:87<sup>8</sup>. We revealed to Moses and his brother: «Have houses for your people in Egypt,<sup>R1</sup> make your houses a direction [for the prayer],<sup>T1</sup> and perform the prayer. ~ Announce to the believers».

M-51/10:88<sup>9</sup>. Moses said: «Our Lord! You gave Pharaoh and his notables ornaments and wealth in the worldly life, our Lord! so that they misguide from your way. Our Lord! Erase their wealth and harden their hearts,<sup>T1</sup> so that they do not believe, until they see the painful punishment».

M-51/10:89<sup>10</sup>. He said: «Accepted is your call. So keep straight, and do not follow the way of those who do not know».

ثُمَّ بَعَثْنَا، مِنْ بَعْدِهِمْ، مُوسَى وَهَارُونَ، إِلَى فِرْعَوْنَ وَمَلَئِهِ، بِآيَاتِنَا، فَاسْتَكْبَرُوا، ~ وَكَانُوا قَوْمًا مُجْرِمِينَ.

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا، قَالُوا: ~ «إِنَّ هَذَا لَسِحْرٌ مُبِينٌ».

قَالَ مُوسَى: «اتَّقُوا لِحَقِّ لَمَّا جَاءَكُمْ "أَسِحْرٌ هَذَا؟" ~ وَلَا يُفْلِحُ السَّجُرُونَ».

قَالُوا: «أَجِئْنَا لِنُلْقِنَا عَمَّا وَجَدْنَا عَلَيْهِ آبَاءَنَا، وَتَكُونَ لَكُمُ الْكِبْرِيَاءُ فِي الْأَرْضِ، وَمَا نَحْنُ لَكُمُ بِمُؤْمِنِينَ؟».

وَقَالَ فِرْعَوْنُ: «اتَّبُونِي بِكُلِّ سِحْرٍ عَظِيمٍ».

فَلَمَّا جَاءَ السَّحَرَةُ، قَالَ لَهُمْ مُوسَى: «الْقُوا مَا أَنْتُمْ مُلقُونَ».

فَلَمَّا الْقُوا، قَالَ مُوسَى: «مَا جِئْتُكُمْ بِهِ السَّحَرُ! إِنْ أَلَّهِ سَيُطْلِئُ. إِنْ أَلَّهِ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ».

وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ، وَلَوْ كَرِهَ الْمُجْرِمُونَ [...]».

فَمَا آمَنَ لِمُوسَى إِلَّا ذُرِّيَّةٌ مِنْ قَوْمِهِ، عَلَى خَوْفٍ مِّنْ فِرْعَوْنَ وَمَلَئِهِمْ، أَنْ يَقْتُلَهُمْ. وَإِنَّ فِرْعَوْنَ لَعَالٍ فِي الْأَرْضِ، وَإِنَّهُ لَمِنَ الْمُفْسَرِينَ.

وَقَالَ مُوسَى: «يَقُومُ! إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ، فَعَلَيْهِ تَوَكَّلُوا. ~ إِنْ كُنْتُمْ مُسْتَلِمِينَ».

فَقَالُوا: «عَلَى اللَّهِ تَوَكَّلْنَا. ~ رَبَّنَا! لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ».

وَنَجِّنَا، بِرَحْمَتِكَ، مِنَ الْقَوْمِ الْكَافِرِينَ».

وَأَوْحَيْنَا إِلَى مُوسَى وَأَخِيهِ أَنْ: «تَبَوَّءَا لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا، وَاجْعَلُوا بُيُوتَكُمْ قِبْلَةً، وَأَقِيمُوا الصَّلَاةَ. ~ وَبَشِّرِ الْمُؤْمِنِينَ».

وَقَالَ مُوسَى: «رَبَّنَا! إِنَّكَ أَنْتَ فِرْعَوْنَ وَمَلَأَهُ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا، رَبَّنَا! لِيُضِلُّوا<sup>2</sup> عَنْ سَبِيلِكَ. رَبَّنَا! اطْمِسْ<sup>3</sup> عَلَى أَمْوَالِهِمْ، وَاشْدُدْ عَلَى قُلُوبِهِمْ، فَلَا يُؤْمِنُوا، حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ».

قَالَ: «قَدْ أَجَبْتَ دَعْوَتَكُمَا<sup>2</sup>. فَاسْتَقِيمَا، وَلَا تَتَّبِعَانِ<sup>3</sup> سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ».

1) لَسَاخَرُ

2) وَيَكُونُ

3) 1) سَخَّرَ ♦ R1) Cf. Ex. 7:8-13.

4) 2) أَتَيْتُمْ

5) بِكَلِمَاتِهِ

6) يُفْتِنُهُمْ

7) T1) Subject to the persecution (Shakir); plaything (Asad); temptation (Arberry).

8) 1) تَبَوَّءَا ♦ T1) Turn your houses into places of worship (Asad); let your houses face each other (Ali Quli Qara'i) ♦ R1) In Arabic: *Misr*. In Hebrew: *Misrayim*: Gn 12:10, etc.

9) 1) اطمسْ ♦ T1) Press upon their hearts (Ali Ünal).

10) تَتَّبِعَانِ، تَتَّبِعَانِ 3) أَجَبْتُ دَعْوَتَكُمَا، أَجَبْتُ دَعْوَتَكُمَا 2) دَعَوَاتِكُمَا

M-51/10:90<sup>1</sup>. We passed the children of Israel across the sea, then Pharaoh and his soldiers followed them, out of abuse and enmity. When drowning overtook him, he said: «I believe that there is no god except him whom the children of Israel believe in, and I am of the submitters».

M-51/10:91. [God said:] «Now [do you believe], whereas you disobeyed before, and were of the corruptors?

M-51/10:92<sup>2</sup>. Today, we will save you in your flesh,<sup>R1</sup> so that you become a sign for your successors. Many humans are inattentive of our signs».

M-51/10:93<sup>3</sup>. We established the children of Israel in a truthful place,<sup>T1</sup> and provided them with good things. They diverged only after knowledge came to them. Your Lord will decide between them, on the day of the resurrection, in that wherein they were diverging.

H-51/10:94<sup>4</sup>. [---] If you are in doubt about what we descended to you, then ask those who read the book before you. The truth came to you from your Lord. ~ So do not be of those who doubt.<sup>T1</sup>

H-51/10:95. Do not be of those who belied God's signs, lest you be of the losers.

H-51/10:96<sup>5</sup>. Those against whom the word of your Lord has proved true do not believe,

M-51/10:97. even though every sign were to come to them, until they see the painful punishment.

M-51/10:98<sup>6</sup>. [---] If only there had been, excepted the people of Jonas, a city that believed and profited by its faith! When they believed, we removed from them the punishment of ignominy in the worldly life and let them enjoy for a while.<sup>R1</sup>

M-51/10:99<sup>7</sup>. Had your Lord wished, all those who are in the earth would have believed. Will you then compel humans until they become believers?<sup>A1</sup>

M-51/10:100<sup>8</sup>. It was not for any soul to believe except by God's permission. And he places abomination on those who do not reason. M-51/10:101<sup>9</sup>. [---] Say: «Look at what is in the heavens and in the earth». But neither signs nor warnings profit those who do not believe.

M-51/10:102<sup>10</sup>. What do they expect save the like of the days of those who passed away before? Say: «So wait, I am with you among those waiting».<sup>A1</sup>

وَجَوْرَنَا<sup>1</sup> بَنِي إِسْرَءِيلَ الْبَحْرَ، فَأَتَيْنَهُمْ<sup>2</sup> فَرَعَوْنَ وَجُنُودُهُ، بَغْيًا وَعَدُوًّا<sup>3</sup>. حَتَّى إِذَا أَدْرَكَهُ الْغَرَقُ، قَالَ: «وَأَمْنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ بَنُو إِسْرَءِيلَ، وَأَنَا مِنَ الْمُسْلِمِينَ».

[...]: «عَالِلَنَ [...]»، وَقَدْ عَصَيْتَ قَبْلُ، وَكُنْتَ مِنَ الْمُفْسِدِينَ؟  
فَالْيَوْمَ، نُنَجِّيكَ<sup>1</sup> بِبَدَنِكَ<sup>2</sup>، لِنَكُونُ لِمَنْ خَلَقَكَ<sup>3</sup> آيَةً. وَإِنْ كَثِيرًا مِنَ النَّاسِ عَنْ آيَاتِنَا لَغُلُوفُونَ».

وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَءِيلَ مَبُوءًا صَدَقَ، وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ. فَمَا اخْتَلَفُوا حَتَّى جَاءَهُمُ الْعِلْمُ. إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ، يَوْمَ الْقِيَمَةِ، فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ.

[---] فَإِنْ كُنْتَ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ، فَسْأَلِ الَّذِينَ يُقْرَأُونَ<sup>2</sup> الْكِتَابَ<sup>3</sup> مِنْ قَبْلِكَ. لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ. ~ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ.

وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَبُوا بِآيَاتِ اللَّهِ، فَتَكُونُوا مِنَ الْخَاسِرِينَ.

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ،

وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ، حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ.

[---] فَلَوْلَا كَانَتْ قَرْيَةً ءَامَنْتَ فَفَعَلَهَا إِيْمْنُهَا، إِلَّا قَوْمٌ<sup>2</sup> يُؤْنَسُ! لَمَّا ءَامَنُوا، كُتِفْنَا عَنْهُمْ عَذَابُ الْآخِرِيِّ فِي الْحَيَاةِ الدُّنْيَا، وَمَتَّعْنَاهُمْ إِلَى حِينٍ.

وَلَوْ شَاءَ رَبُّكَ، لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا. أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ؟

وَمَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ. وَيَجْعَلُ<sup>1</sup> الرُّجْسَ<sup>2</sup> عَلَى الَّذِينَ لَا يَعْقِلُونَ.

[---] قُلْ<sup>1</sup>: «أَنْظِرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ». وَمَا تُغْنِي<sup>2</sup> الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ.

فَهَلْ يَنْتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ الَّذِينَ خَلَوْا مِنْ قَبْلِهِمْ؟ قُلْ: «فَأَنْظِرُوا، إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ».

<sup>1</sup> إِنَّهُ (4) وَغَدُوا (3) فَأَتَيْنَهُمْ (2) وَجَوْرَنَا (1)

<sup>2</sup> 1) الْكِتَابَ (3) بِإِذْنِكَ، بِدَائِكَ (2) نُنَجِّيكَ (1) Hamidullah indicates that the mummy of Ramses II is in the museum of Cairo. This is not in the Bible that says that Pharaoh drowned with his horsemen (Ex 14: 26-28). But a Jewish legend says that Pharaoh expressed his repentance before drowning, and God refused it, leaving him to sink to the sea bottom to suffer there for fifty days. Then he became king of Nineveh. The legend adds that Pharaoh will never die but will remain at the gates of hell to rebuke the kings for not having learned from his lesson (Ginzberg, vol. 3, p. 13).

<sup>3</sup> T1) A fixed abode (Pickthall); place of sanctity (Progressive Muslims); sure settlement (Arberry).

<sup>4</sup> 1) الْقُرْآنَ (3) يُقْرَأُونَ (2) فَسْأَلِ (1) Referring to Hebrew *marah*, Bonnet-Eymard (vol. 1, p. 156-157) translates: Do not be of the rebels.

<sup>5</sup> 1) كَلِمَاتٍ

<sup>6</sup> 1) قَوْمٌ (2) فَهَلَا (1) R1) Jon 3:10.

<sup>7</sup> A1) Abrogated by the verse of the sword 113/9:5.

<sup>8</sup> الرُّجْسَ (2) وَيَجْعَلُ اللَّهُ، وَيَجْعَلُ (1)

<sup>9</sup> 1) يُغْنِي (2) قُلْ (1)

<sup>10</sup> A1) Abrogated by the verse of the sword 113/9:5.

M-51/10:103<sup>1</sup>. Then we will save our messenger and those who believed. Thus it is our duty that we save the believers.

M-51/10:104. [---] Say: «O humans! If you were in doubt about my religion, [know that] I do not adore those whom you adore, besides God. But I adore God who takes you back. And I am commanded to be of the believers».

M-51/10:105<sup>2</sup>. [I have been told:] «Set your face to the religion, being upright.<sup>T1</sup> Do not be of the associators.

M-51/10:106. Do not call, besides God, what does not benefit you, nor harm you. If you do it, then you will be of the oppressors.

M-51/10:107. If God inflicts you with any harm, then none can remove it except him. And if he wants good for you, then none can turn away his favour. He afflicts with it whomever he wishes of his servants. ~ He is the forgiver, the very-merciful!

M-51/10:108<sup>3</sup>. Say: «O humans! The truth came to you from your Lord. Whoever followed guidance, follows guidance only for himself.<sup>A1</sup> Whoever went astray, goes astray only against himself. And I am not your guarantor».

M-51/10:109<sup>4</sup>. Follow what is revealed to you, and endure until God judges.<sup>A1</sup> ~ He is the best of judges.

ثُمَّ نُنَجِّي رُسُلَنَا وَالَّذِينَ ءَامَنُوا كَذَلِكَ حَقًّا عَلَيْنَا نُنَاجِ الْمُؤْمِنِينَ.

[---] قُلْ: «يَا أَيُّهَا النَّاسُ! إِن كُنْتُمْ فِي شَكٍّ مِنْ دِينِي [...]، فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ، مِنْ دُونِ اللَّهِ. وَلَكِنْ أَعْبُدُ اللَّهَ الَّذِي يَتَوَقَّعُكُمْ. وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ».

[...] وَأَنْ: «أَقِمَّ وَجْهَكَ لِلدِّينِ، حَنِيفًا. وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ».

وَلَا تَدْعُ، مِنْ دُونِ اللَّهِ، مَا لَا يَنْفَعُكَ، وَلَا يَضُرُّكَ. فَإِنْ فَعَلْتَ، فَإِنَّكَ إِذَا مِنَ الظَّالِمِينَ.

وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ، فَلَا كَاشِفَ لَهُ إِلَّا هُوَ. وَإِنْ يُرِدْكَ بِخَيْرٍ، فَلَا رَادَّ لِفَضْلِهِ. يُصِيبُ بِمَا يَشَاءُ مَنْ عِبَادِهِ. ~ وَهُوَ الْغَفُورُ، الرَّحِيمُ».

قُلْ: «يَا أَيُّهَا النَّاسُ! قَدْ جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ. فَمَنْ أَهْتَدَى، فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ. وَمَنْ ضَلَّ، فَإِنَّمَا يَضِلُّ عَلَيْهَا. وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ».

وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ، وَاصْبِرْ حَتَّىٰ يَحْكُمَ اللَّهُ. ~ وَهُوَ خَيْرُ الْحَاكِمِينَ.

## CHAPTER 52/11: HUD

### سورة هود

123 verses - Makkan [except: 12, 17, 114]<sup>5</sup>

In the name of God, the all-merciful, the very-merciful.<sup>6</sup>

M-52/11:1<sup>7</sup>. Alif, Lam, Ra.<sup>T1</sup> [This is] a book whose signs have been precised, and then detailed from one who is wise, an all-aware. M-52/11:2. [Guide the people by it and tell them:] «You must adore only God. I am for you a warner and an announcer.

M-52/11:3<sup>8</sup>. Ask forgiveness from your Lord, and repent to him. He makes you enjoy a good enjoyment, until an appointed term, and he gives his favour to all who [deserve] the favour. But if you turn the back [to what I call you], ~ I fear for you the punishment of a great day.

M-52/11:4. To God will be your return. ~ He is powerful over everything».

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.  
الر. [...] كَتَبَ أَحْكَمَتْ آيَاتُهُ، ثُمَّ فَصَّلَتْ<sup>2</sup> 1 مِنْ لَدُنْ<sup>3</sup> حَكِيمٍ، خَبِيرٍ.  
[...]: «أَلَّا تَعْبُدُوا إِلَّا اللَّهَ. إِنِّي لَكُمْ مِنْهُ نَذِيرٌ وَبَشِيرٌ».

وَأَنْ أَسْتَغْفِرُوا رَبَّكُمْ، ثُمَّ تُوبُوا إِلَيْهِ. يُمَتِّعْكُمْ مَتَاعًا حَسَنًا، إِلَىٰ أَجَلٍ مُّسَمًّى، وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ. وَإِنْ تَوَلَّوْا<sup>2</sup> [...], ~ فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ.

إِلَى اللَّهِ مَرْجِعُكُمْ. ~ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ».

<sup>1</sup> نُجِّي (2) نُجِّي 1

<sup>2</sup> T1) The term *hanif*, translated by upright, indicates the one who departs from the other [polytheists] to follow his own [monotheistic] convictions. It is also translated by: with true piety (Yusuf Ali); in pure natural faith (Aisha Bewley); as one with pure faith (Ali Ünal). It is mentioned several times in the Koran (see the index). According to Luxenberg (p. 55-57), it means *heathen* in Syriac. Seddik (*Nous n'avons jamais lu le Coran*, p. 47) believes that the Syriac term comes from the Greek word ... *anepôt* meaning shame.

<sup>3</sup> A1) Abrogated by the verse of the sword 113/9:5.

<sup>4</sup> A1) Abrogated by the verse of the sword 113/9:5.

<sup>5</sup> This chapter takes its name from verse 50. On Hud, see the footnote of 39/7:64.

<sup>6</sup> See footnote 2 of chapter 1/96.

<sup>7</sup> 1) فَصَّلَتْ (2) أَحْكَمَتْ آيَاتُهُ ثُمَّ فَصَّلَتْ ♦ T1) See the footnote of 2/68:1.

<sup>8</sup> تَوَلَّوْا، تَوَلَّوْا، تَوَلَّوْا (2) يُمَتِّعْكُمْ 1)

M-52/11:5<sup>1</sup>. [---] They fold up their chests<sup>T1</sup> in, to hide from him. But when they cover themselves with their clothes, he knows what they keep secret and what they say publicly. ~ He is knower of what is in the chests.

M-52/11:6<sup>2</sup>. [---] There is no animal in the earth whose provision is not incumbent to God. He knows its settlement and its repository.<sup>R1</sup> All is in a manifest book.

M-52/11:7<sup>3</sup>. It is him who created the heavens and the earth in six days,<sup>R1</sup> whereas his throne was on water,<sup>R2</sup> so as to test which of you has the best work. [---] If you say: «You will be resurrected after death», those who disbelieved will say: «This is nothing but a manifest sorcery».

M-52/11:8<sup>4</sup>. If we delay for them the punishment for a given time, they will say: «What prevents it?» But on the day it comes to them, it will not be turned away from them. ~ And they were surrounded by [the punishment] which they were ridiculing.

M-52/11:9. When we let human taste a mercy from us, and then withdraw it from him, [he says: «God humiliated me»]. ~ He is despairing, ungrateful.

M-52/11:10<sup>5</sup>. When we let human taste a grace after harm had afflicted him, he says: «The evils are gone away from me». ~ He is exulting, boaster.

M-52/11:11<sup>6</sup>. [Are] except those who endured and did the good deeds. Those will have forgiveness and great reward.

H-52/11:12<sup>7</sup>. [---] Maybe you leave a part of that which is revealed to you, and your chest is constricting with it, for they say: «If only a treasure descended on him or an angel came with him!» You are only a warner.<sup>A1</sup> ~ God is guarantor of everything.

M-52/11:13<sup>8</sup>. Or do they say: «He forged it»? Say: «Then bring ten forged chapters like this, and call on whomsoever you can besides God. ~ If you were truthful».

M-52/11:14<sup>9</sup>. If they do not answer you, know that it descended with God's knowledge, and that there is no god but him. Are you submitters?

M-52/11:15<sup>10</sup>. [Whoever wants the worldly life and its adornment, we pay them fully [the reward of] their works therein, and they shall not be reduced therein.<sup>A1</sup>

M-52/11:16<sup>11</sup>. Those are they who will have, in the last life, but fire. What they worked herein will fail, ~ and vain will be what they were doing].

[---] أَلَا إِنَّهُمْ يَنْتُونُ صُدُورَهُمْ<sup>1</sup> لِيَسْتَخْفُوا مِنْهُ. أَلَا جِبْنَ يَسْتَعِثُونَ ثِيَابَهُمْ، يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ؟ ~ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ.

[---] وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا. وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا<sup>2</sup>. كُلٌّ فِي كِتَابٍ مُبِينٍ.

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ، وَكَانَ عَرْشُهُ عَلَى الْمَاءِ، لِيَبْلُوَكُمْ [...] أَتَيْكُمْ أَحْسَنُ عَمَلًا. [---] وَلَئِنْ قُلْتُمْ: «إِنَّكُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ»، لَيَقُولَنَّ الَّذِينَ كَفَرُوا: «إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ».

وَلَئِنْ أَخَّرْنَا عَنْهُمُ الْعَذَابَ إِلَى أَمَةٍ مَعْدُودَةٍ، لَيَقُولَنَّ: «مَا بِحِسْبَةِ؟» أَلَا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ. ~ وَخَاقَ بِهِمْ [...] مَا كَانُوا بِهِ يَسْتَهْزِئُونَ<sup>3</sup>.

وَلَئِنْ آتَيْنَا الْإِنْسَانَ مِمَّا رَحْمَةً، ثُمَّ نَرَعَهَا مِنْهُ، [...] ~ إِنَّهُ لَيُوسِسٌ، كَفُورٌ.

وَلَئِنْ أَقْنَيْتَهُ نِعْمَاءَ بَعْدَ ضَرَاءٍ مَسَتْهُ، لَيَقُولَنَّ: «ذَهَبَ أَلْسِيَّاتٌ عَنِّي». ~ إِنَّهُ لَفَرِحٌ، فَخُورٌ.

[...] إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ<sup>4</sup>. أُولَئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ.

[---] فَلَعَلَّكَ تَارِكٌ بَعْضُ مَا يُوحَى إِلَيْكَ، وَضَائِقٌ بِهِ صَدْرُكَ، أَنْ يَقُولُوا: «لَوْلَا أَنْزَلْ عَلَيْهِ كُنْزٌ، أَوْ جَاءَ مَعَهُ مَلَكٌ!» إِنَّمَا أَنْتَ نَذِيرٌ. ~ وَاللَّهُ عَلَى كُلِّ شَيْءٍ وَكِيلٌ.

أَمْ يَقُولُونَ: «أَفْتَرَيْنَاهُ؟» قُلْ: «فَاتُوا بِعَشْرِ سُورٍ مُتَّبِلَةٍ، مُفْتَرِيَةٍ، وَادْعُوا مَنْ اسْتَطَعْتُمْ، مِنْ دُونِ اللَّهِ. ~ إِنْ كُنْتُمْ صَادِقِينَ».

فَالَمْ يَسْتَجِيبُوا لَكُمْ، فَاعْلَمُوا أَنَّمَا أَنْزَلَ اللَّهُ، وَأَنْ لَا إِلَهَ إِلَّا هُوَ. فَهَلْ أَنْتُمْ مُسْلِمُونَ؟

[مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا، نُوفِئًا إِلَيْهِمْ [...] أَعْمَلُهُمْ<sup>5</sup> فِيهَا، وَهُمْ فِيهَا لَا يَبْخَسُونَ.

أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ، إِلَّا النَّارُ. وَحَبِطَ مَا صَنَعُوا فِيهَا، ~ وَبُطِلَ<sup>6</sup> مَا كَانُوا يَعْمَلُونَ.]

1 T1) They wrap themselves round (Aisha Bewley); they enshroud their hearts (Shabbir Ahmed).

2 R1) Cf. Ps 104:11-12, 145:15-16.

3 R1) Cf. Gn chap. 1. R2) Only time used in the Koran. Cf. Gn 1:2. We find God's throne on the water in the Jewish legends, but not in the Bible (Geiger, p. 48).

4 يَسْتَهْزِئُونَ

5 لَفَرِحَ

6 قراءة شيعية: إِلَّا الَّذِينَ صَبَرُوا عَلَى مَا صَنَعْتُمْ بِهِ مِنْ بَعْدِ نَبِيِّهِمْ وَعَمِلُوا الصَّالِحَاتِ

A1) Abrogated by the verse of the sword 113/9:5.

7 بعشر (2) فاتوا

8 نَزَلَ

9 A1) Abrogated by 50/17:18.

10 أَعْمَالُهُمْ، تُوفَّ ... أَعْمَالُهُمْ، تُوفَّ ... أَعْمَالُهُمْ (2) تُوفِّي، يُوفَّ، يُوفَّ

11 وَبُطِلَ، وَبُطِلَ (2) وَحَبِطَ

H-52/11:17<sup>1</sup>. Is him who was with a proof from his Lord, followed by a witness from him, and preceded by Moses' book as a guide and mercy, [similar to a person looking for this life]? Those believe therein. Whoever among the coalitions disbelieves therein, the fire will be his appointment. So do not be in doubt thereof. It is the truth from your Lord. ~ But most humans do not believe.

M-52/11:18. Who is more oppressor than him who forged a lie against God? Those will be presented before their Lord, and the witnesses will say: «These are those who lied against their Lord».

God's curse, be on the oppressors,

M-52/11:19. those who divert from God's way, would have it [made] tortuous, and disbelieve in the last life.

M-52/11:20<sup>2</sup>. Those cannot foil [God] in the earth, and they have not, besides God, any allies. The punishment will be doubled for them. They were not able to hear and they were not seeing.

M-52/11:21. Those are they who lost their souls. ~ And what they were forging has erred away from them.

M-52/11:22<sup>3</sup>. It is sure [that] they are in the last life the most losers.

M-52/11:23. Those who believed, did the good deeds, and humbled themselves before their Lord, those are the companions of the garden. ~ They will be therein eternally.

M-52/11:24<sup>4</sup>. [You are told] the example of the two groups: the blind with the deaf, and the seer with the hearer. Are they similarly equal? ~ Would you not remember?

M-52/11:25<sup>5</sup>. [---] We sent Noah to his people: «I am for you a manifest warner.

M-52/11:26. Do not adore except God. ~ I fear for you the punishment of a distressing day».

M-52/11:27<sup>6</sup>. The notables from his people who disbelieved said: «We do not see you except as a human like us. We see that only our vile persons follow you, without reflection. We do not see in you any favour over us. Rather we presume that you are liars».

M-52/11:28<sup>7</sup>. He said: «O my people! Did you see if I was with a proof from my Lord, and if he gave me a mercy of his own, but it has been blinded to you? Shall we oblige you to it although you dislike it?

M-52/11:29<sup>8</sup>. O my people! I do not ask you for wealth for it. My wage is only upon God. I am not expelling those who believed. They will meet their Lord. But I see you as ignorant people.

M-52/11:30<sup>9</sup>. O my people! Who would succour me against God if I expel them? ~ Would you not remember?

أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ، وَمِنْ قَبْلِهِ كِتَابٌ مُّوسَىٰ إِمَامًا وَرَحْمَةً، [...] أُولَٰئِكَ يُؤْمِنُونَ بِهِ. وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ، فَلَانَارٌ مَّوْعَدُهُ. فَلَا تَكُ فِي مِرْيَةٍ مِّنْهُ. إِنَّهُ الْحَقُّ مِن رَّبِّكَ. وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ.

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا؟ أُولَٰئِكَ يُعْرَضُونَ عَلَىٰ رَبِّهِمْ، وَيَقُولُ الْأَشْهَادُ: «هَٰؤُلَاءِ الَّذِينَ كَذَبُوا عَلَىٰ رَبِّهِمْ». أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ،

الَّذِينَ يَصْنَعُونَ عَن سَبِيلِ اللَّهِ، وَيَبْغُونَهَا [...] عَوَجًا، وَهُمْ بِالْآخِرَةِ، هُمْ كَافِرُونَ.

أُولَٰئِكَ لَمْ يَكُونُوا مُعْجِزِينَ [...] فِي الْأَرْضِ، وَمَا كَانَ لَهُمْ، مِن دُونِ اللَّهِ، مِنْ أَوْلِيَاءَ. يُضَاعَفُ لَهُمُ الْعَذَابُ. مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ، وَمَا كَانُوا يُبْصِرُونَ. أُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ. ~ وَصَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ.

لَا جَزْمَ [...]، أَنَّهُمْ فِي الْآخِرَةِ هُمْ الْأَخْسَرُونَ. إِنَّ الَّذِينَ آمَنُوا، وَعَمِلُوا الصَّالِحَاتِ، وَآخَبْتُوا إِلَىٰ رَبِّهِمْ، أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ. ~ هُمْ فِيهَا خَالِدُونَ.

[...] مَثَلُ الْفَرِيقَيْنِ: كَالْأَعْمَىٰ وَالْأَسْمَىٰ، وَالْبَصِيرِ وَالسَّمِيعِ. هَلْ يَسْتَوِيَانِ مَثَلًا؟ ~ أَفَلَا تَذَكَّرُونَ؟

[---] وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ<sup>1</sup>: «إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ، أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ. ~ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ».

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ: «مَا نَرَاكَ إِلَّا بَشَرًا مِّثْلَنَا. وَمَا نَرَاكَ أَتْبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَادُوا بِإِدْنِ بَادِي<sup>2</sup> الرَّأْيِ<sup>3</sup>. وَمَا نَرَىٰ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ. بَلْ نَطُنَّكُمْ كَذِبِينَ».

قَالَ: «يَقَوْمُ! أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي، وَءَاتَيْتُكُمْ رَحْمَةً مِّنْ عِنْدِي، فَعَمَيْتُمْ<sup>4</sup> عَلَيْكُمْ؟ أَتُنَزِّلُكُمْ مِّنْهَا<sup>5</sup>، وَأَنْتُمْ لَهَا كَارِهُونَ؟

وَيَقَوْمُ! لَا أَسْأَلُكُمْ عَلَيْهِ مَالًا. إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ. وَمَا أَنَا بِطَارِدٍ<sup>6</sup> الَّذِينَ ءَامَنُوا. إِنَّهُمْ مُّلقُوا رَبَّهُمْ. وَلَكِنِّي أَرْبِكُمْ قَوْمًا تُجْهَلُونَ.

وَيَقَوْمُ! مَنْ يَنْصُرُنِي<sup>7</sup> مِنَ اللَّهِ إِنْ طَرَدْتَهُمْ؟ ~ أَفَلَا تَذَكَّرُونَ<sup>8</sup>؟

<sup>1</sup> أَنَّهُ (4) مِرْيَةٍ (3) قِرَاءَةُ شَيْعِيَّةٍ: أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ إِمَامًا وَرَحْمَةً وَمِنْ قَبْلِهِ كِتَابٌ مُّوسَىٰ (2) كِتَابٌ

<sup>2</sup> يُضَاعَفُ

<sup>3</sup> لَا جَزْمَ

<sup>4</sup> تَذَكَّرُونَ

<sup>5</sup> أَنِّي (2) قَوْمِهِ فَقَالَ يَا قَوْمِ

<sup>6</sup> الرَّأْيِ (3) بَادِي (2) الْمَلَأُ، الْمَلُو

<sup>7</sup> أَتُنَزِّلُكُمْ مِّنْهَا، أَتُنَزِّلُكُمْ مِّنْهَا مِنْ شَطَرِ أَنْفُسِنَا، أَتُنَزِّلُكُمْ مِّنْهَا مِنْ شَطَرِ قُلُوبِنَا (2) فَعَمَيْتُمْ، فَعَمَّيْتُهَا، وَغَمَيْتُ

<sup>8</sup> بِطَارِدٍ

<sup>9</sup> تَذَكَّرُونَ (2) يَنْصُرُنِي

M-52/11:31<sup>1</sup>. I do not say to you that I have the storages of God, nor do I know the secret, nor do I say that I am an angel, nor do I say, to those whom your eyes scorn, that God will not give them any good. God knows best what is in their souls. Then I would be of the oppressors».

M-52/11:32<sup>2</sup>. They said: «O Noah! You disputed with us, and multiplied the disputes with us. So bring us what you threaten us with.<sup>T1</sup> ~ If you were of the truthful».

M-52/11:33. He said: «It is God who will bring it to you, if he wishes, and you cannot foil [God].

M-52/11:34<sup>3</sup>. My advice will not benefit you, if I wanted to advise you, if God was willing to mislead you. He is your Lord, ~ and it is to him that you will be returned».

M-52/11:35<sup>4</sup>. [Or do they say: «He forged it»? Say: «If I forged it, on me then be my crime, and I am quit of your crimes».]

M-52/11:36<sup>5</sup>. It was revealed to Noah: «None will believe, of your people, except those who have already believed. Do not be distressed for what they were doing.

M-52/11:37. Make the felucca under our eyes and according to our revelation, and do not converse with me about those who oppressed. They will be drowned».

M-52/11:38<sup>6</sup>. [He began] making the felucca. Whenever the notables from his people passed by him, they ridiculed him.<sup>R1</sup> He said: «If you ridicule us, we will ridicule you, as you ridicule us.

M-52/11:39<sup>7</sup>. You will know on whom will come a punishment that will disgrace him, ~ and on whom will fall a lasting punishment».

M-52/11:40<sup>8</sup>. When our order came, and the oven bubbled up,<sup>R1</sup> we said: «Carry therein two of every couple, your family, except him against whom the word has been issued, and whoever believed». But those who believed with him were few.

M-52/11:41<sup>9</sup>. He said: «Embark therein, [invoking] the name of God for its running and its anchorage. My Lord is forgiver, very-merciful».

M-52/11:42<sup>10</sup>. [While] it was running with them in waves like mountains, Noah called to his son, who stood apart: «O my son! embark with us, and do not be with the disbelievers».

M-52/11:43<sup>11</sup>. He said: «I will take shelter in the mountain which will protect me from the water». He said: «There is no protector today against God's order, except on whom he has mercy». The waves came between the two, and he was then of the drowned.<sup>R1</sup>

وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ، وَلَا أَعْلَمُ الْغَيْبِ، وَلَا أَقُولُ إِنِّي مَلَكٌ<sup>1</sup>، وَلَا أَقُولُ، لِلَّذِينَ تَزْدَرِي أَعْيُنُكُمْ، لَنْ يُؤْتِيَهُمُ اللَّهُ خَيْرًا. اللَّهُ أَعْلَمُ بِمَا فِي أَنْفُسِهِمْ. إِنِّي إِذَا لَمِنَ الظَّالِمِينَ».

قَالُوا: «يُوحُ! قَدْ جَدَلْتَنَا<sup>2</sup>، فَأَكْثَرْتَ جِدْلَنَا<sup>2</sup>. فَأْتِنَا بِمَا تَعِدُنَا. ~ إِنْ كُنْتَ مِنَ الصَّادِقِينَ».

قَالَ: «إِنَّمَا يَأْتِيكُمْ بِهِ اللَّهُ، إِنْ شَاءَ، وَمَا أَنْتُمْ بِمُعْجِزِينَ [...]».

وَلَا يَنْفَعُكُمْ نَصْحِي<sup>3</sup>، إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ، إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ. هُوَ رَبُّكُمْ، ~ وَإِلَيْهِ تُرْجَعُونَ<sup>4</sup>.

[أَمْ يَقُولُونَ: «أَفْتَرَاهُ»؟ قُلْ: «إِنْ أَفْتَرَيْتُهُ، فَعَلَيَّ إِجْرَامِي<sup>5</sup>، وَأَنَا بَرِيءٌ<sup>2</sup> مِمَّا تُجْرِمُونَ».]

وَأَوْحَى<sup>1</sup> إِلَى نُوحٍ أَنَّهُ<sup>2</sup>: «لَنْ يُؤْمِنَ، مِنْ قَوْمِكَ، إِلَّا مَنْ قَدْ ءَامَنَ. فَلَا تَبْتَئِسَ<sup>3</sup> بِمَا كَانُوا يَفْعَلُونَ.

وَاصْنَعِ الْفُلَكَ بِأَعْيُنِنَا وَوَحْيِنَا، وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا. إِنَّهُمْ مُعْرِضُونَ.

[...] وَيَصْنَعِ الْفُلَكَ. وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأَ مِنْ قَوْمِهِ، سَجَرُوا مِنْهُ. قَالَ: «إِنْ تَسْخَرُوا مِنِّي، فإِنَّا نَسْخَرُ مِنْكُمْ، كَمَا تَسْخَرُونَ.

فَسَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ، ~ وَيَجْلُ<sup>1</sup> عَلَيْهِ عَذَابٌ مُّهِيمٌ».

حَتَّى إِذَا جَاءَ أَمْرُنَا، وَفَارَ التَّنُّورُ، قُلْنَا: «أَحْمِلْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ، وَأَهْلَكَ، إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ، وَمَنْ ءَامَنَ». وَمَا ءَامَنَ مَعَهُ إِلَّا قَلِيلٌ.

وَقَالَ: «ارْكَبُوا فِيهَا، [...] بِسْمِ اللَّهِ مَجْرِبُهَا<sup>1</sup> وَمُرْسِلُهَا<sup>2</sup>. إِنَّ رَبِّي لَغَفُورٌ، رَحِيمٌ».

[...] وَهِيَ تَجْرِي بِهِمْ، فِي مَوْجٍ كَالْجِبَالِ، وَنَادَى نُوحٌ ابْنَهُ<sup>1</sup>، وَكَانَ فِي مَعْزِلٍ<sup>2</sup>: «يَبْنَى<sup>3</sup>! ارْكَبْ مَعَنَا، وَلَا تَكُنْ مَعَ الْكَافِرِينَ».

قَالَ: «سَاوِي إِلَى جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ». قَالَ: «لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ، إِلَّا مَنْ رَجَمَ<sup>1</sup>». وَخَالَ بَيْنَهُمَا الْمَوْجُ، فَكَانَ مِنَ الْمُعْرِضِينَ.

<sup>1</sup> 1) مَلَكٌ

<sup>2</sup> 1) جَدَلْنَا (2) جَدَلْتَنَا (T1) That with which thou dost threaten us (Asad).

<sup>3</sup> 1) نَصْحِي (2) نَصَحِي

<sup>4</sup> 1) بَرِيءٌ (2) أَجْرَامِي

<sup>5</sup> 1) تَبْتَئِسَ (3) إِنَّهُ (2) وَأَوْحَى

<sup>6</sup> R1) Cf. Midrash Tanhuma, Genesis, Noah, 5.

<sup>7</sup> 1) وَيَجْلُ

<sup>8</sup> 1) كَلَّ (R1) Cf. Gn 7:11. The oven bubbling is not mentioned in the Bible, but a Jewish legend says that every drop of water passed through hell, before descending to earth to burn the skin of sinners (Ginzberg, vol. 1, p. 62).

<sup>9</sup> 1) وَمُرْسَاهَا، وَمُرْسِيهَا (2) مُجْرَاهَا، مُجْرِيهَا

<sup>10</sup> 1) بَنَى، بَنَى (3) مَعْزِلٍ (2) ابْنَهُ، ابْنَهُ

<sup>11</sup> 1) رَجَمَ (R1) This episode does not appear in the Bible. Gn 7:13 mentions eight people saved.

M-52/11:44<sup>1</sup>. It was said: «O earth! swallow your water, and O the heaven! Cease». The water decreased, the affair was decided, and [the felucca] settled on the Judi.<sup>R1</sup> And it was said: «Away with the oppressive people!»

M-52/11:45. Noah called upon his Lord and said: «My Lord! My son is of my family, your promise is the truth, and you are the wisest of the judges».

M-52/11:46<sup>2</sup>. He said: «O Noah! He is not of your family. He is a non-righteous work. So do not ask that whereof you have no knowledge. I advise you so that you may [not] be of the ignorant».

M-52/11:47. He said: «My Lord! I seek refuge in you that I would ask you what I have no knowledge of. If you do not forgive me and have mercy on me, I will be of the losers».

M-52/11:48<sup>3</sup>. It was said: «O Noah! Come down with peace from us, and blessings upon you and upon nations to come from those who are with you. [Some] nations we will grant to them enjoyment, then will inflict upon them from us a painful punishment».

M-52/11:49<sup>4</sup>. That is from the news of the secret that we reveal you. You did not know it, neither your people, before this. So endure, the [happy] end will be to the fearers.

M-52/11:50. [---] [We sent] to Aad their brother Hud. He said: «O my people! Adore God. You have no god but him. You are only forgers».

M-52/11:51. O my people! I do not ask you any wage for it. My wage is only upon him who created me. ~ Do you not then reason?

M-52/11:52. O my people! Ask forgiveness from your Lord, and repent to him. He will send the heaven down on you in abundant rain and add strength to your strength. ~ Do not turn the back [to what I call] as criminals».

M-52/11:53. They said: «O Hud! You did not come to us with a proof, we will not leave our gods for your word, ~ and we do not believe in you».

M-52/11:54<sup>5</sup>. We would rather say that some of our gods afflicted you with evil». He said: «I take God to witness, and you are also witnesses, that I am quit of what you associate,

M-52/11:55<sup>6</sup>. besides him. Plot then against me altogether, and do not respite me.

M-52/11:56<sup>7</sup>. I confide in God, my Lord and your Lord. There is no animal but he holds it by its forelock.<sup>T1</sup> My Lord is on a straight path.

وَقِيلَ: «يَا رَضُ! أَبْلِعِي مَاءَكَ، وَيَسْمَاءُ! أَقْلِعِي». وَغِيضَ الْمَاءُ وَفُضِيَ الْأَمْرُ، وَأَسْتَوَتْ [...] عَلَى الْجُودِيِّ. وَقِيلَ: «بُعْدًا لِلْقَوْمِ الظَّالِمِينَ!»

وَنَادَى نُوحٌ رَبَّهُ فَقَالَ: «رَبِّ! إِنَّ ابْنِي مِنْ أَهْلِي، وَإِنَّ وَعْدَكَ الْحَقُّ، وَأَنْتَ أَحْكَمُ الْحَكَمِينَ».

قَالَ: «يُنُوحُ! إِنَّهُ لَيْسَ مِنْ أَهْلِكَ. إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ. فَلَا تَسْأَلْنِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ. إِنِّي أَعِظُكَ أَنْ [...] تَكُونَ مِنَ الْخَاطِلِينَ».

قَالَ: «رَبِّ! إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ. وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي، أَكُنْ مِنَ الْخَاسِرِينَ».

قِيلَ: «يُنُوحُ! أَهْبِطْ بِسَلَامٍ مِنَّا، وَبَرَكَاتٍ عَلَيْكَ وَعَلَى أُمَمٍ مِمَّنْ مَعَكَ. [...] أُمَمٌ سَنُمَتِّعُهُمْ، ثُمَّ يَمَسُّهُمْ مِنَّا عَذَابٌ أَلِيمٌ».

بَنَّاكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ. مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ، مِنْ قَبْلِ هَذَا. فَاصْبِرْ، إِنَّ الْعُقَبَةَ [...] لِلْمُنْفِقِينَ.

[---][...] وَالْإِلَى عَادِ أَخَاهُمْ هُودًا. قَالَ: «يَقُومُ! أَعْبُدُوا اللَّهَ. مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ. إِنْ أَنْتُمْ إِلَّا مُفْتَرُونَ».

يَقُومُ! لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا. إِنْ أَجْرِيَ إِلَّا عَلَى الَّذِي فَطَرَنِي. ~ أَفَلَا تَعْقِلُونَ؟

وَيَقُومُ! أَسْتَغْفِرُوا رَبَّكُمْ، ثُمَّ ثَابِعُوا إِلَيْهِ. يُرْسِلُ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا، وَيزِدُكُمْ قُوَّةً إِلَى قُوَّتِكُمْ، ~ وَلَا تَتَوَلَّوْا [...] مُجْرِمِينَ».

قَالُوا: «يَهُودُ! مَا جِئْتَنَا بِبَيِّنَةٍ، وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا عَنْ قَوْلِكَ، ~ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ».

إِنْ نَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوءٍ». قَالَ: «إِنِّي أَشْهَدُ اللَّهَ، وَأَشْهَدُكَ، أَبِي بَرِيءٌ مِمَّا تُشْرِكُونَ،

مِنْ دُونِهِ. فَكِيدُونِي جَمِيعًا، ثُمَّ لَا تُنْظِرُونِ»<sup>1</sup>.

إِنِّي بَوَكَّلْتُ عَلَى اللَّهِ، رَبِّي وَرَبَّكُمْ. مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا. إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ.

<sup>1</sup> 1) الجودي ♦ R1) Gn 8:4 says: «the ark came to rest on the mountains of Ararat». The Arabic term is likely an alteration of Jordi, coming from the Greek term *Gordyaei* indicating the mounts situated between Armenia and Mesopotamia. Sawma (p. 298) says that this term means in Syriac high elevation.

<sup>2</sup> 1) فَلَا تَسْأَلْنِي، فَلَا تَسْأَلَنَّ، أَنْ تَسْأَلَنِي (2) عَمَلٌ غَيْرٌ، عَمَلٌ غَيْرٌ

<sup>3</sup> 1) وَبَرَكَاتٍ (2) أَهْبِطْ

<sup>4</sup> 1) هَذَا الْقُرْآنُ

<sup>5</sup> 1) بَرِيءٌ

<sup>6</sup> 1) تُنْظِرُونِي

<sup>7</sup> T1) There is no moving creature which He does not control (Abdel Haleem); there is not a creature in the Universe beyond His firm Control (Shabbir Ahmed); There is not a living creature on the earth whose destiny He does not govern (Dawood);

M-52/11:57<sup>1</sup>. If you turn the back [to what I call you, you will not harm me], I have delivered to you what I was sent to you with. My Lord will bring another people in your place, and you will not do him any harm. My Lord is protector of everything».

M-52/11:58. When our order came, we saved Hud and those who believed with him, by mercy from us, and we saved them [also] from a rough punishment.

M-52/11:59. [---] That is Aad. They denied the signs of their Lord, disobeyed his messengers, and followed the order of every obstinate haughty.

M-52/11:60. They were pursued, in this worldly life, by a curse, and on the day of resurrection. Aad disbelieved in their Lord. Away with Aad, the people of Hud!

M-52/11:61<sup>2</sup>. [---] [We sent] to Tamud their brother Salih. He said: «O my people! Adore God, you have no god but him. He generated you from the earth, and settled you therein.<sup>T1</sup> Ask then forgiveness from him, and repent to him. ~ My Lord is near, responsive».

M-52/11:62<sup>3</sup>. They said: «O Salih! You were a hope for us, before this. Would you forbid us to adore what adore our fathers? We are in a suspicious doubt about what you call us to».

M-52/11:63. He said: «O my people! Did you see if I was with a proof from my Lord, and if he gave me, on his own, a mercy? Who would succour me against God if I disobey him? You would only increase me in loss.

M-52/11:64<sup>4</sup>. O my people! This is God's she-camel as a sign for you. Leave her to eat on God's earth. Do not harm her, lest a near punishment will overtake you».

M-52/11:65. But they hamstrung her. Then he said to them: «Enjoy yourselves in your homes for three days. That is a promise not to be belied».

M-52/11:66<sup>5</sup>. When our order came, we saved Salih and those who believed with him, by mercy from us, [and we saved them] from the disgrace of that day. Your Lord is the strong, the almighty.

M-52/11:67. The clamour overtook those who oppressed, ~ and in the morning they were lying dead in their dwellings,

M-52/11:68<sup>6</sup>. as if they had never prospered therein. Tamud disbelieved in their Lord. Away with Tamud!

M-52/11:69<sup>7</sup>. [---] Our messengers came to Abraham<sup>R1</sup> with the announcement. They said: «Peace!» He said: «Peace!» And he made no delay in bringing a roasted calf.

M-52/11:70<sup>8</sup>. When he saw their hands did not reach to it, he had a repugnance towards them and felt a fear from them. They said: «Do not fear. We have been sent to the people of Lot».<sup>R1</sup>

فَإِنْ تَوَلَّوْا<sup>1</sup> [...]، فَقَدْ أَرْسَلْتُ بِمَا إِلَيْكُمْ. وَيَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ، وَلَا تَضُرُّونَهُ<sup>2</sup> شَيْئًا. إِنَّ رَبِّي عَلَى كُلِّ شَيْءٍ حَفِيفٌ».

وَلَمَّا جَاءَ أَمْرُنَا، نَجَّيْنَا هُودًا وَالَّذِينَ ءَامَنُوا مَعَهُ، بِرَحْمَةٍ مِنَّا، وَنَجَّيْنَاهُمْ [...] مِنْ عَذَابٍ غَلِيظٍ.

[---] وَتِلْكَ عَادٌ. جَحَدُوا بِآيَاتِ رَبِّهِمْ، وَعَصَوْا رُسُلَهُ، وَاتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ.

وَاتَّبَعُوا، فِي هَذِهِ الدُّنْيَا، لِعَنَتِهِ، وَيَوْمَ الْقِيَمَةِ. أَلَا إِنَّ عَادًا كَفَرُوا رَبَّهُمْ. أَلَا بُعْدًا لِعَادٍ، قَوْمِ هُودٍ!

[---][...] وَإِلَى ثَمُودَ إِخَاهُمْ صَالِحًا. قَالَ: «يَقُومُوا! أَعْبُدُوا اللَّهَ، مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ<sup>2</sup>. هُوَ أَنشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا. فَاسْتَغْفِرُوهُ، ثُمَّ تَوَلَّوْا إِلَيْهِ. ~ إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ».

قَالُوا: «يُصْلِحْ! قَدْ كُنْتَ فِينَا مَرْجُوًّا<sup>3</sup>، قَبْلَ هَذَا. أَتَنْهَانَا أَنْ نَعْبُدَ مَا يَعْبُدُ آبَاؤُنَا؟ وَإِنَّا لَفِي شَكٍّ مِمَّا تَدْعُونَا إِلَيْهِ مُرِيبٍ».

قَالَ: «يَقُومُوا! أَرَأَيْتُمْ إِنْ كُنْتُ عَلَى بَيِّنَةٍ مِنْ رَبِّي وَءَاتَانِي مِنْهُ رَحْمَةً؟ فَمَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ عَصَيْتُهُ؟ فَمَا تَزِيدُونَنِي غَيْرَ تَخْسِيرٍ».

وَيَقُومُوا! هَذِهِ نَاقَةُ اللَّهِ لَكُمْ ءَايَةٌ. فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ. وَلَا تَمْسُوهَا بِسَوْءٍ، فَيَأْخُذَكُمْ عَذَابٌ قَرِيبٌ».

فَعَقَرُوهَا. فَقَالَ: «تَمَتُّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ. ذَلِكَ وَعْدٌ غَيْرُ مَكْدُوبٍ».

فَلَمَّا جَاءَ أَمْرُنَا، نَجَّيْنَا صَالِحًا وَالَّذِينَ ءَامَنُوا مَعَهُ، بِرَحْمَةٍ مِنَّا، [...] وَمِنْ خِزْيٍ<sup>1</sup> يَوْمَئِذٍ. إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ.

وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةَ، ~ فَأَصْبَحُوا فِي دِيَرِهِمْ جُثِيمِينَ،

كَأَن لَّمْ يَغْنَوْا فِيهَا. أَلَا إِنَّ ثَمُودَ كَفَرُوا رَبَّهُمْ. أَلَا بُعْدًا لثَمُودَ<sup>2</sup>!

[---] وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى. قَالُوا: «سَلَامًا»<sup>2</sup>. قَالَ: «سَلَامٌ»<sup>3</sup>. فَمَا لَبِثَ أَنْ جَاءَ بِعِجْلٍ حَنِيذٍ.

فَلَمَّا رَأَوْا أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ، نَكَرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً. قَالُوا: «لَا تَخَفْ. إِنَّا أَرْسَلْنَا إِلَى قَوْمِ لُوطٍ».

<sup>1</sup> تَضُرُّوهُ، تُنْقِصُونَهُ، تُنْقِصُوهُ (2) تَوَلَّوْا

<sup>2</sup> (1) غَيْرُهُ ♦ T1) Made you thrive thereon (Asad); gave you control over it (Progressive Muslims); made you its inhabitants (Aisha Bewley).

<sup>3</sup> (1) مَرْجُوًّا

<sup>4</sup> (1) تَأْكُلْ

<sup>5</sup> (1) خِزْيٍ

<sup>6</sup> (1) لثَمُودَ (2) ثَمُودًا

<sup>7</sup> (1) سَلَامٌ ♦ R1) Gn 18:1-8. (3) سَلَامًا، سَلَامٌ (2) فَقَالُوا

<sup>8</sup> R1) See the footnote of 39/7:80.



M-52/11:71<sup>1</sup>. His wife was standing, and she laughed. We announced to her Isaac, and after Isaac, Jacob.

M-52/11:72<sup>2</sup>. She said: «Woe to me! Shall I give birth when I am an old woman, and this my husband is an aged man? This is an astonishing thing».<sup>R1</sup>

M-52/11:73. They said: «Do you wonder at God's order? The mercy of God and his blessings are on you, O people of the house! ~ He is laudable, glorious».

M-52/11:74. When the fear left Abraham and the announcement came to him, [he began] disputing with us about the people of Lot.

M-52/11:75. Abraham was magnanimous, languid, contrite.

M-52/11:76<sup>3</sup>. «O Abraham! Disregard this. The order of your Lord has come, and an irrevocable punishment will befall them».

M-52/11:77<sup>4</sup>. When our messengers<sup>R1</sup> came to Lot, he was grieved for them, and he was straitened for them. He said: «This is a terrible day».

M-52/11:78<sup>5</sup>. His people came to him running, although before they were doing misdeeds. He said: «O my people! These are my daughters, they are purer for you, [take them]. Fear God, and do not disgrace me with my guests. Is there no guided man among you?»

M-52/11:79. They said: «You know that we have no right on your daughters, and you know what we want».

M-52/11:80<sup>6</sup>. He said: «I wish I had strength against you or could take shelter in a strong support!»

M-52/11:81<sup>7</sup>. They said: «O Lot! We are the messengers of your Lord, they will never reach you. Leave with your family in a part of the night, and none of you shall turn back. Except your wife,<sup>R1</sup> what afflicted them will afflict her. Their appointment will be the morning.<sup>R2</sup> Is the morning not near?»

M-52/11:82<sup>8</sup>. When our order came, we made the highest [of their cities] the lowest, and rained on them stones of superimposed clay,<sup>R1</sup>

M-52/11:83. marked by your Lord. And they are not far from the oppressors.

M-52/11:84<sup>9</sup>. [---] [We sent] to Madian their brother Shoaib. He said: «O my people! Adore God, you have no god but him. Do not decrease the measure and the balance. I see you in a good [state]. ~ I fear for you the punishment of an encompassing day.

M-52/11:85<sup>10</sup>. O my people! Fill up the measure and the balance with equity, and do not reduce the things of humans. ~ Do not ravage the earth corrupting.

وَأَمَرَ أَنَّهُ قَائِمَةً<sup>2</sup>، فَضَحَكَتْ<sup>3</sup>. فَبَسَّرْنَاهَا بِإِسْحَاقَ، وَمِنْ وَرَاءَ إِسْحَاقَ، يَعْقُوبَ<sup>3</sup>.  
قَالَتْ: «يُؤْتِلَنِي! أَلِدُ وَأَنَا عَجُوزٌ، وَهَذَا بَعْلِي شَيْخًا؟ إِنَّ هَذَا لَشَيْءٌ غَيْبٌ».

قَالُوا: «أَتَعْجِبِينَ مِنْ أَمْرِ اللَّهِ؟ رَحِمْتُ اللَّهَ وَبَرَكَتُهُ عَلَيْكُمْ، أَهْلَ الْبَيْتِ! ~ إِنَّهُ حَمِيدٌ، مُجِيدٌ».

فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبَشَرَى، [...] بُجِدْنَا فِي قَوْمِ لُوطَ.  
إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ، أَوَّهٌ، مُنِيبٌ.  
يَا إِبْرَاهِيمُ! أَعْرِضْ عَنْ هَذَا. إِنَّهُ قَدْ جَاءَ أَمْرُ رَبِّكَ. وَإِنَّهُمْ لَأْتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ.  
وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا، سَيَّءَ<sup>1</sup> بِهِمْ، وَضَاقَ بِهِمْ ذَرْعًا، وَقَالَ: «هَذَا يَوْمٌ عَصِيبٌ».

وَجَاءَهُ قَوْمُهُ يُهَرَّعُونَ<sup>1</sup> إِلَيْهِ، وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ. قَالَ: «يَقَوْمُ! هَؤُلَاءِ بَنَاتِي، هُنَّ أَطْهَرُ<sup>2</sup> لَكُمْ [...]». فَاتَّقُوا اللَّهَ، وَلَا تَخْزُون<sup>3</sup> فِي صُفِيِّي. أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ؟

قَالُوا: «أَفَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ، وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ».  
قَالَ: «لَوْ أَنِّي لِي بِكُمْ قُوَّةٌ، أَوْ آوِي إِلَى رُكْنٍ شَدِيدٍ!»

قَالُوا: «لُوطُ! إِنَّا رُسُلُ رَبِّكَ، لَنْ يَصِلُوا إِلَيْكَ. فَاسْرُ<sup>1</sup> بِأَهْلِكَ، بِقِطْعٍ<sup>2</sup> مِنَ اللَّيْلِ<sup>3</sup>، وَلَا يَلْتَقِفْ مِنْكُمْ أَحَدٌ. إِلَّا أَمْرًا<sup>4</sup> أَنْتَ، إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ. إِنَّ مَوْعِدَهُمُ الصُّبْحُ<sup>4</sup>. أَلَيْسَ الصُّبْحُ بِقَرِيبٍ؟»

فَلَمَّا جَاءَ أَمْرُنَا، جَعَلْنَا عَلَيْهَا [...] سَافِلَهَا، وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِنْ سِجِّيلٍ مَنصُودٍ،

مُسَوَّمَةً عِنْدَ رَبِّكَ. وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ.

[---][...] وَإِلَى مَدْيَنَ أَخَاهُمْ شُعَيْبًا. قَالَ: «يَقَوْمُ! أَعْبُدُوا اللَّهَ، مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ<sup>1</sup>. وَلَا تَنْقُصُوا الْمِكْيَالَ وَالْمِيزَانَ. إِنَّي أَرَاكُمْ بِخَيْرٍ. ~ وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُجِيبٍ».

وَيَقَوْمُ! أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ، وَلَا تَبْخَسُوا<sup>1</sup> النَّاسَ أَشْيَاءَهُمْ. ~ وَلَا تَعْتُوا<sup>2</sup> فِي الْأَرْضِ مُفْسِدِينَ.

<sup>1</sup> يَعْقُوبُ (3) فَضَحَكَتْ (2) وَأَمَرَ أَنَّهُ قَائِمَةً وَهُوَ قَاعِدٌ، وَهِيَ قَائِمَةٌ وَهُوَ جَالِسٌ

<sup>2</sup> 1) شَيْخٌ ♦ R1) In Gn 17:17 it is Abraham who laughs and speaks.

<sup>3</sup> 1) أَنَاهُمْ

<sup>4</sup> 1) سَيَّءَ ♦ R1) Gn 19:1 speaks about two angels.

<sup>5</sup> 1) تُخْزُونِي (3) أَطْهَرُ (2) يُهَرَّعُونَ

<sup>6</sup> 1) رُكْنٍ

<sup>7</sup> 1) الصُّبْحُ ♦ R1) In Gn 19:26 she was turned into a pillar of salt. R2) Cf. Gn 19:23.

<sup>8</sup> 1) See the footnote of 37/54:34. On the meaning of "stones of clay", see the footnote of the verse M-19/105:4.

<sup>9</sup> 1) غَيْرُهُ

<sup>10</sup> 1) تَعْتُوا (2) تَبْخَسُوا

M-52/11:86.<sup>1</sup> What remains from God is better for you,<sup>T1</sup> if you were believers. ~ I am not your protector».

M-52/11:87<sup>2</sup>. They said: «O Shoaib! Does your prayer command you that we leave what adore our fathers? Or that we do with our wealth what we wish? You the magnanimous, the guided».<sup>T1</sup>

M-52/11:88. He said: «O my people! Did you see if I was with a proof from my Lord, and if he provided me with good provision from him? [What would serve you to belie me?] I do not want to diverge from you in what I forbid you. I only want the reform, as much as I can. My success depends but on God. I confide in him, and to him I repent.

M-52/11:89<sup>3</sup>. O my people! Let not your dissension with me drive you into crime [lest] afflicts you the like of what afflicted the people of Noah, the people of Hud, or the people of Salih. The people of Lot are not far from you.

M-52/11:90. Ask forgiveness from your Lord, and repent to him. My Lord is very-merciful, loving».

M-52/11:91<sup>4</sup>. They said: «O Shoaib! We do not understand much of what you say, and we see you as weak among us. If it were not for your group, we would have stoned you. And you are not difficult for us».<sup>T1</sup>

M-52/11:92. He said: «O my people! Is my group more difficult for you than God, so that you took him behind your backs? ~ My Lord encompasses what you do.

M-52/11:93<sup>5</sup>. O my people! Work according to your position, and I will work. You will know to whom will come a punishment that will disgrace him, and him who is a liar. Watch, I am with you watching».

M-52/11:94. When our order came, we saved Shoaib and those who believed with him, by mercy from us. The clamour overtook those who oppressed, ~ and in the morning they were lying dead in their dwellings,

M-52/11:95<sup>6</sup>. as if they had never prospered therein. Away with Madian as it is away with Tamud!

M-52/11:96<sup>7</sup>. [---] We sent Moses, with our signs and a manifest authority,<sup>T1</sup>

M-52/11:97. to Pharaoh and his notables. But they followed the order of Pharaoh. Although the order of Pharaoh was not guided.

M-52/11:98<sup>8</sup>. He will precede his people, on the day of resurrection, and will lead them to fire. What an awful watering hole to be led to!

M-52/11:99<sup>9</sup>. They were pursued by a curse, in this [worldly life], and [by a curse] on the day of resurrection. What an awful grant will be given to them!

بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ، إِنْ كُنْتُمْ مُؤْمِنِينَ. ~ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ».

قَالُوا: «يُسْعَيْبُ! أَصَلَّوْكَ تَأْمُرُكَ أَنْ نَتْرَكَ مَا يَعْبُدُ آبَاؤُنَا؟ أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ؟<sup>2</sup> إِنَّكَ لَأَنْتَ الْحَلِيمُ، الرَّشِيدُ».

قَالَ: «يَقَوْمُ! أَرَأَيْتُمْ إِنْ كُنْتُ عَلَى بَيِّنَةٍ مِنْ رَبِّي، وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا؟ [...] وَمَا أُرِيدُ أَنْ أَمْلِكَكُمْ إِلَى مَا أَنهَلَكُمْ عَنْهُ. إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ، مَا اسْتَطَعْتُ. وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ. عَلَيْهِ تَوَكَّلْتُ، وَإِلَيْهِ أُنِيبُ».

وَيَقَوْمُ! لَا يَجْرِمَنَّكُمْ شِقَاقِي [...] أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَ قَوْمَ نُوحٍ، أَوْ قَوْمَ هُودٍ، أَوْ قَوْمَ صَالِحٍ. وَمَا قَوْمُ لُوطٍ مِنْكُمْ بِبَعِيدٍ.

وَاسْتَغْفِرُوا رَبَّكُمْ، ثُمَّ ثَابِرُوا إِلَيْهِ. إِنَّ رَبِّي رَحِيمٌ وَدُودٌ».

قَالُوا: «يُسْعَيْبُ! مَا نَفَقَهُ كَثِيرًا مِمَّا تَقُولُ، وَإِنَّا لَنَرُّكَ فِيْنَا ضَعِيفًا. وَلَوْلَا رَهْطُكَ، لَرَجَمْنَاكَ. وَمَا أَنْتَ عَلَيْنَا بِعَزِيزٍ».

قَالَ: «يَقَوْمُ! أَرَهْطِي أَعَزُّ عَلَيْكُمْ مِنَ اللَّهِ، وَاتَّخَذْتُمُوهُ وَرَاءَكُمْ ظَهْرِيًّا. ~ إِنَّ رَبِّي بِمَا تَعْمَلُونَ مُحِيطٌ.

وَيَقَوْمُ! أَعْمَلُوا عَلَى مَكَانَتِكُمْ، إِنِّي عَمَلٌ. سَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ، وَمَنْ هُوَ كَذِبٌ. وَأَنْتُمْ قَوْمٌ رَقِيبٌ».

وَلَمَّا جَاءَ أَمْرُنَا، نَجَّيْنَا شُعَيْبًا وَالَّذِينَ ءَامَنُوا مَعَهُ، بِرَحْمَةٍ مِنَّا. وَأَخَذَتِ الَّذِينَ ظَلَمُوا الصَّيْحَةَ، ~ فَأَصْبَحُوا فِي دِيَرِهِمْ جُثُمِينَ،

كَأَن لَّمْ يَغْنَوْا فِيهَا. أَلَا بُعْدًا لِمَدْيَنَ، كَمَا بَعَدَتْ ثَمُودُ!

[---] وَلَقَدْ أَرْسَلْنَا مُوسَى، بِآيَاتِنَا وَسُلْطَنٍ مُبِينٍ،

إِلَى فِرْعَوْنَ وَمَلَئِهِ. فَاتَّبَعُوا أَمْرَ فِرْعَوْنَ. وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ.

يَقْدُمُ قَوْمَهُ، يَوْمَ الْقِيَمَةِ، فَأُورِدُهُمُ النَّارَ. وَبَنَسَ الْوَرْدُ الْمَوْزُودُ!

وَاتَّبَعُوا فِي هَذِهِ [...] لَعْنَةً، وَيَوْمَ الْقِيَمَةِ [...] بَنَسَ الرَّفْدُ الْمَرْفُودُ!

<sup>1</sup> 1) Variation: God's fear is better for you. ♦ T1) بَقِيَّتُهُ، تَقِيَّتُهُ

<sup>2</sup> 1) T1) Thou art indeed the only clement, the only right-minded man! (Asad); you are known for being clement, wise (Khalifa). ♦ T1) نَفَعَلْ ... نَشَاءُ، نَفَعَلْ ... نَشَاءُ 2) أَصَلَّوْاكَ

<sup>3</sup> 1) مِثْلُ 2) يَجْرِمَنَّكُمْ

<sup>4</sup> T1) Thou hast no power over us! (Asad); thou hast among us no great position! (Yusuf Ali).

<sup>5</sup> 1) مَكَانَاتِكُمْ

<sup>6</sup> 1) بَعْدَتْ

<sup>7</sup> T1) See the footnote of 23/53:23.

<sup>8</sup> 1) يَقْدُمُ

<sup>9</sup> 1) لَعْنَةً

M-52/11:100<sup>1</sup>. [---] This is from the news of the cities that we narrate to you. Some of them are, and [others], reaped.

M-52/11:101<sup>2</sup>. We did not oppress them, but they oppressed themselves. Their gods, whom they called besides God, availed them nothing, when the order of your Lord came. They only increased their ruin.

M-52/11:102<sup>3</sup>. Such is the seizing of your Lord, when he seizes the cities that are oppressing. His seizing is distressing, strong.

M-52/11:103<sup>4</sup>. Therein is a sign for him who fears the punishment of the last life. That will be the day for which humans will be gathered. That will be a witnessed day.<sup>T1</sup>

M-52/11:104<sup>5</sup>. We will only delay it for a determined term.

M-52/11:105<sup>6</sup>. When the day comes, [on that day] no soul shall speak except with his permission. Among them who is miserable, and [among them who is] happy.

M-52/11:106<sup>7</sup>. Those who are miserable will be in the fire wherein they will have gasp and moan.

M-52/11:107. They will be therein eternally as long as the heavens and the earth remain, unless your Lord wishes [otherwise]. Your Lord does what he wants.

M-52/11:108<sup>8</sup>. Those who are happy will be in the garden, wherein they will be eternally as long as the heavens and the earth remain, unless your Lord wishes [otherwise]. A grant which will never be cut off.<sup>T1</sup>

M-52/11:109<sup>9</sup>. So do not be in doubt about what those adore. They adore only as their fathers adored before. We will pay them their part, undiminished.

M-52/11:110. [---] We gave Moses the book, but it was diverged therein. If a word had not preceded from your Lord, it would have been decided between them. They are in a suspicious doubt about it.

M-52/11:111<sup>10</sup>. [---] Your Lord will pay them [the reward of] their deeds. He is aware of what they do.

M-52/11:112<sup>11</sup>. [---] So stand straight, as was commanded to you, with those who repented with you, and do not transgress. ~ He is seer of what you do.

M-52/11:113<sup>12</sup>. Do not incline towards those who oppressed, lest fire touches you. You have, besides God, no ally. ~ And you will not be succoured.

[---] ذَلِكَ مِنْ أَنْبَاءِ الْفُرَى، نَفْسُهُ عَلَيْكَ. مِنْهَا قَاتِمٌ، [...] وَحَصِيداً<sup>1</sup>.

وَمَا ظَلَمْتُهُمْ، وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ. فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمْ، الَّتِي يَدْعُونَ<sup>2</sup> مِنْ دُونِ اللَّهِ، مِنْ شَيْءٍ، لَمَّا جَاءَ أَمْرُ رَبِّكَ. وَمَا زَادُهُمْ<sup>2</sup> غَيْرَ تَتَابَعٍ.

وَكَذَلِكَ أَخْذُ رَبِّكَ<sup>1</sup>، إِذَا أَخَذَ الْفُرَى<sup>3</sup>، وَهِيَ ظَلَمَةٌ. إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ.

إِنَّ فِي ذَلِكَ لَآيَةً لِمَنْ خَافَ عَذَابَ الْآخِرَةِ. ذَلِكَ يَوْمٌ مَجْمُوعٌ لَهُ النَّاسُ. وَذَلِكَ يَوْمٌ مَشْهُودٌ.

وَمَا نُؤَخِّرُهُ<sup>4</sup> إِلَّا لِأَجَلٍ مُعْدُودٍ. يَوْمَ يَأْتِ<sup>1</sup> [...]، لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ. فَمِنْهُمْ شَقِيٌّ، [...] وَسَعِيدٌ.

فَأَمَّا الَّذِينَ شَقُوا<sup>5</sup>، فَفِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ.

خَالِدِينَ فِيهَا مَا دَامَتِ السَّمُوتُ وَالْأَرْضُ، إِلَّا مَا شَاءَ رَبُّكَ [...] . إِنَّ رَبَّكَ فَعَّالٌ لِمَا يُرِيدُ.

وَأَمَّا الَّذِينَ سَعَدُوا<sup>6</sup>، فَفِي الْجَنَّةِ، خَالِدِينَ فِيهَا، مَا دَامَتِ السَّمُوتُ وَالْأَرْضُ، إِلَّا مَا شَاءَ رَبُّكَ [...] . عَطَاءٌ غَيْرٌ مَجْدُودٌ<sup>2</sup>.

فَلَا تَكُ فِي مَرْيَةٍ<sup>1</sup> مِمَّا يَعْبُدُ هَؤُلَاءِ. مَا يَعْْبُدُونَ إِلَّا كَمَا يَعْْبُدُ آبَاؤُهُمْ مِنْ قَبْلُ. وَإِنَّا لَمُوقِفُهُمْ<sup>2</sup> نَصِيبُهُمْ، غَيْرَ مَنْقُوصٍ.

[---] وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ، فَاخْتَلَفَ فِيهِ. وَلَوْ لَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ، لَفُضِيَ بَيْنَهُمْ. وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ.

[---] وَإِنْ كَلَّا لَمَّا<sup>1</sup> لِيُوقِفِيَهُمْ<sup>2</sup> رَبُّكَ [...] أَعْمَلُهُمْ. إِنَّهُ بِمَا يَعْمَلُونَ<sup>3</sup> خَبِيرٌ.

[---] فَاسْتَنْقِمْ، كَمَا أَمَرْتُ، وَمَنْ تَابَ مَعَكَ، وَلَا تَطْغَوْا. ~ إِنَّهُ بِمَا تَعْمَلُونَ<sup>1</sup> بَصِيرٌ.

وَلَا تَرْكَبُوا<sup>1</sup> إِلَى الَّذِينَ ظَلَمُوا، فَنَمَسْكُمُ<sup>2</sup> النَّارُ. وَمَا لَكُمْ، مِنْ دُونِ اللَّهِ، مِنْ أَوْلِيَاءَ. ~ ثُمَّ لَا تُنصَرُونَ<sup>3</sup>.

<sup>1</sup> قَاتِمًا وَحَصِيدًا

<sup>2</sup> زَادُهُمْ (2) الَّتِي يَدْعُونَ

<sup>3</sup> إِذَا أَخَذَ رَبُّكَ الْفُرَى (3) إِذْ (2) أَخَذَ رَبُّكَ

<sup>4</sup> T1) Day when all will be present (Wahiduddin Khan); Day of Attendance (Faridul Haque).

<sup>5</sup> يُؤَخِّرُهُ، نُؤَخِّرُهُ

<sup>6</sup> يَأْتِي، يَأْتُونَ

<sup>7</sup> شَقُوا

<sup>8</sup> (2) سَعِدُوا T1) Gift unfailing (Pickthall); everlasting reward (Khalifa).

<sup>9</sup> لَمُوقِفُهُمْ (2) مَرْيَةٍ

<sup>10</sup> يَعْْمَلُونَ (3) لِيُوقِفِيَهُمْ (2) عدة قراءات منها: وَإِنْ كَلَّا لَمَّا، وَإِنْ مِنْ كُلِّ آلَا، مَا كَلَّا إِلَّا

<sup>11</sup> يَغْمَلُونَ

<sup>12</sup> تُنصَرُوا (3) فَنَمَسْكُمُ (2) تَرْكَبُوا، تَرْكَبُوا، تَرْكَبُوا

H-52/11:114<sup>1</sup>. Perform the prayer, at the two ends of the day, and at the approaches of the night. The good deeds wipe out the misdeeds. That is a remembrance for those who remember.

M-52/11:115. Endure. For God does not waste the wage of the good doers.

M-52/11:116<sup>2</sup>. If only there had been among the generations before you, some remaining persons who were prohibiting the corruption in the earth! [But there was] only a few among whom we saved. Those who oppressed followed the opulence in which they were. ~ They were criminals.

M-52/11:117. Your Lord never destroys oppressively the cities, when their people are good doers.

M-52/11:118<sup>3</sup>. Had your Lord wished, he would have made the humans one nation. Yet they do not cease diverging.

M-52/11:119<sup>4</sup>. Except those on whom your Lord has mercy. It is for this he created them. The word of your Lord came true: «I will fill the Gehenna with djinns and humans all together».

M-52/11:120<sup>5</sup>. All what we narrate to you from the news of the messengers is to strengthen with it your heart. In these came to you the truth, an exhortation, and a remembrance for the believers.

M-52/11:121<sup>6</sup>. Say to those who do not believe: «Act according to your position, we too are acting.»<sup>A1</sup>

M-52/11:122<sup>7</sup>. And wait, we too are waiting!»<sup>A1</sup>

M-52/11:123<sup>8</sup>. God's is the secret of the heavens and of the earth, and the whole affair returns to him. So adore him and confide in him. ~ Your Lord is not inattentive of what you do.

وَأَقِمِ الصَّلَاةَ، طَرَفَيِ النَّهَارِ، وَزُلْفَىٰ مِنَ اللَّيْلِ. إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ. ذَلِكَ ذِكْرٌ لِلذَّكْرِينَ.

وَأَصْبِرْ. فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ.

فَلَوْلَا كَانَ، مِنَ الْفُرُوقِ مِنْ قَبْلِكُمْ، أُولُوا بَقِيَّةٍ يَنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ! [...] إِلَّا قَلِيلًا مِمَّنْ أَنْجَيْنَا مِنْهُمْ. وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ. ~ وَكَانُوا مُجْرِمِينَ.

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ، وَأَهْلِهَا مُصْلِحُونَ.

وَلَوْ شَاءَ رَبُّكَ، لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً. وَلَا يَزَالُونَ مُخْتَلِفِينَ.

إِلَّا مَنْ رَجِمَ<sup>1</sup> رَبُّكَ. وَلِذَلِكَ خَلَقَهُمْ. وَتَمَّتْ كَلِمَةُ رَبِّكَ: «لَأَمْلَأَنَّ<sup>3</sup> جَهَنَّمَ مِنَ الْجِنَّةِ<sup>4</sup> وَالنَّاسِ أَجْمَعِينَ».

وَكُلًّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُنَبِّئُ بِهِ فُؤَادَكَ. وَجَاءَكَ، فِي هَذِهِ، الْحَقُّ، وَمَوْعِظَةٌ، وَذِكْرٌ لِلْمُؤْمِنِينَ.

وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ: «أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ<sup>1</sup>، إِنَّا عَمِلُونَ.

وَأَنْتُمْ نَظَرُونَ، إِنَّا مُنْتَظِرُونَ».

وَاللَّهُ غَيْبُ السَّمُوتِ وَالْأَرْضِ، وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ. فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ. ~ وَمَا رَبُّكَ بِغَفِلٍ عَمَّا تَعْمَلُونَ<sup>2</sup>.

## CHAPTER 53/12: JOSEPH

### سورة يوسف

111 verses - Makkah [except: 1-3, 7]<sup>9</sup>

In the name of God, the all-merciful, the very-merciful.<sup>10</sup>

H-53/12:1<sup>11</sup>. Alif, Lam, Ra.<sup>T1</sup> Those are the signs of the manifest book.

H-53/12:2. We descended it, an Arabic Koran. ~ Maybe you reason!

H-53/12:3. We narrate to you the best narrations, in revealing this Koran to you, although you were, before it, of the inattentive.

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.  
الر. تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ.

إِنَّا أَنْزَلْنَاهُ، فَرَعْنَاهُ عَرَبِيًّا. ~ لَعَلَّكُمْ تَعْقِلُونَ!

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ، بِمَا أَوْحَيْنَا إِلَيْكَ هَٰذَا الْقُرْآنَ، وَإِنْ كُنْتَ، مِنْ قَبْلِهِ، لَمِنَ الْغَافِلِينَ.

<sup>1</sup> وَزُلْفَىٰ، وَزُلْفَىٰ، وَزُلْفَىٰ 1)

<sup>2</sup> وَأَتَّبِعُوا، وَأَتَّبِعُوا 2) بَقِيَّةٍ، بَقِيَّةٍ، بَقِيَّةٍ 1)

<sup>3</sup> أُمَّةً 1)

<sup>4</sup> الْجِنَّةِ 4) لَأَمْلَأَنَّ 3) كَلِمَاتُ 2) رَجِمَ 1)

<sup>5</sup> فُؤَادَكَ 1)

<sup>6</sup> 1) مَكَانَتِكُمْ ♦ A1) Abrogated by the verse of the sword 113/9:5.

<sup>7</sup> A1) Abrogated by the verse of the sword 113/9:5.

<sup>8</sup> يَعْمَلُونَ 2) يَزِجُ 1)

<sup>9</sup> This chapter takes its name from the story of Joseph. It is narrated in the chapters 37 and 39 to 50 of Genesis, with differences on many points.

<sup>10</sup> See footnote 2 of chapter 1/96.

<sup>11</sup> T1) See the footnote of 2/68:1.

M-53/12:4<sup>1</sup>. [---] [Remember] when Joseph said to his father: «O my father! I saw [in sleep] eleven stars, the sun, and the moon. I saw them prostrate before me».<sup>R1</sup>

M-53/12:5<sup>2</sup>. He said: «O my son! Do not narrate your vision to your brothers, lest they plot a plot against you. ~ The Satan is for the human a manifest enemy».<sup>R1</sup>

M-53/12:6<sup>3</sup>. Thus will your Lord choose you, teach you the interpretation of the narrations, and fulfil his grace on you and on Jacob's family as he fulfilled it, before, on your two fathers Abraham and Isaac. ~ Your Lord is knower, wise».

H-53/12:7<sup>4</sup>. There were in Joseph and his brothers signs for the seekers.

M-53/12:8<sup>5</sup>. [Remember] when they said: «Joseph and his brother are more loved by our father than us, whereas we are a band. ~ Our father is in manifest misguidance.

M-53/12:9<sup>6</sup>. Kill Joseph or throw him out to some [distant] land, so your father's face will be alone for you, and you can become, after him, righteous people».<sup>R1</sup>

M-53/12:10<sup>7</sup>. One of them said: «Do not kill Joseph, but throw him down into the bottom of the pit, some caravan may pick him up. ~ If you are to do».<sup>R1</sup>

M-53/12:11<sup>8</sup>. They said: «O our father! Why do you not trust us with Joseph? We are advisors to him

M-53/12:12<sup>9</sup>. Send him with us tomorrow that he may enjoy himself and play.<sup>T1</sup> We will be his protectors».

M-53/12:13<sup>10</sup>. He said: «It saddens me that you go away with him, and I fear that the wolf eats him, while you are inattentive of him».

M-53/12:14<sup>11</sup>. They said: «Should the wolf eat him while we are a band, then we will indeed be losers».

M-53/12:15<sup>12</sup>. When they went away with him and conferred to put him down into the bottom of the pit, [they executed their decision]. We revealed then to him: «You will inform them of this their affair. ~ While they do not perceive».

M-53/12:16<sup>13</sup>. They came to their father, in the evening, while crying.<sup>R1</sup>

M-53/12:17<sup>14</sup>. They said: «O our father! We went competing, and left Joseph by our belongings, so the wolf ate him. You will not believe us, ~ even though we were truthful».

[---][...] إِذْ قَالَ يُوسُفُ لِأَبِيهِ: «يَا أَبَتِ! إِنِّي رَأَيْتُ [...] أَخَذَ عَشْرَ كَوْكَبًا، وَالشَّمْسَ، وَالْقَمَرَ. رَأَيْتُهُمْ لِي سَاجِدِينَ».

قَالَ: «يَبْنِي! لَا تَقْصُصْ<sup>2</sup> رُؤْيَاكَ<sup>1</sup> عَلَى إِخْوَتِكَ، فَيَكِيدُوا لَكَ كَيْدًا. ~ إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ.

وَكَذَلِكَ يَجْتَبِيكَ<sup>1</sup> رَبُّكَ، وَيُعَلِّمُكَ مِنْ تَأْوِيلِ<sup>2</sup> الْأَحَادِيثِ، وَيُنَمِّ نِعْمَتَهُ عَلَيْكَ وَعَلَىٰ آلِ يَعْقُوبَ، كَمَا أَتَمَّهَا عَلَىٰ أَبَوَيْكَ، مِنْ قَبْلُ، إِبْرَاهِيمَ وَإِسْحَاقَ. ~ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ».

لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٍ لِّلسَّائِلِينَ.

[...] إِذْ قَالُوا: «لِيُوسُفَ وَأَخُوهُ أَحَبُّ إِلَىٰ أَبِينَا مِنَّا، وَنَحْنُ عُصْبَةٌ<sup>1</sup>. ~ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ.

أَقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا [...]، يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ، وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ».

قَالَ قَائِلٌ مِّنْهُمْ: «لَا تَقْتُلُوا يُوسُفَ، وَأَلْقُوهُ فِي غَيِّبَتِ<sup>1</sup> الْغُبِّ، يَلْتَقِطُهُ<sup>2</sup> بَعْضُ السَّيَّارَةِ. ~ إِنْ كُنْتُمْ فَعِلِينَ».

قَالُوا: «يَا أَبَانَا! مَا لَكَ لَا تَأْمَنَّا<sup>1</sup> عَلَىٰ يُوسُفَ؟ وَإِنَّا لَهُ لَنَصْحُونَ.

أَرْسِلْهُ مَعَنَا غَدًا، يَرْتَعْ وَيَلْعَبْ<sup>1</sup>. وَإِنَّا لَهُ لَحَافِظُونَ».

قَالَ: «إِنِّي لَخَزْنَتِي<sup>1</sup> أَنْ تَذْهَبُوا<sup>2</sup> بِهِ، وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ<sup>3</sup>، وَأَنْتُمْ عَنْهُ غَافِلُونَ».

قَالُوا: «لَنْ يَأْكُلَهُ الذِّئْبُ<sup>1</sup>، وَنَحْنُ عُصْبَةٌ<sup>2</sup>، إِنَّا إِذَا لَخَاسِرُونَ».

فَلَمَّا ذَهَبُوا بِهِ وَاجْتَمَعُوا أَنْ يَجْعَلُوهُ فِي غَيِّبَتِ<sup>1</sup> الْغُبِّ [...] وَأَوْحَيْنَا إِلَيْهِ: «لَنُنَبِّئَنَّكُمْ<sup>2</sup> بِأَمْرِهِمْ هَذَا، ~ وَهُمْ لَا يَشْعُرُونَ».

وَجَاءُوا أَبَاهُمْ عِشَاءً<sup>1</sup>، يَبْكُونَ.

قَالُوا: «يَا أَبَانَا! إِنَّا ذَهَبْنَا نَسْتَبِقُ<sup>1</sup> وَتَرَكْنَا يُوسُفَ عِنْدَ مَتْعِنَا، فَاكُلَهُ الذِّئْبُ<sup>2</sup>. وَمَا أَنْتَ بِمُؤْمِنٍ لَّنَا، ~ وَلَوْ كُنَّا صَادِقِينَ!»

<sup>1</sup> 1) أَبَتِ، أَبَتِ، أَبَتِ (R1) Cf. Gn 37:9.

<sup>2</sup> 1) رُؤْيَاكَ، رُؤْيَاكَ (R1) In Gn 37:10 Jacob reproved Joseph.

<sup>3</sup> 1) تَأْوِيلِ (2) يَجْتَبِيكَ

<sup>4</sup> 1) آيَةً، عِبْرَةً

<sup>5</sup> 1) عُصْبَةٌ

<sup>6</sup> R1) Cf. Gn 37:18-21.

<sup>7</sup> 1) غَيِّبَتِ، غَيِّبَتِ، غَيِّبَتِ (2) غَيَّابَاتِ، غَيَّابَاتِ (R1) Cf. Gn 31:21-25.

<sup>8</sup> 1) تَأْمَنَّا، تَأْمَنَّا، تَأْمَنَّا

<sup>9</sup> 1) نَرْتَعْ وَنَلْعَبُ، نَرْتَعْ وَنَلْعَبُ، نَرْتَعْ وَنَلْعَبُ (T1) He may eat and play (Usmanii); to frolic and play (Ghali); to revel and to play (Palmer).

<sup>10</sup> 1) الذِّئْبُ (3) تَذْهَبُوا (2) لِيُخْرَتِي، لِيُخْرَتِي، لِيُخْرَتِي

<sup>11</sup> 1) عُصْبَةٌ (2) الذِّئْبُ

<sup>12</sup> 1) لَنُنَبِّئَنَّكُمْ، لَنُنَبِّئَنَّكُمْ (2) غَيَّابَاتِ، غَيِّبَتِ، غَيِّبَتِ (R1) Cf. Gn 37:31-35.

<sup>13</sup> 1) عِشَاءً، عِشَاءً (R1) Cf. Gn 37:31-35.

<sup>14</sup> 1) الذِّئْبُ (2) نَنْتَقِصِلُ

M-53/12:18<sup>1</sup>. They came with false blood on his tunic. He said: «Rather your souls have suggested an affair to you. Endurance is beautiful. God is the help against what you utter».

M-53/12:19<sup>2</sup>. A caravan came, they sent their water drawer, and he let down his bucket [in the pit].<sup>R1</sup> He said: «O announcement! This is a boy». And they held him in secret as merchandise. ~ God is knower of what they do.

M-53/12:20<sup>3</sup>. They exchanged him for a reduced price,<sup>R1</sup> a determined number of coins. They were concerning him of those content with little.

M-53/12:21<sup>4</sup>. The one from Egypt who exchanged him<sup>R1</sup> said to his wife: «Grant him an honourable residence, perhaps he will benefit us, or we may take him as a son». <sup>R2</sup> Thus we gave the power to Joseph in the earth, and taught him the interpretation of the narrations. God is predominant over his affair. ~ But most humans do not know.

M-53/12:22<sup>5</sup>. When he reached his full strength, we gave him a wisdom and a knowledge. Thus do we reward the good doers.

M-53/12:23<sup>6</sup>. The woman in whose house he was attempted to seduce him away from himself, closed the doors, and said: «I am prepared for you». He said: «God be the refuge! It is my Lord who granted me a good residence. The oppressors do not succeed». <sup>R1</sup>

M-53/12:24<sup>7</sup>. She was about to take him. And he was about to take her, had he not seen a proof from his Lord.<sup>R1</sup> Thus [we made him see the proof] to turn away from him evil and depravity. He is of our devoted servants.<sup>T1</sup>

M-53/12:25<sup>8</sup>. So they both ran to the door, and she tore his tunic from the back.<sup>R1</sup> They met her master<sup>T1</sup> at the door. She said: «What would be the reward of him who intended evil to your family, except imprisonment, or painful punishment?»

M-53/12:26<sup>9</sup>. Joseph said: «It is she who solicited me». A witness of her family witnessed: «If his tunic is torn from the front, then she is truthful, while he is of the liars.

M-53/12:27<sup>10</sup>. But if his tunic is torn from the back, then he is truthful, while she is of the liars».

M-53/12:28<sup>11</sup>. When he saw his tunic torn from the back, he said: «It is a plot of you [women]. Your plot is great.

<sup>2</sup> 1) بُشْرَايَ، بُشْرَيَّ، بُشْرَايَ ♦ R1) According to Gn 37:24, the pit was empty and dry.

4 1) تاوليل ♦ R1) Cf. Gn 39:1. R2) Cf. TJ 3:7.

<sup>6</sup> 1) وَرَوَدَتْهُ 2) وَتَرَعَت 3) وَعَلَقَتْ 4) هَيْبَتْ، هَيْبْتُ، هَيِّبْتُ، هَيْبٌ، هَيْبَةٌ، هَيْبَةٌ، هَيْبٌ، هَيْبَةٌ، هَيْبَةٌ، هَيْبٌ، هَيْبَةٌ. R1) Gn 39:7-20. The details of the seduction in Ginzberg, vol. 2, p. 18-21.

8 1) وَقَطَّنَ 2) دُبُرَ 3) دُبُرَ، دُبُرَ، دُبُرَ 4) عَذَابُ أَلِيمًا ♦ T1) Translated by: husband ♦ R1) According to Gn 39:12, Joseph left his cloak in her hand as he fled outside. The Koranic narration corresponds to Sepher Hayyashar (Geiger, p. 113). The Jewish legends give many details that are not found in the Bible, but some of which are taken by the Koran

10 دُبُرٌ، دُبُرٌ، دُبُرٌ، دُبُرٌ 2) قُطٌّ، عُطٌّ 1)

11 كَيْدِكُنَّهٗ 4 دُبْرُ، دُبْرُ، دُبْرُ، دُبْرُ 3 قُطٌّ، عُطٌّ 2 رَا 1)

M-53/12:29<sup>1</sup>. O Joseph! Disregard this. And you, [woman], ask forgiveness of your fault. You have been of the faulty».

M-53/12:30<sup>2</sup>. Women in the city said: «The wife of Al-Aziz attempts to seduce her young youth. He captivated her by the love. ~ We see her in manifest misguidance».

M-53/12:31<sup>3</sup>. When she heard of their intrigue, she sent for them [an invitation]. She prepared for them a couch, gave a knife to each of them, and said: «Come out before them». When they saw him, they exalted him, cut their hands, and said: «God forbid! This is not a human. This is but an honourable angel».<sup>R1</sup>

M-53/12:32<sup>4</sup>. She said: «This is the one whom you blamed me for. I solicited him, but he protected himself. If he does not do what I commanded him, he will be imprisoned, and be of the belittled».

M-53/12:33<sup>5</sup>. He said: «My Lord! The prison is more beloved to me than what they call me to. Unless you turn away from me their plotting, I might yield to them, and be of the ignorant».

M-53/12:34. His Lord answered him, and turned away from him their plotting. ~ He is the hearer, the knower.

M-53/12:35<sup>6</sup>. Then they had [the idea], after they had seen the signs, to imprison him<sup>R1</sup> for a while.

M-53/12:36<sup>7</sup>. Two youths entered the prison with him. One of them said: «I see myself pressing [grapes to make] wine». The other said: «I see myself carrying bread on my head, of which birds are eating. Inform us of the interpretation [of our visions]. We see you of the good doers».<sup>R1</sup>

M-53/12:37. He said: «No food provided for you shall come to you, but I will give you its interpretation, before it comes to you. That is what my Lord taught me. I left the religion of a people who do not believe in God, and disbelieve in the last life.

M-53/12:38. I followed the religion of my fathers Abraham, Isaac, and Jacob. It was not for us to associate anything with God. That is God's favour upon us and upon the humans. ~ But most humans do not thank.

M-53/12:39. O my two companions of prison! Are various lords better, or God, ~ the one, the subduer?

M-53/12:40<sup>8</sup>. You do not adore, besides him, but names you named [gods], you and your fathers, for which he did not descend any authority.<sup>T1</sup> God's alone is the judgment. He commanded you to adore none but him. That is the elevated religion.<sup>T2</sup> ~ But most humans do not know.

يُوسُفُ<sup>1</sup> أَعْرَضَ<sup>2</sup> عَنْ هَذَا. وَاسْتَغْفِرِي لِذَنْبِكِ. إِنَّكِ كُنْتِ مِنَ الْخَاطِئِينَ<sup>3</sup>».

وَقَالَ نِسْوَةٌ<sup>4</sup> فِي الْمَدِينَةِ: «أَمْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَنْ نَفْسِهِ. قَدْ شَغَفَهَا حُبًّا. ~ إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُبِينٍ».

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ<sup>5</sup>، أَرْسَلَتْ إِلَيْهِنَّ [...] وَأَعْتَدَتْ لَهُنَّ مُتَّكًا<sup>6</sup>، وَءَاتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا، وَقَالَتْ: «أَخْرُجْ عَلَيْهِنَّ». فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ، وَقَطَّعْنَ أَيْدِيَهُنَّ<sup>7</sup>، وَقُلْنَ: «حَسْبُ لِلَّهِ<sup>8</sup>! مَا هَذَا بَشَرًا<sup>9</sup>. إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ».

قَالَتْ: «فَذَلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ. وَلَقَدْ رُودْنَهُ عَنْ نَفْسِهِ، فَاسْتَعْصَمَ، وَلَئِنْ لَّمْ يَفْعَلْ مَا ءَامُرُهُ، لَيَسْجُنَ، وَلَيَكُونَا<sup>1</sup> مِنَ الصَّغِيرِينَ».

قَالَ: «رَبِّ! السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ. وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ<sup>2</sup>، أَصْبُ<sup>3</sup> إِلَيْهِنَّ، وَأَكُن مِّنَ الْجَاهِلِينَ».

فَاسْتَجَابَ لَهُ رَبُّهُ، فَصَرَفَ عَنْهُ كَيْدَهُنَّ. ~ إِنَّهُ هُوَ السَّمِيعُ، الْعَلِيمُ.

ثُمَّ يَدَا لَهُمْ [...]، مِّنْ بَعْدِ مَا رَأَوُا الْآيَاتِ، لَيَسْجُنُنَّهُ<sup>4</sup> حَتَّى<sup>5</sup> جِيءَ.

وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانِ. قَالَ أَحَدُهُمَا: «إِنِّي أَرَأَيْتَ أَغْصِرُ [...] خَمْرًا<sup>1</sup>». وَقَالَ الْآخَرُ: «إِنِّي أَرَأَيْتَ أَحْمِلُ فَوْقَ رَأْسِي<sup>2</sup> خُبْزًا<sup>3</sup>، تَأْكُلُ الطُّيْرُ مِنْهُ. نَبِئْنَا<sup>4</sup> بِتَأْوِيلِهِ [...]». إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ».

قَالَ: «لَا يَأْتِيَكُمَا طَعَامٌ تُرْزَقَانِيهِ، إِلَّا نَبَأُكُمَا بِتَأْوِيلِهِ، قَبْلَ أَنْ يَأْتِيَكُمَا. ذَلِكُمَا مِمَّا عَلَّمَنِي رَبِّي. إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ، وَهُمْ بِالْآخِرَةِ، هُمْ كَافِرُونَ».

وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ، وَإِسْحَاقَ وَيَعْقُوبَ. مَا كَانَ لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ. ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ. ~ وَلَكِنْ أَكْثَرُ النَّاسِ لَا يَشْكُرُونَ».

يُصَلِّبِي [...] السِّجْنَ! عَرَبَابٌ مُّتَفَرِّقُونَ خَيْرٌ؟ أَمْ اللَّهُ، ~ الْوَجْدُ، الْقَهَارُ؟

مَا تَعْبُدُونَ، مِنْ دُونِهِ، إِلَّا أَسْمَاءُ سَمَّيْتُمُوهَا [...] أَنْتُمْ وَعِبَادُكُمْ، مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ. إِنْ الْحُكْمُ إِلَّا لِلَّهِ. أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ. ذَلِكَ الدِّينُ الْقَيِّمُ. ~ وَلَكِنْ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ».

<sup>1</sup> الْخَاطِئِينَ (3) أَعْرَضَ (2) يُوسُفُ

<sup>2</sup> شَغَفَهَا، شَغَفَهَا، شَغَفَهَا (2) نُسْوَةٌ

<sup>3</sup> مَلِكٌ - مع قراءة بشري (6) بَشَرًا، بِشَرِي، بِشَرِي (5) خَاشَا لِلَّهِ، خَاشَى لِلَّهِ، خَاشَى لِلَّهِ، خَاشَى لِلَّهِ (4) أَيْدِيَهُنَّ (3) مُتَّكًا، مُتَّكًا، مُتَّكًا (2) بِمَكْرِهِنَّ (1) ♦ R1) This story is not in the Bible, but in a Jewish legend (Ginzberg, vol. 2, p. 23).

<sup>4</sup> وَلَيَكُونَا

<sup>5</sup> أَصْبُ (3) كَيْدَهُنَّ (2) رَبِّ السِّجْنِ

<sup>6</sup> (1) Gn 39:20. ♦ R1) عَنَى (2) لَيَسْجُنُنَّهُ

<sup>7</sup> (1) حمل فوق رأسي جفنة فيها خبز (3) رأسي (2) عَنَى

<sup>8</sup> T1) See the footnote of 23/53:23. T2) This is the [one] ever-true faith (Asad); this is the right religion (Pickthall).

M-53/12:41<sup>1</sup>. O my two companions [in] the prison! One of you will give wine to his lord to drink. As for the other, he will be crucified, and birds will eat of his head. The affair about which you are inquiring has been decreed».

M-53/12:42. He said to him whom he thought would be saved from the two: «Remember me to your lord». But the Satan made him forget to remember [Joseph to] his lord. So he remained in prison for some years.

M-53/12:43<sup>2</sup>. The king said: «I see [in sleep] seven fat cows eaten by seven lean, seven green ears of wheat, and others dry. O notables! Give me an opinion about my vision. If you can deduce a lesson<sup>T1</sup> from the vision».<sup>R1</sup>

M-53/12:44. They said: «[This vision is but] fagots of dreams. We are not knowers of the interpretation of the dreams».

M-53/12:45<sup>3</sup>. The one from the two who had been saved, and who remembered after a time, said: «I will tell you of its interpretation, so send me».

M-53/12:46<sup>4</sup>. «O you, Joseph, the truthful! Give us your opinion about seven fat cows eaten by seven lean, seven green ears [of wheat], and others dry. Maybe I will return to the humans. ~ Maybe they know!»

M-53/12:47<sup>5</sup>. He said: «You will cultivate during seven years with perseverance. What you reaped, leave it in its ear, but a little of which you eat.

M-53/12:48<sup>6</sup>. Will come, thereafter, seven severe ones which will eat what you have advanced for them, but a little of which you store.

M-53/12:49<sup>7</sup>. Will come, thereafter, a year in which the humans shall be relieved [by the rain], and therein they will press [grapes]».

M-53/12:50<sup>8</sup>. The king said: «Bring him to me».<sup>R1</sup> When the messenger came to him, [Joseph] said: «Return to your lord and ask him about the women who cut their hands? My Lord is knower of their plot».

M-53/12:51<sup>9</sup>. [The king] said [to the women]: «What was your problem when you solicited Joseph?» They said: «God forbid! We know no evil of him». The wife of Al-Aziz said: «Now the truth appeared. It was me who solicited him, and it is him who is of the truthful.

M-53/12:52<sup>10</sup>. This is that he might know that I did not betray him in secret. God does not guide the plot of the betrayers.

يُصَلِّجَنِي [...] السَّجْنَ! أَمَا أَحَدُكُمَا، فَيَسْقِي رَبِّهٖ خَمْرًا. وَأَمَا الْآخَرُ، فَيُصَلَّبُ، فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ. فَضَيَّ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ».

وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا: «أَذْكُرْنِي عِنْدَ رَبِّكَ». فَأَنسَاهُ الشَّيْطَانُ ذِكْرَ [...] رَبِّهِ. فَلَبِثَ فِي السَّجَنِ بَضْعَ سِنِينَ.

وَقَالَ الْمَلِكُ: «إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ، وَسَبْعَ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ. يَا أَيُّهَا الْمَلَأُ! أَقْتُونِي فِي رَأْيِي. إِنْ كُنْتُمْ لِلرَّعْيَاءِ تَعْبِرُونَ».

قَالُوا: «[...] أَصْنَعْتَ أَحْلَمَ. وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَمِ بِعُلَمَاءٍ».

وَقَالَ الَّذِي نَجَا مِّنْهُمَا، وَذَكَرَ بَعْدَ أَمَةٍ: «أَنَا أَنْبَأُكُمْ بِتَأْوِيلِهِ، فَأَرْسِلُونِ».

«يُوسُفُ، أَيُّهَا الصَّادِقُ! أَقْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ، وَسَبْعِ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ. لَعَلِّي أَرْجِعُ إِلَى النَّاسِ. ~ لَعَلَّهُمْ يَعْلَمُونَ!»

قَالَ: «تَزْرَعُونَ سَبْعَ سِنِينَ دَابًّا. فَمَا حَصَدْتُمْ، فَذَرُوهُ فِي سُنْبُلِهِ، إِلَّا قَلِيلًا مِّمَّا تَأْكُلُونَ».

ثُمَّ يَأْتِي، مِنْ بَعْدِ، ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ، إِلَّا قَلِيلًا مِّمَّا تُحْصِنُونَ.

ثُمَّ يَأْتِي، مِنْ بَعْدِ ذَلِكَ، عَامٌ فِيهِ يُغَاثُ النَّاسُ، وَفِيهِ يَعْبُرُونَ [...]».

وَقَالَ الْمَلِكُ: «أَتَقُونِي بِحَيٍّ». فَلَمَّا جَاءَهُ الرَّسُولُ، قَالَ [...] «أَرْجِعْ إِلَى رَبِّكَ فَسَلْ» مَا بَالُ النَّبِئَةِ؟ أَلَيْسَ قَطَعْنَ أَيْدِيَهُنَّ؟ إِنْ رَبِّي يَكْفِيهِنَّ عَلِيمٌ».

[...] قَالَ: «مَا خَطْبُكَ؟ إِذْ رُودَتْ يُوسُفُ عَنْ نَفْسِهِ؟» قُلْنَ: «حُشِّنَ لَنَا! مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ». قَالَتْ أَمْرَأَتُ الْعَزِيزِ: «أَلَنْ حَصَحَّ الْحَقُّ. أَنَا رُودْتُهُ عَنْ نَفْسِي، وَإِنَّهُ لَمِنَ الصَّادِقِينَ».

ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ. وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ.

<sup>1</sup> 1) فَيُسْقِي رَبِّهٖ، فَيُسْقِي رَبِّهٖ

<sup>2</sup> 1) If you can interpret (T1) ♦ للُرِّيَا (5) رُؤْيِي (4) الْمَلَأُ، الْمَلُو (3) قراءة شيعية: إني أرى سبع بقرات سمان وسبع سنابل خضر وأخر يابسات (2) قراءة شيعية: سنابل (Shakir) ♦ R1) Cf. Gn 41:1-32.

<sup>3</sup> 1) فَأَرْسِلُونِي (4) أَتِيكُمْ، أَجِبْكُمْ (3) أَمَةٍ، أَمَةٍ (2) وَادَّكَرَ

<sup>4</sup> 1) سنابل

<sup>5</sup> 1) يَأْكُلُونَ (2) دَابًّا، دَابًّا

<sup>6</sup> 1) قَرَأْتُمْ، قراءة شيعية: قَرَيْتُمْ (2) تَأْكُلْنَ

<sup>7</sup> 1) «وَأَنْزَلْنَا مِنْ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا» 14:78-80 «وَأَنْزَلْنَا مِنْ

<sup>8</sup> 1) According to Gn 41:14 Joseph leaves the prison before explaining the dream. ♦ R1) يَكْفِيهِنَّ (5) أَيْدِيَهُنَّ (4) اللَّانِي، اللَّانِي (3) النَّسْوَةِ (2) فَسَلْهُ (1)

<sup>9</sup> 1) حَصَحَّ (4) حَاشَا لِلَّهِ، حَاشَى إِلَهِي، حَاشَى لِلَّهِ، حَاشَى إِلَهِي، حَاشَا لِلَّهِ (3) رَاوَدْتُهُ (2) خَطْبُكَ (1)

<sup>10</sup> 1) لِيَعْلَمَ



M-53/12:53<sup>1</sup>. I do not acquit myself. The soul commands evil, with the exception of the one of whom my Lord has mercy. ~ My Lord is forgiver, very-merciful».

M-53/12:54. The king said: «Bring him to me, so that I dedicate him to myself». When he had spoken to him, he said: «You are to-day with us powerful, trusted».

M-53/12:55<sup>2</sup>. He said: «Place me [governor] over the storages of the land. I am watchful, knower».<sup>R1</sup>

M-53/12:56<sup>3</sup>. Thus we established Joseph in the land, settling therein wherever he wished. We afflict with our mercy whom we wish, and we do not waste the wage of the good doers.

M-53/12:57. Yet the wage of the last life is better for those who believed and were fearing.

M-53/12:58<sup>4</sup>. Joseph's brothers came, entered upon him, he recognized them, but they did not recognize him.<sup>R1</sup>

M-53/12:59<sup>5</sup>. When he had provided them with their provisions, he said: «Bring me a brother of yours from your father.<sup>R1</sup> Do you not see that I fill up the measure, and that I am the best of the hosts?

M-53/12:60<sup>6</sup>. If you do not bring him to me, there shall be no measuring for you by me, and you shall not approach me».

M-53/12:61. They said: «We will solicit him from his father, indeed we shall do it».

M-53/12:62<sup>7</sup>. He said to his youths: «Put their merchandise into their saddlebags, maybe they recognize it when they have gone back to their family. ~ Maybe they return!»<sup>R1</sup>

M-53/12:63<sup>8</sup>. When they returned to their father, they said: «O our father! The measuring was prevented from us [unless you send our brother to him]. Send with us our brother, so that we may get the measure. And we will be his protectors».

M-53/12:64<sup>9</sup>. He said: «Shall I trust you with him as I trusted you with his brother before? But God is the best protector, ~ he is the most merciful of the merciful».

M-53/12:65<sup>10</sup>. When they opened their belongings, they found their merchandise returned to them.<sup>R1</sup> They said: «O our father! What [more] can we desire? Our merchandise has been returned to us, so we will get provisions for our family, we will protect our brother, and we will increase the measure of a camel.<sup>R2</sup> That is an easy measure».

وَمَا أَبْرِيْ نَفْسِيْ. إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ، إِلَّا مَا رَحِمَ رَبِّيْ. ~ إِنَّ رَبِّيْ غَفُورٌ، رَّحِيمٌ».

وَقَالَ الْمَلِكُ: «أَتَتُونِيْ بِهٖ، أَسْتَخْلِسُنَّهُ لِنَفْسِيْ». فَلَمَّا كَلَّمَهُ، قَالَ: «إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ، أَمِينٌ».

قَالَ: «أَجْعَلْنِيْ [...] عَلَى خَزَائِنِ الْأَرْضِ. إِنِّيْ حَفِيظٌ، غَلِيمٌ».

وَكَذَلِكَ مَكَانًا لِّيُوسُفَ فِي الْأَرْضِ، يَتَّبِعُونَ<sup>1</sup> مِنْهَا حَيْثُ يَشَاءُ<sup>2</sup>. نُصِيبُ بِرَحْمَتِنَا مَنْ نَّشَاءُ، وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ.

وَلَا جُزْءَ الْأَجْرِ خَيْرٌ لِلَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ.

وَجَاءَ إِخْوَةُ يُوسُفَ، فَدَخَلُوا عَلَيْهِ، فَعَرَفَهُمْ، وَهُمْ لَهُ مُنْكَرُونَ.

وَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ<sup>1</sup>، قَالَ: «أَتَتُونِيْ بِأَخٍ لَّكُمْ مِّنْ أَبِيكُمْ. أَلَا تَرَوْنَ أَنِّيْ أَوْفِي الْكَيلِ، وَأَنَا خَيْرُ الْمُنْزِلِينَ؟

فَإِنْ لَّمْ تَأْتُونِيْ بِهٖ، فَلَا كَيْلَ لَّكُمْ عِنْدِي، وَلَا تَقْرُبُونِ»<sup>1</sup>.

قَالُوا: «سَنُرْوِدُ عَنْهُ أَبَاهُ، وَإِنَّا لَفَاعِلُونَ».

وَقَالَ لِفَتْنِيْهِ<sup>1</sup>: «أَجْعَلُوا بِضَعَتَهُمْ فِي رِحَالِهِمْ، لَعَلَّهُمْ يَعْرِفُونَهَا، إِذَا انْقَلَبُوا إِلَى أَهْلِهِمْ. ~ لَعَلَّهُمْ يَرْجِعُونَ!»

فَلَمَّا رَجَعُوا إِلَى أَبِيهِمْ، قَالُوا: «يَا أَبَانَا! مَنَعَ مِنَّا الْكَيلُ [...] فَأَرْسِلْ مَعَنَا أَخَانَا، نَكْتَلْ<sup>1</sup>. وَإِنَّا لَهُ لَحَفِظُونَ».

قَالَ: «هَلْ ءَامَنُكُمْ عَلَيْهِ إِلَّا كَمَا ءَامَنُكُمْ عَلَى أَخِيهِ مِنْ قَبْلُ؟ فَاللَّهُ خَيْرٌ حَفِظًا<sup>1</sup>، ~ وَهُوَ أَرْحَمُ الرَّحِمِينَ<sup>2</sup>».

وَلَمَّا فَتَحُوا مَتَاعَهُمْ، وَجَدُوا بِضَعَتَهُمْ رُدَّتْ<sup>1</sup> إِلَيْهِمْ. قَالُوا: «يَا أَبَانَا! مَا نَبْغِيْ<sup>2</sup> [...] هَذِهِ بِضَعَتُنَا رُدَّتْ إِلَيْنَا، وَنَمِيرُ<sup>3</sup> أَهْلَنَا، وَنَحْفَظُ أَخَانَا، وَنَزِدَادُ كَيْلَ بَعِيرٍ. ذَلِكَ كَيْلٌ يَسِيرٌ».

<sup>1</sup> أَبْرِيْ 1)

<sup>2</sup> R1) Cf. Gn 41:33-57.

<sup>3</sup> نَشَاءُ 2) يَتَّبِعُونَ 1)

<sup>4</sup> R1) Cf. Gn 42:8.

<sup>5</sup> 1) جَهَّازَهُمْ R1) Cf. Gn 42:15-16.

<sup>6</sup> تَقْرُبُونِي 1)

<sup>7</sup> 1) لِيُشَيِّتَهُ R1) Gn 13:19 and 25-28.

<sup>8</sup> يَكْتَلْ 1)

<sup>9</sup> خَيْرُ حَافِظٍ وَهُوَ خَيْرُ الْحَافِظِينَ 2) خَيْرٌ حَفِظًا، خَيْرُ حَافِظٍ، خَيْرُ الْحَافِظِينَ

<sup>10</sup> 1) 3) تَبْغِي 2) رَدَّتْ R1) Gn 43:35 R2) The Arabic term *ba'ir*, also used in 53/12:72, translated by camel, has in Gn 45:17 the meaning of any beast of burden.

قَالَ: «لَنْ أَرْسِلَهُ مَعَكُمْ حَتَّى تُؤْتُوا مَوْثِقًا مِنَ اللَّهِ لِيَأْتِنِي بِهِ، إِلَّا أَنْ يُحَاطَ بِكُمْ». فَلَمَّا آتَوْهُ مَوْثِقَهُمْ، قَالَ: «اللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ».

وَقَالَ: «يَبْنَئِي! لَا تَدْخُلُوا مِنْ بَابٍ وَجِدْ، وَادْخُلُوا مِنْ  
أَبْوَابٍ مُتَفَرِّقَةٍ. وَمَا أَعْنِي عَنْكُمْ مِنَ شَيْءٍ. إِنْ  
الْحُكْمُ إِلَّا لِلَّهِ. عَلَيْهِ تَوَكَّلْتُ. ~ وَعَلَيْهِ فَلْيَتَوَكَّلِ  
الْمُتَوَكِّلُونَ.»

وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ، مَا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ، إِلَّا حَاجَةٌ فِي نَفْسِ يَعْقُوبَ قَضَاهَا. وَإِنَّهُ لَذُو عِلْمٍ لَمَّا عَلِمُنَا. وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ.

وَلَمَّا دَخَلُوا عَلَى يُوسُفَ، ءَاوَىٰ إِلَيْهِ أَخَاهُ. قَالَ: «إِنِّي أَنَا أَخُوكَ.» فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ.

فَلَمَّا جَهَّزَهُم بِجَهَازِهِمْ، جَعَلَ<sup>١</sup> السَّقَايَةَ فِي رَحْلِ أَخِيهِ<sup>٢</sup>، ثُمَّ أَذَّنْ مُؤَذِّنٌ<sup>٣</sup>: «أَيُّهَا الْعَيْرُ! إِنَّكُمْ لَأُسْرُقُونَ»<sup>٤</sup>.

قَالُوا وَاقْبَلُوا عَلَيْهِمْ: «مَآذَا تَفْقَدُونَ؟»

قَالُوا: «نَفَقْدُ صَوَاعًا<sup>1</sup> الْمَلِكِ. وَلَمَنْ جَاءَ بِهِ حِمْلُ بَعِيرٍ، وَأَنَا بِهِ رَعِيمٌ».

قَالُوا: «تَاللَّهِ! لَقَدْ عَلِمْتُمْ مَا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ، وَمَا كُنَّا سُرِقِينَ».

قَالُوا: «فَمَا جَزَاؤُهُ [...]، إِنْ كُنْتُمْ كَذِبِينَ؟»

قَالُوا: «جَزَّوْهُ، مَنْ وُجِدَ فِي رَحْلِهِ [...]، فَهُوَ [...] جَزَّوْهُ. كَذَلِكَ نَجْزِي الظَّالِمِينَ».

فَبَدَأَ بِأَوْعَيْنَهُمْ، قَبْلَ وَعَايَ أَخِيهِ، ثُمَّ اسْتَخَرَهَا مِنْ  
وَعَايَ أَخِيهِ. كَذَلِكَ كُنَّا لِيُوسُفَ. مَا كَانَ لِيَأْخُذَ أَخَاهُ  
فِي دِينِ الْمَلِكِ، إِلَّا أَنْ يَشَاءَ اللَّهُ. نَرْفَعُ دَرَجَاتٍ مَنْ  
نَشَاءُ. وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ.<sup>3</sup>

قَالُوا: «إِنْ يَسْرِقْ، فَقَدْ سَرَقَ أَحَدٌ لَّهُ مِنْ قَبْلُ».

فَاسْرَأْهُمَا<sup>2</sup> يَوْسُفُ فِي نَفْسِهِ، وَلَمْ يَبْدِهَا لَهُمْ. قَالَ: «أَنْتُمْ شَرٌّ مَكَانًا. وَاللَّهِ أَعْلَمُ بِمَا تَصِفُونَ».

<sup>2</sup> R1) This advice is not in the Bible, but in a Jewish legend (Ginzberg, vol. 2, p. 32).

<sup>4</sup> T1) He drew his brother [Benjamin] unto himself (Asad); he called his brother to himself (Progressive Muslims).

6 1) تُفْقِدُونَ

جِنِّيًا 2) بِاللَّهِ 1)

10 عَالِمٍ (3) يَرْفَعُ ... يَشَاءُ (2) وَوَعَاءٍ، إِعَاءٍ (1)

<sup>11</sup> 1) قاسمُ (Qasim) ♦ R1) According to a Jewish legend, Benjamin is called «thief son of thief», because his mother Rachel had stolen the Teraphims of Laban (Gn 31:19-35; Ginzberg, vol. 2, p. 40). The Koranic account is too brief to be understood, which has given rise to many interpretations. See for example Al-Tabari <http://goo.gl/93boEN>.

M-53/12:78<sup>1</sup>. They said: «O Al-Aziz! He has a very old father, take one of us in his place. We see you of the good doers».<sup>R1</sup>

M-53/12:79. He said: «God forbid! If we take anyone but him with whom we found our merchandise, we would then be oppressors».

M-53/12:80<sup>2</sup>. Then when they despaired of him, they conferred in confidence. Their oldest said: «Did you not know that your father took on you a commitment by God, and that you neglected regarding Joseph before? I will not leave the land until my father permits me,<sup>A1</sup> or God judges for me. ~ He is the best of judges.

M-53/12:81<sup>3</sup>. Return to your father and say: «O our father! Your son has stolen. We did not witness except what we knew. We were not protectors of the secret.

M-53/12:82<sup>4</sup>. Ask the city where we were, and the caravan with which we returned. We are truthful».

M-53/12:83. He said: «Rather your souls have suggested an affair to you. Endurance is beautiful. Maybe God will bring them all to me. ~ He is the knower, the wise».

M-53/12:84<sup>5</sup>. He turned his back to them and said: «O my grief for Joseph!» His eyes whitened, stifled by anguish.

M-53/12:85<sup>6</sup>. They said: «By God! You will [never] cease remembering Joseph until you are consumed, or you are of the perished»

M-53/12:86<sup>7</sup>. He said: «I only complain to God about my desolation and my sorrow. I know from God what you do not know».

M-53/12:87<sup>8</sup>. O my sons! Go and inquire about Joseph and his brother, and do not despair of God's soul.<sup>T1</sup> Only the disbelieving people despair of God's soul».<sup>T1</sup>

M-53/12:88<sup>9</sup>. When they entered upon him, they said: «O Al-Aziz! Hunger has touched us and our family. We brought but poor merchandise.<sup>R1T1</sup> Fill for us the measure, and bestow us alms. God rewards those who give alms».

M-53/12:89<sup>10</sup>. He said: «Did you know what you did with Joseph and his brother, while you were ignorant?»<sup>R1</sup>

M-53/12:90<sup>11</sup>. They said: «Is it you? You are indeed Joseph!» He said: «I am Joseph, and this is my brother. God has indeed been gracious to us. Whoever fears and endures, God does not waste the wage of the good doers».

M-53/12:91<sup>12</sup>. They said: «By God! God preferred you over us and we were wrongdoers».

M-53/12:92. He said: «No reproach upon you today. May God forgive you. ~ He is the most merciful of the merciful.

قَالُوا: «يَا أَيُّهَا الْعَزِيزُ! إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا، فَخُذْ أَحَدَنَا مَكَانَهُ. إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ».

قَالَ: «مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتْعَانَا عِنْدَهُ، إِنَّا إِذَا ظَلَمْنَا لَنَا».

فَلَمَّا اسْتَيْسَسُوا مِنْهُ، خَلَصُوا نَجِيًّا. قَالَ كَبِيرُهُمْ: «أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ، وَمِنْ قَبْلُ مَا فَرَّطْتُمْ فِي يُوسُفَ؟ فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّى يَأْذَنَ لِي أَبِي، أَوْ يَحْكَمَ اللَّهُ لِي. ~ وَهُوَ خَيْرُ الْحَاكِمِينَ».

أَرْجِعُوا إِلَى آبَائِكُمْ فَقُولُوا: «يَا أَبَانَا! إِنَّ ابْنَكَ سَرَقَ. وَمَا شَهِدْنَا إِلَّا بِمَا عَلِمْنَا. وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ».

وَسَلَّ<sup>1</sup> [...] الْقَرْيَةَ الَّتِي كُنَّا فِيهَا، وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا. وَإِنَّا لَصَادِقُونَ».

قَالَ: «بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا. فَصَبِّرْ جَمِيلًا. عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا. ~ إِنَّهُ هُوَ الْعَلِيمُ، الْحَكِيمُ».

وَتَوَلَّى عَنْهُمْ وَقَالَ: «يُاسَافُ<sup>1</sup> عَلَى يُوسُفَ! وَأَبْيَضَّتْ عَيْنَاهُ مِنَ الْحُزْنِ<sup>2</sup>، فَهُوَ كَاطِمٌ».

قَالُوا: «يَا اللَّهِ! [...] تَقْتُولُوا<sup>1</sup> نَذْكُرُ يُوسُفَ حَتَّى تَكُونَ<sup>2</sup> حَرْصًا<sup>3</sup>، أَوْ تَكُونَ مِنَ الْهَالِكِينَ».

قَالَ: «إِنَّمَا أَشْكُوا بَثِّي<sup>1</sup> وَحُزْنِي<sup>2</sup> إِلَى اللَّهِ. وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ».

يَبْنِي! أَذْهَبُوا فَتَجَسَّسُوا<sup>1</sup> مِنْ يُوسُفَ وَأَخِيهِ، وَلَا تَأْسُوا<sup>2</sup> مِنْ رَوْحِ اللَّهِ. إِنَّهُ لَا يَأْسُ<sup>4</sup> مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ».

فَلَمَّا دَخَلُوا عَلَيْهِ، قَالُوا: «يَا أَيُّهَا الْعَزِيزُ! مَسَّنَا وَأَهْلَنَا الضُّرُّ، وَجِئْنَا بِبِضَاعَةٍ مُرْجَاةٍ<sup>1</sup>. فَأَوْفِ لَنَا الْكَيْلَ<sup>2</sup>، وَتَصَدَّقْ عَلَيْنَا. إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ».

قَالَ: «هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ، إِذْ أَنْتُمْ جَاهِلُونَ؟»

قَالُوا: «أَعْيُنُكَ؟<sup>1</sup> لَأَنْتَ<sup>2</sup> يُوسُفَ!» قَالَ: «أَنَا يُوسُفَ، وَهَذَا أَخِي. قَدْ مَنَّ اللَّهُ عَلَيْنَا. إِنَّهُ مِنْ يَتَقَى<sup>3</sup> وَبَصِيرَ، فَإِنَّ اللَّهَ لَا يَضِيغُ أَجْرَ الْمُحْسِنِينَ».

قَالُوا: «يَا اللَّهِ! لَقَدْ عَازَرَكَ اللَّهُ عَلَيْنَا، وَإِنْ كُنَّا لَخَاطِبِينَ<sup>1</sup>».

قَالَ: «لَا تَتَرَبَّيبَ عَلَيْكُمُ الْيَوْمَ. يَغْفِرُ اللَّهُ لَكُمْ. ~ وَهُوَ أَرْحَمُ الرَّاحِمِينَ».

<sup>1</sup> R1) Cf. Gn 44:18-34.

<sup>2</sup> 1) استتأيسوا، استتأيسوا، استتأيسوا 2) ياذن ♦ A1) Abrogated by 98/76:30 and 7/81:29.

<sup>3</sup> 1) شهدنا 2) سرق، سارق

<sup>4</sup> 1) وسل

<sup>5</sup> 1) الحزن، الحزن 2) أسفا، أسفا

<sup>6</sup> 1) حرصا، حرصا، حرصا 3) يكون 2) تقنا

<sup>7</sup> 1) وحزني، وحزني 2) قراءة شيعية: بئى - منصوبة

<sup>8</sup> 1) Variation: of God's mercy. ♦ T1) بابس 4) روح، رحة، فضل 3) تأيسوا، تأيسوا، تأيسوا 2) فتجسسوا

<sup>9</sup> 1) ♦ T1) «some balsam, some honey, gum tragacanth, resin, pistachio nuts and almonds» R1) Gn 43:11 says: «some balsam, some honey, gum tragacanth, resin, pistachio nuts and almonds» ♦ R1) Referring to Syriac, Luxenberg (p. 93-96) reads ببضاعة مرجية instead of ببضاعة مرجة and translates: refreshing fruits.

<sup>10</sup> R1) Cf. Gn 45:1-14

<sup>11</sup> 1) يتقي 3) أو أنت 2) أيتك، أيتك

<sup>12</sup> 1) لخاطبين، لخاطبين



قَالَ: «هَذِهِ سَبِيلِي. اذْعُوا إِلَى اللَّهِ، عَلَى بَصِيرَةٍ، أَنَا وَمَنِ اتَّبَعَنِي. وَسُبْحَنَ اللَّهُ! وَمَا أَنَا مِنَ الْمُشْرِكِينَ».

وَمَا أَرْسَلْنَا، مِنْ قَبْلِكَ، إِلَّا رَجُلًا نُوحِيَ<sup>١</sup> إِلَيْهِمْ، مِنْ أَهْلِ الْقُرَى [...] أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ؟ وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ آمَنُوا ~ أَفَلَا تَعْقِلُونَ؟

حَتَّىٰ إِذَا اسْتَيْسَرَ <sup>1</sup>الرُّسُلُ وَظَنُوا أَنَّهُمْ قَدْ كُذِّبُوا<sup>2</sup>،  
جَاءَهُمْ نَصْرُنَا، فَنُجِّيَ <sup>3</sup>مَنْ نَشَاءُ<sup>4</sup>. وَلَا يُرَدُّ بَأْسُنَا<sup>5</sup>  
عَنِ الْقَوْمِ الْمُجْرِمِينَ.

لَقَدْ كَانَ فِي قَصَصِهِمْ<sup>١</sup> عِبْرَةً لِأُولِي الْأَلْبَابِ. مَا كَانَ حَدِيثًا يُفْتَرَى، وَلَكِنْ تَصْدِيقًا<sup>٢</sup> الَّذِي بَيْنَ يَدَيْهِ، وَتَفْصِيلًا<sup>٣</sup> كُلِّ شَيْءٍ، وَهُدًى، وَرَحْمَةً<sup>٤</sup> لِّقَوْمٍ يُؤْمِنُونَ.

## سورة الحجر

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.  
الر. تِلْكَ آيَاتُ الْكِتَابِ وَقُرْءَانٌ مُبِينٌ.

الر. تِلْكَ ءَايَاتُ الْكِتَابِ وَقُرْءَانٍ مُبِينٍ.

[---] رُبَّمَا<sup>1</sup> يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ<sup>2</sup>.

ذَرُّهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا، وَيُلْهِمُ الْأَمَلُ. ~ فَسَوْفَ يَعْلَمُونَ.

وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَعْلُومٌ.

مَّا تَسْتَعِزُّ مِنْ أُمَّةٍ أَجَلَهَا، وَمَا يَسْتَخِرُ وَنَ.

[---] وَقَالُوا: «يَأْيُهَا الَّذِي نَزَلَ عَلَيْهِ<sup>1</sup> الذِّكْرُ! إِنَّكَ لَمَجْنُونٌ.

لَوْ مَا تَأْتِينَا بِالْمَلِكَةِ؟ ~ إِنْ كُنْتَ مِنَ الصَّادِقِينَ».

مَا نُنْزِلُ<sup>1</sup> أَلَمْ لِنَكُنْ<sup>2</sup> إِلَّا بِالْحَقِّ، وَمَا كَانُوا إِذَا مُنْظَرِينَ  
[...]

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ، وَإِنَّا لَهُ لَحَافِظُونَ.

<sup>12</sup> R1) Muslims refer to this verse to assert that the Koran is not falsified. Cf. Is 40: 8; Pr. 30: 5-6; Mt 5: 18-19.

M-54/15:10. We sent before you [messengers] among the sects of the first.  
M-54/15:11<sup>1</sup>. There comes not a messenger to them but they were ridiculing him.  
M-54/15:12<sup>2</sup>. Thus do we make it enter into the hearts of the criminals.  
M-54/15:13<sup>3</sup>. They will not believe therein, and the law of the firsts passed away.<sup>T1</sup>  
M-54/15:14<sup>4</sup>. Even if we opened to them a door from the heaven, and they continued ascending through it,  
M-54/15:15<sup>5</sup>. they would say: «Our eyes have been closed.<sup>T1</sup> Rather we are a bewitched people».  
M-54/15:16. [---] We made in the heaven constellations, and we adorned it for the seers.  
M-54/15:17<sup>6</sup>. We protected it from every stoned Satan,<sup>T1</sup>  
M-54/15:18<sup>7</sup>. save him who steals the hearing.<sup>R1</sup> Then a manifest meteor would pursue him.<sup>R2</sup>  
M-54/15:19<sup>8</sup>. As for the earth, we spread it, threw therein anchored mountains and caused to grow thereon everything weighed.<sup>R1</sup>  
M-54/15:20<sup>9</sup>. We made livelihoods therein for you, and for whom you do not provide.  
M-54/15:21<sup>10</sup>. There is nothing whose stores are not with us, and we only descend it in a known predetermination.  
M-54/15:22<sup>11</sup>. We sent the fecundating winds,<sup>T1</sup> descended water from the heaven, and gave it to you to drink, without you having its reserve.  
M-54/15:23<sup>12</sup>. It is us who revive and make die,<sup>R1</sup> and we are the inheritors.  
M-54/15:24. [---] We know the precursors among you, and we know the laggards.  
M-54/15:25<sup>13</sup>. It is your Lord who will gather them. ~ He is wise, knower.  
M-54/15:26<sup>14</sup>. [---] We created the human from clay,<sup>R1</sup> from ductile mud.<sup>T1</sup>

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ، [...] فِي شَيْعِ الْأَوَّلِينَ.  
وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ<sup>1</sup>.  
كَذَلِكَ نَسْلُكُهُ فِي قُلُوبِ الْمُجْرِمِينَ.  
لَا يُؤْمِنُونَ بِهِ، وَقَدْ خَلَتْ سُنَّةُ الْأَوَّلِينَ.  
وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِنَ السَّمَاءِ، فَظَلُّوا فِيهِ يَعْرُجُونَ<sup>2</sup>،  
لَقَالُوا: «إِنَّمَا سَكِرَاتُ أَنْبِئَانَا. بَلْ نَحْنُ قَوْمٌ مَسْحُورُونَ».  
[---] وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا، وَزَيَّنَّاهَا لِلنَّظِيرِينَ.  
وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ،  
إِلَّا مَنْ أَسْرَقَ السَّمْعَ. فَاتَّبَعُهُ شِهَابٌ مُبِينٌ.  
وَالْأَرْضَ، مَدَدْنَاهَا، وَالْقَيْنَا فِيهَا رُوسِي، وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَوْزُونٍ.  
وَجَعَلْنَا لَكُمْ فِيهَا مَعِيشًا<sup>1</sup>، وَمَنْ لَسْتُمْ لَهُ بِرُزْقِينَ.  
وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ، وَمَا نُنْزِلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ.  
وَأَرْسَلْنَا الرِّيحَ<sup>1</sup> لُوفِجَ<sup>2</sup>، فَاَنْزَلْنَا مِنَ السَّمَاءِ مَاءً، فَأَسْقَيْنَاكُمُوهُ، وَمَا أَنْتُمْ لَهُ بِخَزَنِينَ.  
وَإِنَّا لَنَحْنُ نُحْيِي وَنُمِيتُ، وَنَحْنُ الْوَارِثُونَ.  
[---] وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ<sup>1</sup> مِنْكُمْ، وَلَقَدْ عَلِمْنَا الْمُسْتَجِرِينَ<sup>2</sup>.  
وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ<sup>1</sup>. ~ إِنَّهُ حَكِيمٌ، عَلِيمٌ.  
[---] وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَلٍ، مِنْ حَمَإٍ مَسْنُونٍ.

<sup>1</sup> 1) يَسْتَهْزِئُونَ

<sup>2</sup> 1) نُسْلُكُهُ

<sup>3</sup> T1) Although the way which those [evildoers] of olden times had to go has long been within their ken (Asad); and indeed the example of the former people has already passed (Shakir); while the examples of the early generations has been brought to them (Progressive Muslims).

<sup>4</sup> 1) يَعْرُجُونَ 2) فَتَحْنَا

<sup>5</sup> 1) سَكِرَتْ، سَكِرَتْ، سَكِرَتْ ♦ T1) Only our eyes have been covered over (Shakir); our eyes have been intoxicated (Yusuf Ali); it is only that our eyes are drunken (Rodwell).

<sup>6</sup> T1) See the footnote of 7/81:25.

<sup>7</sup> 1) فَاتَّبَعُهُ ♦ R1) According to the Talmud (Ber. 18.b) the befallen angels stay behind the curtain that hides God's throne to surprise the divine secrets, but according to Genesis Rabbah (50, 68) they are hunted of the heaven. R2) Cf. Gn 3:24.

<sup>8</sup> R1) Cf. Ws 11:20; Is 40:12; Jb 28:25.

<sup>9</sup> 1) مَعِيشَ

<sup>10</sup> 1) نُرْسِلُهُ

<sup>11</sup> 1) تَلْفَحَ 2) الرِّيحَ ♦ T1) According to Sawma (307), this term means in Syriac: huge storm that warries away, a term we find in Ez 3:14, and Job 15:2.

<sup>12</sup> R1) Dt 32:39; 1 S 2:6; Jn 5:24; 1 Jn 3:14.

<sup>13</sup> 1) يَحْشُرُهُمْ

<sup>14</sup> T1) Out of sounding clay, out of dark-slime transmuted (Asad); of potter's clay of black mud altered (Pickthall) ♦ R1) Cf. Gn 2:7; Is 64:7; Si 33:10, 13; Jb 10:8-9.

M-54/15:27<sup>1</sup>. As for the djinn, we created him, before, from the fire<sup>R1</sup> of the simoom.<sup>T1</sup>  
M-54/15:28<sup>2</sup>. [---] [Remember] when your Lord said to the angels: «I am going to create a human from clay, from ductile mud.<sup>T1</sup>  
M-54/15:29. Once I have shaped him and breathed into him of my spirit, fall down before him prostrate».  
M-54/15:30. Then the angels prostrated all together,  
M-54/15:31<sup>3</sup>. except Iblis,<sup>R1</sup> who refused to be with the prostrators.  
M-54/15:32. He said: «O Iblis! Why are you not with the prostrators?»  
M-54/15:33<sup>4</sup>. He said: «I cannot prostrate before a human that you created from clay, from ductile mud».<sup>T1</sup>  
M-54/15:34<sup>5</sup>. He said: «Get out of it, you are stoned.<sup>T1</sup>  
M-54/15:35. The curse is on you until the day of the judgment».  
M-54/15:36. He said: «My Lord! Respite me until the day they are resurrected».  
M-54/15:37. He said: «You are of the respited,  
M-54/15:38. until the day of the known time».  
M-54/15:39. He said: «My Lord! Since you misled me, I will adorn for them [the evil] in the earth, and I will mislead them all together,  
M-54/15:40<sup>6</sup>. except your devoted servants<sup>T1</sup> among them».  
M-54/15:41<sup>7</sup>. He said: «This is a straight path unto me.  
M-54/15:42. My servants, you do not have any authority on them, except on him who followed you from the misled.  
M-54/15:43. The Gehenna is the appointment for them all together».  
M-54/15:44<sup>8</sup>. It has seven doors, for every door there shall be an allotted portion from them.<sup>R1</sup>  
M-54/15:45<sup>9</sup>. The fearers will be in gardens with springs:  
M-54/15:46<sup>10</sup>. «Enter therein in peace, secure».  
M-54/15:47<sup>11</sup>. We will extract any rancour from their chests. As brothers, on couches, facing each other.  
M-54/15:48. No fatigue shall touch them therein, nor will they be brought out therefrom.  
M-54/15:49<sup>12</sup>. Inform my servants that I am the forgiver, the very-merciful,  
M-54/15:50. and that my punishment is the painful punishment.  
M-54/15:51<sup>13</sup>. [---] Inform them about Abraham's guests.

وَالْجَانَّ<sup>1</sup> خَلَقْنَاهُ مِنْ قَبْلُ، مِنْ نَارِ السَّمُومِ.  
[---][...] وَإِذْ قَالَ رَبُّكَ لِلْمَلَكَةِ: «إِنِّي خُلِقُ بَشَرًا مِنْ صَلْصَلٍ، مِنْ حَمَإٍ مَسْنُونٍ.  
فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي، فَقَعُوا لَهُ سَجْدِينَ».  
فَسَجَدَ الْمَلَكَةُ كُلُّهُمْ أَجْمَعُونَ،  
إِلَّا إِبْلِيسَ، أَبَى أَنْ يَكُونَ مَعَ السَّاجِدِينَ.  
قَالَ: «يَا إِبْلِيسُ! مَا لَكَ أَلَّا تَكُونَ مَعَ السَّاجِدِينَ؟»  
قَالَ: «لَمْ أَكُنْ لَأَسْجُدَ لِبَشَرٍ خَلَقْتَهُ مِنْ صَلْصَلٍ، مِنْ حَمَإٍ مَسْنُونٍ».  
قَالَ: «فَأَخْرِجْ مِنْهَا، فَإِنَّكَ رَجِيمٌ.  
وَإِنَّ عَلَيْكَ اللَّعْنَةَ إِلَى يَوْمِ الدِّينِ».  
قَالَ: «رَبِّ! فَانظُرْنِي إِلَى يَوْمِ يُبْعَثُونَ».  
قَالَ: «فَأَنَّكَ مِنَ الْمُنظَرِينَ،  
إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ».  
قَالَ: «رَبِّ! بِمَا أَغْوَيْتَنِي، لِأَرْتَدَّنَّ لَهُمْ فِي الْأَرْضِ، وَلَا عَاقِبَةَ لَهُمْ أَجْمَعِينَ،  
إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ».  
قَالَ: «هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ».  
إِنَّ عِبَادِي، لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ، إِلَّا مَنْ اتَّبَعَكَ مِنَ الْغَاوِينَ.  
وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ».  
لَهَا سَبْعَةُ أَبْوَابٍ، لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ.  
إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ:  
«ادْخُلُوهَا بِسَلَامٍ ءَامِنِينَ».  
وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَلٍّ. إِخْوَانًا، عَلَى سُرُرٍ، مُتَقَابِلِينَ.  
لَا يَمَسُّهُمْ فِيهَا نَصَبٌ، وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ.  
نَبِّئِ<sup>1</sup> عِبَادِي أَنِّي<sup>2</sup> أَنَا الْغَفُورُ، الرَّحِيمُ،  
وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ.  
[---] وَنَبِّئُهُمْ<sup>1</sup> عَنْ ضَيْفِ إِبْرَاهِيمَ.

<sup>1</sup> 1) وَالْجَانَّ ♦ T1) Out of the fire of scorching (Asad); of intensely hot fire (Shakir); of smokeless fire (Palmer). We preferred the fire of the simoom. This last term comes from the Arabic term used here by the Koran ♦ R1) See the footnote of 39/7:12.  
<sup>2</sup> T1) See the footnote of 54/15:26.  
<sup>3</sup> R1) See the footnote of 38/38:74.  
<sup>4</sup> T1) See the footnote of 54/15:26.  
<sup>5</sup> T1) See the footnote of 7/81:25.  
<sup>6</sup> 1) الْمُخْلَصِينَ ♦ T1) See the footnote of 38/38:83.  
<sup>7</sup> قراءة شيعية: وَإِنْ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ - الإمام علي  
<sup>8</sup> 1) جُزْءٌ، جُزْءٌ ♦ R1) Jewish legends speak of the seven gates of hell. See details in Ginzberg, vol. 1, p. 11; Geiger, p. 49.  
<sup>9</sup> 1) وَعُيُونٍ، وَعُيُونٌ  
<sup>10</sup> 1) ادْخُلُوهَا  
<sup>11</sup> 1) سُرُرٍ  
<sup>12</sup> 1) أَنِّي (2) نَبِّئِ  
<sup>13</sup> 1) وَنَبِّئُهُمْ

M-54/15:52. When they entered upon him and said: «Peace», he said: «We are scared of you».

M-54/15:53<sup>1</sup>. They said: «Do not be scared. We announce you a knower boy».

M-54/15:54<sup>2</sup>. He said: «Do you announce to me when old age touched me? What then do you announce to me?»

M-54/15:55<sup>3</sup>. They said: «We announced to you with the truth, therefore be not of the despairing».

M-54/15:56<sup>4</sup>. He said: «Who despairs of the mercy of his Lord, except the misguided?»

M-54/15:57. He said: «What do you have as a problem, O messengers?»

M-54/15:58. They said: «We are sent to [Lot, because of] a criminal people,

M-54/15:59<sup>5</sup>. except the family of Lot.<sup>R1</sup> We will save them all together,

M-54/15:60<sup>6</sup>. except his wife whom we predetermined to be of the abandoned».<sup>R1</sup>

M-54/15:61. When the messengers came to the family of Lot,

M-54/15:62. he said: «You are an unknown people».

M-54/15:63<sup>7</sup>. They said: «Rather we came to you for what they were doubting.

M-54/15:64. We came to you with the truth. We are truthful.

M-54/15:65<sup>8</sup>. Leave with your family in a part of the night, and follow it from behind. None of you shall turn back. Go on to where you are commanded».

M-54/15:66<sup>9</sup>. We decided that affair for him [and we revealed to him]: «Those, in the morning, will be wiped out».

M-54/15:67<sup>10</sup>. The people of the city came rejoicing.

M-54/15:68<sup>11</sup>. He said: «These are my guests, do not dishonour me.

M-54/15:69<sup>12</sup>. Fear God, and do not disgrace me».

M-54/15:70. They said: «Did we not forbid you [to receive] the strangers?»

M-54/15:71. He said: «Here are my daughters. ~ If you are to do».

M-54/15:72<sup>13</sup>. By your life! They ramble<sup>T1</sup> in their drunkenness.

M-54/15:73. Then the clamour overtook them at sunrise.

M-54/15:74<sup>14</sup>. We made its highest lowest, and rained on them stones of clay.<sup>R1</sup>

M-54/15:75. Therein are signs for the scrutinizing.

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا: «سَلَامًا»، قَالَ: «إِنَّا مِنْكُمْ وَجُلُونَ».

قَالُوا: «لَا تَوْجَلْ<sup>1</sup>. إِنَّا نُبَشِّرُكَ<sup>2</sup> بِغُلَامٍ عَلِيمٍ».

قَالَ: «أَبَشِّرْ تُمُونِي عَلَى أَنْ مَسْنِي الْكِبَرُ<sup>1</sup>؟ فَبِمَ تُبَشِّرُونَ<sup>2</sup>؟».

قَالُوا: «بَشِّرْكَ بِالْحَقِّ، فَلَا تَكُن مِّنَ الْفَاطِينَ<sup>1</sup>».

قَالَ: «وَمَنْ يَقْنَطُ<sup>1</sup> مِنْ رَّحْمَةِ رَبِّهِ، إِلَّا الضَّالُّونَ».

قَالَ: «فَمَا خَطْبُكُمْ، أَيُّهَا الْمُرْسَلُونَ؟»

قَالُوا: «إِنَّا أَرْسَلْنَا إِلَىٰ [...] قَوْمٍ مُّجْرِمِينَ،

إِلَّا عَالَ لُوطٍ. إِنَّا لَمُنَجُّوهُمْ أَجْمَعِينَ،

إِلَّا امْرَأَتَهُ. قَدَرْنَا<sup>1</sup> إِنَّهَا لَمِنَ الْغَابِرِينَ».

فَلَمَّا جَاءَ عَالَ لُوطُ الْمُرْسَلُونَ،

قَالَ: «إِنَّكُمْ قَوْمٌ مُّنْكَرُونَ».

قَالُوا: «بَلْ جِئْنَاكَ بِمَا كَانُوا فِيهِ يَمْتَرُونَ».

وَأَتَيْنَكَ بِالْحَقِّ. وَإِنَّا لَصَادِقُونَ.

فَاسْرُ<sup>1</sup> بِأَهْلِكَ، يَقْطَعُ<sup>2</sup> مِّنَ اللَّيْلِ، وَاتَّبِعْ أَدْبَارَهُمْ. وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ. وَامْضُوا حَيْثُ تُؤْمَرُونَ».

وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمْرَ أَنَّ: «ذَابِرَ هَؤُلَاءِ مَقْطُوعٌ مُّصْبِحِينَ».

وَجَاءَ أَهْلَ الْمَدِينَةِ يَسْتَبْشِرُونَ.

قَالَ: «إِنَّ هَؤُلَاءِ ضَيْفِي، فَلَا تَفْضَحُون<sup>1</sup>. وَاتَّقُوا اللَّهَ، وَلَا تُخْزُون<sup>1</sup>».

قَالُوا: «أَوَلَمْ نَنْهَكَ عَنِ [الْعَلَمِينَ؟]»

قَالَ: «هَؤُلَاءِ بَنَاتِي. ~ إِنْ كُنْتُمْ فَعِيلِينَ».

لَعَمْرُكَ<sup>1</sup>! إِنَّهُمْ لَفِي سَكْرَتِهِمْ<sup>2</sup> يَعْمَهُونَ<sup>3</sup>.

فَأَخَذَتْهُمُ الصَّيْحَةُ مُشْرِقِينَ.

فَجَعَلْنَا عَلَيْهِمَا سَافِلَهَا، وَامْطَرْنَا عَلَيْهِمْ حَبَارَةً مِّنْ سِجِّيلٍ.

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ.

<sup>1</sup> نُبَشِّرُكَ (2) تَوْجَلْ، تَاجَلْ، تَوَاجَلْ 1)

<sup>2</sup> تَبَشِّرُونَ، تَبَشِّرُونِي (2) الْكِبَرُ 1)

<sup>3</sup> الْفَاطِينَ 1)

<sup>4</sup> يَقْنَطُ، يَقْنَطُ 1)

<sup>5</sup> 1) لَمُنَجُّوهُمْ ♦ R1) See the footnote of 39/7:80.

<sup>6</sup> 1) قَدَرْنَا ♦ R1) See the footnote of 39/7:83.

<sup>7</sup> جِئْنَاكَ 1)

<sup>8</sup> يَقْطَعُ (2) فَاسْرُ، فَسِرُ 1)

<sup>9</sup> إِنَّ، وَقَلْنَا إِنَّ 1)

<sup>10</sup> وَجَا 1)

<sup>11</sup> تَفْضَحُونِي 1)

<sup>12</sup> تُخْزُونِي 1)

<sup>13</sup> 1) See the footnote of 39/7:186. ♦ T1) قراءة شيعية: لَعَمْرُكَ يَا مُحَمَّدُ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ (3) سَكْرَتِهِمْ، سَكْرَاتِهِمْ، سَكْرُهُمْ (2) وَغَمْرُكَ 1)

<sup>14</sup> R1) See the footnote of 37/54:34. On the meaning of «stones of clay», see the footnote of verse M-19/105:4.



M-54/15:76<sup>1</sup>. It is on a lasting way.<sup>T1</sup>

M-54/15:77. Therein is a sign for the believers.

M-54/15:78<sup>2</sup>. The people of the Forest were also oppressors.

M-54/15:79<sup>3</sup>. Therefore we revenged them. These two are a manifest guide.<sup>T1</sup>

M-54/15:80<sup>4</sup>. [---] The people of Al-Hijr<sup>R1</sup> belied the messengers.

M-54/15:81<sup>5</sup>. We gave them our signs, ~ yet they were disregarding of them.

M-54/15:82<sup>6</sup>. They were hewing houses in the mountains, feeling secure.

M-54/15:83. Then the clamour overtook them in the morning.

M-54/15:84. What they were realizing did not avail them.

M-54/15:85<sup>7</sup>. [---] We did not create the heavens, the earth, and what is between them, but with the truth. The hour is coming. So forgive with gracious forgiveness.<sup>A1</sup>

M-54/15:86<sup>8</sup>. Your Lord is the creator, the knower.

H-54/15:87<sup>9</sup>. [---] We gave you the seven repeated [signs],<sup>T1</sup> and the great Koran.

M-54/15:88<sup>10</sup>. [---] Do not stretch your eyes after what we provided for enjoyment to couples among them. Do not be saddened for them.<sup>A1</sup> Lower your wing<sup>T1</sup> unto the believers.

M-54/15:89<sup>11</sup>. Say [to them]: «I am the manifest warner<sup>A1</sup>

M-54/15:90<sup>12</sup>. [against a punishment] similar to what we descended on the dividers,<sup>T1</sup>

M-54/15:91. those who made the Koran into fragments».

M-54/15:92<sup>13</sup>. By your Lord! We will question them all together,

M-54/15:93. about what they were doing.

M-54/15:94<sup>14</sup>. So proclaim what you have been commanded, and disregard the associators.<sup>A1</sup>

M-54/15:95<sup>15</sup>. We saved you from those who ridicule,

M-54/15:96. those who make with God another god. ~ They will know.

وَأَنَّهَا لَبَسِيلٌ مُّقِيمٌ.

إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ.

وَإِنْ كَانَ أَصْحَابُ الْأَيْكَةِ لَظَّالِمِينَ.

فَأَنْتَقَمْنَا مِنْهُمْ. وَإِنَّهُمَا لَبِإِمَامٍ مُّبِينٍ.

[---] وَلَقَدْ كَذَّبَ أَصْحَابُ آلِ حِجْرٍ الْمُرْسَلِينَ.

وَأَتَيْنَاهُمُ آيَاتِنَا، ~ فَكَانُوا عَنْهَا مُعْرِضِينَ.

وَكَانُوا يَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا، آمِنِينَ.

فَأَخَذَتْهُمُ الصَّيْحَةُ مُصْبِحِينَ.

فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ.

[---] وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ، وَمَا بَيْنَهُمَا، إِلَّا بِالْحَقِّ. وَإِنَّ السَّاعَةَ لَآتِيَةٌ. فَاصْفَحِ الصَّفْحَ الْجَمِيلَ.

إِنَّ رَبَّكَ هُوَ الْخَلْقُ الْعَلِيمُ.

[---] وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي، وَالْقُرْآنَ الْعَظِيمَ.

[---] لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ. وَلَا تَحْزَنْ عَلَيْهِمْ. وَخَفِضْ جَنَاحَكَ لِّلْمُؤْمِنِينَ.

وَقُلْ [...] : «إِنِّي أَنَا النَّذِيرُ الْمُبِينُ،

[...] كَمَا أَنْزَلْنَا عَلَى الْمُقَسِّمِينَ،

الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ».

فَوَرَبِّكَ! لَنَسْأَلَنَّهُمْ أَجْمَعِينَ،

عَمَّا كَانُوا يَعْمَلُونَ.

فَأَصْدَعْ بِمَا تُؤْمَرُ، وَأَعْرِضْ عَنِ الْمُشْرِكِينَ.

إِنَّا كَفَيْتَكَ الْمُسْتَهْزِئِينَ<sup>1</sup>،

الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ. ~ فَسَوْفَ يَعْلَمُونَ.

<sup>1</sup> T1) And the (cities were) right on the high-road (Yusuf Ali); and truly that town lies along a frequented highway (Tahir-ul-Qadri Mohammad).

<sup>2</sup> 1) لَيْكَةِ

<sup>3</sup> T1) They were both on an open highway, plain to see (Yusuf Ali); and they were both on an open plain (Progressive Muslims); they both are for an obvious example (Palmer).

<sup>4</sup> R1) See the footnote of the title.

<sup>5</sup> 1) آيَاتِنَا

<sup>6</sup> 1) يَنْحِتُونَ

<sup>7</sup> A1) Abrogated by the verse of the sword 113/9:5.

<sup>8</sup> 1) الْخَالِقُ

<sup>9</sup> T1) The term *mathani*, translated by repeated, recalls Hebrew term *mishnah*, repetition. The verse would indicate the first chapter of the Koran composed of seven verses.

<sup>10</sup> T1) See the footnote of 47/26:215 ♦ A1) Abrogated by the verse of the sword 113/9:5.

<sup>11</sup> A1) Abrogated by the verse of the sword 113/9:5.

<sup>12</sup> T1) Upon those who [afterwards] broke it up into parts (Asad); for those who divide themselves into bands (Abdel Haleem); on them who took oaths (Maulana Muhammad Ali). Sawma (p310) understands this term in the sense of sorcerers that we find in Hebrew in 2 Kgs 17:17.

<sup>13</sup> 1) لَنَسْأَلَنَّهُمْ

<sup>14</sup> A1) Abrogated by the verse of the sword 113/9:5.

<sup>15</sup> 1) الْمُسْتَهْزِئِينَ

M-54/15:97. We know that your chest constricts, by what they say.  
M-54/15:98. So exalt the praise of your Lord, be of the prostrators,  
M-54/15:99<sup>1</sup>. and adore your Lord until conviction comes to you.<sup>T1</sup>

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ.  
فَسَبِّحْ بِحَمْدِ رَبِّكَ، وَكُنْ مِنَ السَّاجِدِينَ،  
وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ.

## CHAPTER 55/6: THE CATTLE

### سورة الأنعام

165 verses - Makkan [except: 20, 23, 91, 93, 114, 141, 151-153]<sup>2</sup>

In the name of God, the all-merciful, the very-merciful.<sup>3</sup>

M-55/6:1<sup>4</sup>. Praise be to God who created the heavens and the earth,  
and made the darkness and the light.<sup>R1</sup> Yet those who disbelieved  
set up equivalents with their Lord.

M-55/6:2<sup>5</sup>. It is him who created you from the clay,<sup>T1</sup> then he decided a term, an appointed term with him. Yet you doubt.

M-55/6:3. He is God in the heavens and in the earth. He knows your secret and what you manifest, and he knows what you realize.

M-55/6:4. [---] Not a sign from their Lord's signs comes to them, ~ without them being disregarding of it.

M-55/6:5<sup>6</sup>. They belied the truth when it came to them. News of what they were ridiculing shall soon come to them.

M-55/6:6<sup>7</sup>. Did they not see how many generations we destroyed before them? We gave them power in the earth, such as we have not given to you. We send the heaven down on them in abundant rain, and made the rivers run beneath them. Then we destroyed them for their faults, and generated, after them, other generations.

M-55/6:7<sup>8</sup>. Even if we had descended on you a book in a page, so that they could touch it with their hands, those who disbelieved would have said: ~ «This is nothing but a manifest sorcery».

M-55/6:8. They said: «If only an angel descended on him!» If we descended an angel, the affair would have been decided, then they would not be respited.

M-55/6:9<sup>9</sup>. Even if we had made him an angel, we would have made him a man, and we would have confused them with as they are confused.

M-55/6:10<sup>10</sup>. The messengers were ridiculed before you. Those who mocked them were then surrounded by [the punishment] which they were ridiculing.

M-55/6:11. Say: «Move in the earth, ~ and see how was the end of the beliers».

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.  
الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ، وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ. ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ.

هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ، ثُمَّ قَضَىٰ أَجَلًا، وَأَجَلٌ مُّسَمًّى عِنْدَهُ. ثُمَّ أَنْتُمْ تَمْتَرُونَ.

وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي الْأَرْضِ. يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ، وَيَعْلَمُ مَا تَكْسِبُونَ.

[---] وَمَا تَأْتِيهِمْ مِنْ آيَةٍ، مِنْ آيَاتِ رَبِّهِمْ، إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ.

فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ. فَسَوْفَ يَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ<sup>1</sup>.

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ؟ مَكَثَتْهُمْ فِي الْأَرْضِ، مَا لَمْ نُمَكِّنْ لَهُمْ. وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مِدْرَارًا، وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ، فَاهْلَكْنَاهُمْ بِذُنُوبِهِمْ، وَأَنْشَأْنَا مِنْ بَعْدِهِمْ، قَرْنًا آخَرِينَ.

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَاسٍ<sup>1</sup> فَلَمَسُوهُ بِأَيْدِيهِمْ، لَقَالُوا الَّذِينَ كَفَرُوا: «إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ».

وَقَالُوا: «لَوْ لَا أَنْزَلَ عَلَيْهِ مَلَكٌ؟» وَلَوْ أَنْزَلْنَا مَلَكًا، لَقُضِيَ الْأَمْرُ، ثُمَّ لَا يُنْظَرُونَ.

وَلَوْ جَعَلْنَاهُ مَلَكًا، لَجَعَلْنَاهُ رَجُلًا، وَلَلَبَسْنَا عَلَيْهِ مَا يَلْبَسُونَ<sup>2</sup>.

وَلَقَدْ اسْتَهْزَؤْا<sup>2</sup> بِرُسُلٍ مِنْ قَبْلِكَ. فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ [...] مَا كَانُوا بِهِ يَسْتَهْزِئُونَ<sup>3</sup>.

قُلْ: «سِيرُوا فِي الْأَرْضِ، ~ ثُمَّ أَنْظَرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ!»

<sup>1</sup> 1) يَأْتِيكَ ♦ T1) Till death comes to thee (Asad); till the Inevitable cometh unto thee (Pickthall); until the last moment (of your life) that will most certainly come (Maududi).

<sup>2</sup> This chapter takes its name from verses 136, 138, 139 and 142. Translated also: Livestock (Rashad Khalifa).

<sup>3</sup> See the footnote 2 of chapter 1/96.

<sup>4</sup> 1) الظُّلُمَاتِ (2) الْحَمْدُ ♦ R1) God created first darkness. For this reason, for Muslim and Jews, the day begins at sunset.

<sup>5</sup> 1) طِينٍ لِيَقْضَى ♦ T1) See the footnote of 38/38:71.

<sup>6</sup> 1) يَسْتَهْزِئُونَ، يَسْتَهْزِئُونَ

<sup>7</sup> 1) وَأَنْشَأْنَا

<sup>8</sup> 1) قِرْطَاسٍ، قِرْطَاسٍ

<sup>9</sup> 1) يَلْبَسُونَ (2) وَلَبَسْنَا، وَلَلْبَسْنَا، وَلَبَسْنَا

<sup>10</sup> 1) يَسْتَهْزِئُونَ، يَسْتَهْزِئُونَ (3) اسْتَهْزَؤْا (2) وَلَقَدْ

M-55/6:12. [---] Say: «Whose is what is in the heavens and in the earth?» Say: «To God». He prescribed mercy on himself. He will gather you on the day of resurrection, there is no doubt therein. Those who lost their souls will not believe.

M-55/6:13. His is what rests in the night and [moves in] the day. ~ He is the hearer, the knower.

M-55/6:14<sup>1</sup>. Say: «Shall I take for ally other than God, the creator of the heavens and of the earth, while it is him who feeds and is not fed?» Say: «I am commanded to be the first to submit». Do not be of the associators.

M-55/6:15<sup>2</sup>. Say: «I fear, if I disobey my Lord, the punishment of a great day».<sup>A1</sup>

M-55/6:16<sup>3</sup>. Anyone from whom [punishment] is turned away, on that day, he will have mercy on him. ~ That is the manifest success.

M-55/6:17. If God afflicts you with any harm, none can remove it except him. And if he touches you with happiness, [none can prevent it]. ~ He is powerful over everything.

M-55/6:18. He is the subduer above his servants. ~ He is the wise, the aware.

M-55/6:19<sup>4</sup>. [---] Say: «Which is the greatest testimony?» Say: «[God's testimony is the greatest]. He is witness between me and you. This Koran has been revealed to me that I may warn, there-with, you and [whomever] it reaches. Do you testify that there are with God other gods?» Say: «I do not testify». Say: «He is only one God, and I am quit of what you associate».

H-55/6:20. Those to whom we gave the book recognize it as they recognize their sons. [They are] those who lost their souls as they do not believe.

M-55/6:21. Who is more oppressor than him who forged a lie against God, or belied his signs? ~ The oppressors do not succeed.

M-55/6:22<sup>5</sup>. [Remember] the day we will gather them all, then we will say to the associators: «Where are your associates whom you were affirming [to be your associates]?»

H-55/6:23<sup>6</sup>. Then [they will not have other words] being their proof than to say:<sup>T1</sup> «By God, our Lord! We were not associators».

M-55/6:24. See how they lied to themselves. ~ And what they were forging has erred away from them.

M-55/6:25<sup>7</sup>. Among them who listens to you. But we put a veil on their hearts, so that they do [not] understand, and a heaviness in their ears, [so that they do not understand]. Even though they see all the signs, they do not believe in them. When they come to dispute with you, those who disbelieved say: ~ «This is nothing but legends of the first».

[---] قُلْ: «لِمَنْ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ؟» قُلْ: «لِلّٰهِ». كَتَبَ عَلٰى نَفْسِهِ الرَّحْمَةً. لِيَجْمَعَنَّكُمْ اِلٰى يَوْمِ الْقِيٰمَةِ، لَا رَيْبَ فِيْهِ. الَّذِيْنَ خَسِرُوْا اَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُوْنَ.

وَلَهُ مَا سَكَنَ فِي الْاٰلِ [---] وَالنَّهَارِ. ~ وَهُوَ السَّمِيعُ الْعَلِيْمُ.

قُلْ: «اَعَيَّرَ اللّٰهُ اَتَّخِذْ وَلِيًّا، فَاطِرُ السَّمٰوٰتِ وَالْاَرْضِ، وَهُوَ يُطْعَمُ وَلَا يُطْعَمُ؟». قُلْ: «اِنِّيْ اَمَرْتُ اَنْ اَكُوْنَ اَوَّلَ مَنْ اَسْلَمَ». وَلَا تَكُوْنَنَّ مِنَ الْمُشْرِكِيْنَ.

قُلْ: «اِنِّيْ اَخَافُ، اِنْ عَصَيْتُ رَبِّيْ، عَذَابَ يَوْمٍ عَظِيْمٍ».

مَنْ يُصْرِفْ عَنْهُ [---]، يَوْمَئِذٍ، فَقَدْ رَحِمَهُ. ~ وَذٰلِكَ الْفَوْزُ الْمُبِيْنُ.

وَإِنْ يَمَسُّسْكَ اللّٰهُ بِضُرٍّ، فَلَا كَاشِفَ لَهُ اِلَّا هُوَ. وَإِنْ يَمَسُّسْكَ بِخَيْرٍ [---]. ~ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ.

وَهُوَ الْغَافِرُ فَوْقَ عِبَادِهِ. ~ وَهُوَ الْحَكِيْمُ الْخَبِيْرُ.

[---] قُلْ: «اَيُّ شَيْءٍ اَكْبَرُ شَهَادَةً؟». قُلْ: «[---] اَللّٰهُ. شَهِيدٌ بَيْنِيْ وَبَيْنَكُمْ. وَاُوْحِيَ اِلَيَّ هٰذَا الْقُرْاٰنُ<sup>2</sup>، لَانْذِرْكُمْ بِهِ وَمَنْ بَلَغَ [---]. اَتُنْكُمُ<sup>3</sup> لَتَشْهَدُوْنَ اَنْ مَعَ اللّٰهِ اِلٰهَةٌ اٰخَرٰى؟» قُلْ: «لَا اَشْهَدُ». قُلْ: «اِنَّمَا هُوَ اِلٰهٌ وَّاحِدٌ، وَاِنِّيْ بَرِيْءٌ<sup>4</sup> مِّمَّا تُشْرِكُوْنَ».

الَّذِيْنَ اٰتَيْنَاهُمُ الْكِتٰبَ يَعْرِفُوْنَهُ كَمَا يَعْرِفُوْنَ اَبْنَاءَهُمْ. [---] الَّذِيْنَ خَسِرُوْا اَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُوْنَ.

وَمَنْ اَظْلَمُ مِمَّنْ اَفْتَرٰى عَلَى اللّٰهِ كَذِبًا، اَوْ كَذَبَ بِاٰيٰتِهِ. ~ اِنَّهُ لَا يَفْلِحُ الظَّالِمُوْنَ.

[---] وَيَوْمَ نَحْشُرُهُمْ اٰجِمِيْعًا، ثُمَّ نَقُوْلُ<sup>2</sup> لِلَّذِيْنَ اَشْرَكُوْا: «اَيْنَ شُرَكَاءُكُمْ، الَّذِيْنَ كُنْتُمْ تَزْعُمُوْنَ» [---]؟

ثُمَّ لَمْ تَكُنْ [---] فِتْنَتُهُمْ<sup>1</sup> اِلَّا اَنْ قَالُوْا: «وَاللّٰهُ رَبُّنَا! مَا كُنَّا مُشْرِكِيْنَ».

اَنْظُرْ كَيْفَ كَذَبُوْا عَلَى اَنْفُسِهِمْ. ~ وَضَلَّ عَنْهُمْ مَا كَانُوْا يَفْتَرُوْنَ.

وَمِنْهُمْ مَنْ يَسْتَمِعُ اِلَيْكَ. وَجَعَلْنَا عَلَى قُلُوْبِهِمْ اَكِنَّةً اَنْ يَفْقَهُوْهُ، وَفِيْ اَازَانِهِمْ وَقْرًا<sup>1</sup> [---]. وَإِنْ يَرَوْا كُلَّ اٰيَةٍ، لَا يُؤْمِنُوْا بِهَا. حَتّٰى اِذَا جِءَوكُمْ بِحُجُلُوْنِكَ، يَقُوْلُ الَّذِيْنَ كَفَرُوْا: «اِنْ هٰذَا اِلَّا اَسْطِيْرُ الْاَوَّلِيْنَ».

<sup>1</sup> يُطْعَمُ وَلَا يُطْعَمُ، يُطْعَمُ وَلَا يُطْعَمُ، يُطْعَمُ وَلَا يُطْعَمُ، يُطْعَمُ وَلَا يُطْعَمُ (2) فَاطِرٌ، فَاطِرٌ، فَاطِرٌ

<sup>2</sup> A1) Abrogated by 111/48:2.

<sup>3</sup> يَصْرِفُ، يَصْرِفُهُ اللّٰهُ، يَصْرِفُ اللّٰهُ عَنْهُ

<sup>4</sup> وَاَنَا بَرِيْءٌ (5) بَرِيْ (4) اَلَيْكُمْ، اَيْنَكُمْ، اَيْنَكُمْ (3) وَاُوْحِيَ اِلَيَّ هٰذَا الْقُرْاٰنُ (2) شَهَادَةً

<sup>5</sup> يَحْشُرُهُمْ ... يَقُوْلُ (2) نَحْشُرُهُمْ

<sup>6</sup> (1) ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ، ثُمَّ لَمْ يَكُنْ فِتْنَتُهُمْ، وَمَا كَانَ فِتْنَتُهُمْ، ثُمَّ مَا كَانَ فِتْنَتُهُمْ (2) T1) Then their excuse would be nothing but that they would say (Shakir); then they will have no recourse except to say (Aisha Bewley); attempting to answer, they will say (Sarwar).

<sup>7</sup> وَقُرْا

M-55/6:26<sup>1</sup>. They prohibit [the humans] therefrom and move away therefrom. They only destroy themselves, ~ while they do not perceive.

M-55/6:27<sup>2</sup>. If you could see them standing in the fire! They will say: «Would that we were sent back [to life]! We would not belie the signs of our Lord then, and we would be of the believers».

M-55/6:28<sup>3</sup>. Rather it appeared to them what they were hiding from before. Even if they were sent back [to life], they would relapse to what they were forbidden. They are liars.

M-55/6:29. They say: «There is only this our worldly life, and we will not be resurrected».

M-55/6:30. If you could see them standing before their Lord! He will say: «Is this not the truth?» They will say: «Yes indeed! By our Lord!» He will say: «Then taste the punishment, ~ for you were disbelieving».

M-55/6:31<sup>4</sup>. Those who belied God's meeting have lost. When the hour will come to them suddenly, they will say: «O our grief for our neglecting it». They carry their burdens on their backs. ~ How evil are their burdens!

M-55/6:32<sup>5</sup>. The worldly life is only game and distraction. But the last home is better for those who fear. ~ Do you not reason?

M-55/6:33<sup>6</sup>. [---] We know that what they say saddens you.<sup>R1</sup> However they do not belie you, rather it is God's signs that the oppressors deny.

M-55/6:34<sup>7</sup>. Messengers have been belied, before you, and they endured their being belied and harmed, until our succour came to them. No one can change God's words. You have already received [a part] of the news of the messengers.

M-55/6:35<sup>8</sup>. If their aversion is grievous to you, and that you can seek a tunnel into the ground, or a ladder<sup>R1</sup> into the heaven to bring them a sign, [then do it]. Had God wished, he would have gathered them to the guidance. Therefore do not be of the ignorant.

M-55/6:36<sup>9</sup>. Only those who can hear will respond. As for the dead, God will resurrect them. ~ Then it is to him that they will be returned.

M-55/6:37<sup>10</sup>. They say: «If only a sign descended on him from his Lord!»<sup>R1</sup> Say: «God is able to descend a sign. ~ But most of them do not know».

M-55/6:38<sup>11</sup>. [---] There is no animal in the earth, nor a bird that flies with its wings, but they are nations like you. We did not neglect anything in the book. ~ Then they will be gathered to their Lord.

وَهُمْ يَنْهَوْنَ [...] عَنْهُ وَيَنْتَوْنَ<sup>1</sup> عَنْهُ. وَإِنْ يُهْلِكُونَ إِلَّا أَنْفُسَهُمْ، ~ وَمَا يَشْعُرُونَ.

وَلَوْ تَرَى إِذْ وَقَفُوا<sup>1</sup> عَلَى النَّارِ! فَقَالُوا: «لَئِنْ تَنَا نُرْدُ [...]» وَلَا تُكْذِبُ بَابِتْ رَيْتَا، وَتَكُونُ<sup>2</sup> مِنَ الْمُؤْمِنِينَ».

بَلْ بَدَأَ لَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ. وَلَوْ رُدُّوا<sup>1</sup> [...]، لَعَادُوا لِمَا نُهُوا عَنْهُ. وَإِنَّهُمْ لَكَاذِبُونَ.

وَقَالُوا: «إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا، وَمَا نَحْنُ بِمَبْعُوثِينَ».

وَلَوْ تَرَى إِذْ وَقَفُوا<sup>1</sup> عَلَى رَبِّهِمْ! قَالَ: «الَيْسَ هَذَا بِالْحَقِّ؟» قَالُوا: «بَلَى! وَرَبَّنَا!» قَالَ: «فَدُفُّوا<sup>1</sup> الْعَذَابَ، ~ بِمَا كُنْتُمْ تَكْفُرُونَ».

فَدَخَسَ<sup>1</sup> الَّذِينَ كَذَبُوا بِلِقَاءِ اللَّهِ. حَتَّى إِذَا جَاءَتْهُمْ أَلْسَاةُ<sup>1</sup> بَعَثَةٍ، قَالُوا: «يُخَسِرُنَا عَلَى مَا فَرَطْنَا فِيهَا». وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَى ظُهُورِهِمْ. ~ أَلَا سَاءَ مَا يَزِرُونَ!

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ. وَلَلْآخِرَةُ<sup>1</sup> خَيْرٌ لِلَّذِينَ يَتَّقُونَ. ~ أَفَلَا تَعْقِلُونَ?<sup>2</sup>

[---] فَدَعَلُمْ<sup>1</sup> إِنَّهُ لَيُخْزِنُكَ<sup>1</sup> الَّذِي يَقُولُونَ. فَإِنَّهُمْ لَا يُكْذِبُونَ<sup>2</sup>، وَلَكِنْ الظَّالِمِينَ بَابِتْ<sup>1</sup> اللَّهُ يَجْجِدُونَ.

وَلَقَدْ كَذَّبْتَ<sup>1</sup> رَسُولًا، مِنْ قَبْلِكَ، فَصَبَرُوا<sup>1</sup> عَلَى مَا كَذَّبُوا، وَأَوْدُوا<sup>1</sup>، حَتَّى أَتَيْنَهُمْ نَصْرًا. وَلَا مُبْدِلَ<sup>2</sup> لِكَلِمَاتِ اللَّهِ. وَلَقَدْ جَاءَكَ [...] مِنْ نَبَائِ الْمُرْسَلِينَ.

وَإِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ، فَإِنْ اسْتَطَعْتَ أَنْ تَنْتَبِغِيَ<sup>1</sup> نَفَقًا فِي الْأَرْضِ، أَوْ سُلَّمًا فِي السَّمَاءِ فَتَأْتِيَهُمْ بَايَةٌ [...]، وَلَوْ شَاءَ اللَّهُ، لَجَمَعَهُمْ عَلَى الْهُدَى. فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ.

إِنَّمَا يَسْتَجِيبُ [...] الَّذِينَ يَسْمَعُونَ. وَالْمَوْتَى، يَبْعَثُهُمُ اللَّهُ. ~ ثُمَّ إِلَيْهِ يَرْجَعُونَ<sup>1</sup>.

وَقَالُوا: «لَوْ لَا نُزِّلَ<sup>1</sup> عَلَيْهِ آيَةٌ مِنْ رَبِّي!» قُلْ: «إِنْ اللَّهُ قَادِرٌ عَلَى أَنْ يُنْزِلَ<sup>1</sup> آيَةً. ~ وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ».

[---] وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ، وَلَا طَائِرٍ<sup>1</sup> يَطِيرُ بِجَنَاحَيْهِ، إِلَّا أَمَمٌ أَمْثَالُكُمْ. مَا فَرَطْنَا<sup>2</sup> فِي الْكِتَابِ مِنْ شَيْءٍ. ~ ثُمَّ إِلَى رَبِّهِمْ يُحْشَرُونَ.

<sup>1</sup> وَيَنْتَوْنَ

<sup>2</sup> رَبَّنَا أَبْدَأْ وَنَحْنُ نَكُونُ<sup>2</sup> وَقَفُوا

<sup>3</sup> رُدُّوا

<sup>4</sup> بَعَثَةٍ، بَعَثَةٌ

<sup>5</sup> يَعْقِلُونَ<sup>2</sup> وَلَدَارُ الْآخِرَةِ

<sup>6</sup> 1) يُخْزِنُكَ، يُكْذِبُونَكَ، قِرَاءَةُ شَيْعِيَّةٍ: لَا يَأْتُونَكَ - أَي: لَا يَأْتُونَ بِحَقِّ يَبْطِلُونَ حَقَّكَ<sup>2</sup> لَيُخْزِنُكَ

<sup>7</sup> مُبْدِلَ<sup>2</sup> وَأَدُوا

<sup>8</sup> 1) نَافَقًا<sup>1</sup> Cf. stairway of Jacob in Gn 28:12.

<sup>9</sup> يَرْجَعُونَ

<sup>10</sup> 1) يُنْزِلَ<sup>1</sup> Cf. Mt 16:4; Mk 8:11.

<sup>11</sup> 1) طَائِرٌ، طَائِرٌ<sup>2</sup>

M-55/6:39. [---] Those who belied our signs are deaf and dumb, in the darkness. God misguides whomever he wishes, and puts whom-ever he wishes on a straight path.

M-55/6:40<sup>1</sup>. Say: «Did you see if God's punishment comes to you, or the hour comes to you? Would you call other than God? ~ If you were truthful».

M-55/6:41. Rather it is him that you would call. Then he will re-move that which you call him for, if he wishes, and you will forget what you associate.

M-55/6:42. We sent to nations before you [messengers whom they belied], then we took them with misfortune and hardship. Maybe they implore!

M-55/6:43. If only, when our rigour came on them, they implored! But their hearts hardened, ~ and the Satan adorned to them what they were doing.

M-55/6:44<sup>2</sup>. When they forgot what they had been reminded of, we opened for them the doors of everything. When they exulted with what they had been given, we suddenly took them. ~ So then they are consternated.

M-55/6:45<sup>3</sup>. Thus the people who oppressed have been wiped out. ~ Praise be to God, the Lord of the worlds!

M-55/6:46<sup>4</sup>. Say: «Did you see if God took away your hearing and your eyes, and sealed your hearts? What god other than God would bring them to you?» Look how we modulate the signs! Yet they turn away.

M-55/6:47<sup>5</sup>. Say: «Did you see if God's punishment came to you suddenly or manifestly? Would any be destroyed except the oppres-sive people?»

M-55/6:48<sup>6</sup>. [---] We do not send the messengers but as announcers and warners. Those who believed and did good, ~ no fear on them, nor they be sad.

M-55/6:49<sup>7</sup>. Those who belied our signs, the punishment will touch them, ~ for they were perverting.

M-55/6:50. Say: «Nor do I say to you that I have the storages of God, nor do I know the secret, and nor do I say that I am an angel. I follow only that which is revealed to me». Say: «Are they equal the blind and the seer? ~ Do you not then think?»

M-55/6:51. Warn hereby those who fear to be gathered to their Lord, that they have, besides him, neither ally nor intercessor. ~ Maybe they fear!

M-55/6:52<sup>8</sup>. [---] Do not expel those who call their Lord morning and evening, seeking his face. They are not accountable to you in anything, and you are not accountable to them in anything. [If] you expel them, you would be of the oppressors.

[---] وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمٌّ وَبُكْمٌ فِي الظُّلُمَاتِ. مَن يَشَاءُ اللَّهُ يَضْلِلْهُ، وَمَن يَشَاءُ يَجْعَلْهُ عَلَى صِرَاطٍ مُسْتَقِيمٍ.

قُلْ: «أَرَأَيْتُمْ إِنِ اتَّخَذْتُمْ عَذَابَ اللَّهِ، أَوْ أَتَتْكُمُ السَّاعَةُ؟ أَعْبِرْ اللَّهُ تَدْعُونَ؟ ~ إِن كُنْتُمْ صَادِقِينَ».

بَلْ إِيَّاهُ تَدْعُونَ. فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ، إِنْ شَاءَ، وَتَنْسَوْنَ مَا تُشْرِكُونَ.

وَلَقَدْ أَرْسَلْنَا إِلَى أُمَمٍ مِّن قَبْلِكَ [...], فَأَخَذْنَاهُم بِالْبَاسِ أَلْهَرَاءٍ. لَعَلَّهُمْ يَنْصَرُّونَ!

قُلْوَلَا، إِذْ جَاءَهُمْ بَاسُنَا، تَضَرَّعُوا! وَلَكِنْ قَسَتْ قُلُوبُهُمْ، ~ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ.

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ، فَتَحْنَا عَلَيْهِمُ ابْوَابَ كُلِّ شَيْءٍ. حَتَّى إِذَا فَرِحُوا بِمَا أُوتُوا، أَخَذْنَاهُم بَغْتَةً. ~ فَإِذَا هُمْ مُبْلِسُونَ.

فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا<sup>2</sup>. ~ وَالْحَمْدُ لِلَّهِ، رَبِّ الْعَالَمِينَ.

قُلْ: «أَرَأَيْتُمْ إِنِ أَخَذَ اللَّهُ سَمْعَكُمْ وَابْصَرَكُمْ، وَخَتَمَ عَلَى قُلُوبِكُمْ؟ مَن إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ؟» أَنْظِرْ كَيْفَ نُصَرِّفُ الْآيَاتِ! ثُمَّ هُمْ يَصْذِفُونَ.

قُلْ: «أَرَأَيْتُمْ إِنِ اتَّخَذْتُمْ عَذَابَ اللَّهِ بَغْتَةً أَوْ جَهْرَةً<sup>3</sup>؟ هَلْ يَهْلِكُ إِلَّا الْقَوْمُ الظَّالِمُونَ؟»

[---] وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ<sup>1</sup> وَمُنذِرِينَ. فَمَنْ ءَامَنَ وَأَصْلَحَ، ~ فَلَا خَوْفَ<sup>2</sup> عَلَيْهِمْ، وَلَا هُمْ يَحْزَنُونَ.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَمَسُّهُمُ الْعَذَابُ، ~ بِمَا كَانُوا يَفْسُقُونَ<sup>2</sup>. قُلْ: «لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ، وَلَا أَعْلَمُ الْغَيْبِ، وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ. إِنِ اتَّبَعُ إِلَّا مَا يُوْحَى إِلَيَّ». قُلْ: «هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ؟ ~ أَفَلَا تَتَفَكَّرُونَ؟»

وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُجْشَرُوا إِلَى رَبِّهِمْ، لَيْسَ لَهُمْ، مِن دُونِهِ، وَلِيٌّ وَلَا شَفِيعٌ. ~ لَعَلَّهُمْ يَتَّقُونَ!

[---] وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ<sup>2</sup>، يُرِيدُونَ وَجْهَهُ. مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِّن شَيْءٍ، وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِّن شَيْءٍ. [...] فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ.

1) السَّاعَةُ

2) بَغْتَةً، بَغْتَةً (2) فَتَحْنَا

3) وَالْحَمْدُ (3) قِرَاءَةُ شَيْعِيَّةٍ: قُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا أَل مُحَمَّد حَقِيم (2) قُطِعَ دَابِرُ

4) نَصْرَفَ

5) يَهْلِكُ، يَهْلِكُ (3) جَهْرَةً (2) بَغْتَةً، بَغْتَةً

6) خَوْفَ، خَوْفَ (2) مُبَشِّرِينَ

7) يُفْسِقُونَ (2) نَمَسُّهُمْ

8) وَالْعَشِيَّاتِ (2) بِالْغَدَاةِ، بِالْغَدَاةِ، بِالْغَدَاةِ

M-55/6:53<sup>1</sup>. Thus did we test some of them through others, so that they say: «Are these they whom God favoured among us?» Does not God know best those who are thankful?

M-55/6:54. When they come to you those who believe in our signs, say: «Peace be upon you. Your Lord prescribed mercy on himself. Whoever of you made a misdeed in ignorance, repented thereafter and did good, he is then forgiver, very-merciful [towards him]».

M-55/6:55<sup>2</sup>. [Thus we detail the signs, so that the way of the criminals becomes manifest.]

M-55/6:56<sup>3</sup>. Say: «I am forbidden [to] adore those whom you call, besides God». Say: «I will not follow your desires, I had then become misguided. And I am not of the guided».

M-55/6:57<sup>4</sup>. Say: «I lean on a proof from my Lord, and you belied it. What you hasten does not depend on me. God's alone is the judgment. He narrates the truth.<sup>T1</sup> And he is the best of deciders».

M-55/6:58<sup>5</sup>. Say: «If I had what you hasten,<sup>T1</sup> the affair would have been decided between me and you». God knows best the oppressors.

M-55/6:59<sup>6</sup>. With him are the keys<sup>R1</sup> of the secret, and none knows [where they are] but he. He knows what is in the earth and in the sea. No leaf falls without his knowledge,<sup>R2</sup> nor a seed in the darkness of the earth, and nor anything moist or dry but it is in a manifest book.<sup>R3</sup>

M-55/6:60<sup>7</sup>. It is him who takes you away at night, and knows what you committed by day. Then he resurrects you therein until an appointed term is fulfilled. Then to him will be your return. ~ And he will inform you of what you were doing.

M-55/6:61<sup>8</sup>. He is the subduer above his servants. He sends protectors over you. When the death comes to one of you, our messengers will take him away without neglecting.

M-55/6:62<sup>9</sup>. Then they are brought back to God, their true ally. His is the judgment.<sup>R1</sup> ~ He is the swiftest of the accountants.

M-55/6:63<sup>10</sup>. [---] Say: «Who saves you from [the evil of] the darkness of the land and the sea?» You call him with supplication and in secret: «If he saves us from this, we will be of the thankful».

M-55/6:64<sup>11</sup>. Say: «It is God who saves you therefrom and from every anguish, yet you associate».

وَكَذَلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ، لِيَقُولُوا: «أَهُؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا؟» أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ؟

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا، فَقُلْ: «سَلَامٌ عَلَيْكُمْ. كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ، أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهْلَةٍ، ثُمَّ تابَ مِنْ بَعْدِهِ وَأَصْلَحَ، فَأَنَّهُ [...] غُفُورٌ، رَحِيمٌ».

[وَكَذَلِكَ نَفْصِلُ الْآيَاتِ، وَلِتَسْتَبِينَ سَبِيلُ الْمُجْرِمِينَ.]

قُلْ: «إِنِّي نُهِيتُ [...] أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ، مِنْ دُونِ اللَّهِ. قُلْ: «لَا أَتَّبِعُ أَهْوَاءَكُمْ، قَدْ ضَلَلْتُ إِذَا وَمَا أَنَا مِنَ الْمُهْتَدِينَ».

قُلْ: «إِنِّي عَلَى بَيِّنَةٍ مِنْ رَبِّي، وَكَذَّبْتُمْ بِهِ. مَا عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ. إِنْ الْحُكْمُ إِلَّا لِلَّهِ. يَقْضِ الْحَقُّ! وَهُوَ خَيْرُ الْفَاصِلِينَ».

قُلْ: «لَوْ أَنَّ عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ، لَفُضِيَ الْأَمْرُ بَيْنِي وَبَيْنَكُمْ». وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ.

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا [...] إِلَّا هُوَ. وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ. وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا، وَلَا حَبَّةٌ فِي ظُلُمَاتِ الْأَرْضِ، وَلَا رَطْبٌ، وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ.

وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ، وَيَعْلَمُ مَا جَرَحْتُمْ بِالنَّهَارِ. ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَى أَجَلٌ مُسَمًّى. ثُمَّ إِلَيْهِ مَرْجِعُكُمْ. ~ ثُمَّ يُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ.

وَهُوَ الْغَايُ الْقَاهِرُ فَوْقَ عِبَادِهِ، وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً. حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ، تَوَفَّاهُ رُسُلُنَا، وَهُمْ لَا يُفْرِطُونَ.<sup>2</sup>

ثُمَّ رُدُّوهُ إِلَى اللَّهِ مَوْلَاهُمُ الْحَقُّ.<sup>2</sup> أَلَا لَهُ الْحُكْمُ، ~ وَهُوَ أَسْرَعُ الْحَاسِبِينَ.

[---] قُلْ: «مَنْ يُنْجِيكُمْ [...] مِنْ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ؟» تَدْعُوهُ تَضَرُّعًا وَخُفْيَةً.<sup>2</sup> «لَئِنْ أَنْجَلْنَا مِنْ هَذِهِ، لَنُكُونَنَّ مِنَ الشَّاكِرِينَ».

قُلْ: «اللَّهُ يُنْجِيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ، ثُمَّ أَنْتُمْ مُشْرِكُونَ».

1 1) فَتَنَّا

2 1) ولتستبين سبيل، وليستبين سبيل، وليستبين سبيل

3 1) ضَلَلْتُ، ضَلَلْتُ

4 1) أسرع ♦ T1) He expounds the truth (Qara'i).

5 T1) If that which you so hastily demand were in my power (Asad).

6 1) رَطْبٌ وَلَا يَابِسٌ 3) حَبَّةٌ 2) مَفَاتِيحُ، مَفَاتِيحُ 1) Ap 9:1 and 21 mentions the key for the passage to the abyss. R2) Cf. Mt 10:29-30. R3) Cf. Ps 139:16; Ap. 5:1 and 10:2.

7 1) يُنَبِّئُكُمْ 2) لِيُقْضَى أَجَلٌ مُسَمًّى

8 1) يُفْرِطُونَ 2) تَوَفَاهُ، يَتَوَفَاهُ، تَتَوَفَاهُ، يُؤَفِّيهِ

9 1) رُدُّوهُ 2) الْحَقُّ 3) الْحُكْمُ ♦ R1) Cf. Ps 9:9, 67:5, 96:13; Jr 11:20, 17:10, etc.

10 1) أَنْجَلْنَا 3) وَخُفْيَةً، وَخُفْيَةً 2) يُنْجِيكُمْ

11 1) يُنْجِيكُمْ

M-55/6:65<sup>1</sup>. Say: «He is able to stir up against you a punishment, from above you or from under your feet, or to confuse you into sects, and make you taste one another's rigour». See how we modulate the signs. ~ Maybe they understand!

M-55/6:66<sup>2</sup>. [---] Your people belied it, whereas it is the truth. Say: «I am not your guarantor.<sup>A1</sup>

M-55/6:67. Every news has its fixed term. ~ And you will know».

M-55/6:68<sup>3</sup>. When you see those who discourse about our signs, disregard them until they discourse about another narration.<sup>A1</sup> If the Satan makes you forget, sit not after the remembrance with the oppressive people.<sup>R1</sup>

M-55/6:69<sup>4</sup>. The fearers are not accountable for them in anything.<sup>A1</sup> But [they are accountable] of the remembrance. ~ Maybe they fear!

M-55/6:70<sup>5</sup>. Leave<sup>A1</sup> those who took their religion for a joke and a distraction, and whom the worldly life had deceived. Remind there-with so that a soul [does not] expose itself to its loss for what it realized, having, besides God, neither ally nor intercessor. Whatever it offers as equivalent will not be taken from it. They are those who exposed themselves to their loss for what they realized. They will have a drink of boiling water and a painful punishment, for they were disbelieving.

M-55/6:71<sup>6</sup>. Say: «Shall we call, besides God, what does not benefit us nor harm us? And shall we turn back upon our heels after God has guided us, like him whom the Satans have made to fall down<sup>T1</sup> perplexed in the earth, whereas his companions call him to the guidance: "Come to us"?» Say: «God's guidance is the guidance. We

are commanded to submit ourselves to the Lord of the worlds, M-55/6:72. and "perform the prayer and fear him. ~ It is to him that you will be gathered"».

M-55/6:73<sup>7</sup>. It is him who created the heavens and the earth in truth. [Remember] the day he says: «Be!», and it is.<sup>R1</sup> His word is the truth.<sup>R2</sup> His is the kingdom, the day the trumpet will be blown.<sup>R3</sup>

Knower of the secret and of the visible. ~ He is the wise, the aware. M-55/6:74<sup>8</sup>. [Remember] when Abraham said to his father Azar:<sup>R1</sup> «Do you take idols for gods? ~ I see you and your people in manifest misguidance».

M-55/6:75<sup>9</sup>. [Thus did we show Abraham the kingdom of the heavens and of the earth, that he might be of the convinced.<sup>R1</sup>]

قُلْ: «هُوَ الْقَادِرُ عَلَى أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّن فَوْقِكُمْ أَوْ مِن تَحْتِ أَرْجُلِكُمْ، أَوْ يَلْبِسَكُمْ شِيْعًا، وَيُذِيقَ<sup>2</sup> بَعْضُكُم بَأْسَ بَعْضٍ». أَنْظِرْ كَيْفَ تُصَرِّفُ الْآيَاتِ. ~ لَعَلَّهُمْ يَفْقَهُونَ!

[---] وَكَذَّبَ<sup>1</sup> بِهٖ قَوْمُكَ، وَهُوَ الْحَقُّ. قُلْ: «أَسْتَشْ عَلَيْكُمْ بِوَكِيلٍ.

لِكُلِّ نَبَأٍ مُّسْتَقَرٌّ. ~ وَسَوْفَ تَعْلَمُونَ».

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا، فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرَةٍ. وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ، فَلَا تَعْتَدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ.

وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِن حِسَابِهِم مِّن شَيْءٍ. وَلَكِن [---] ذَكَرُوا. ~ لَعَلَّهُمْ يَتَّقُونَ!

وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا، وَغَرَّتْهُمُ الْحَيَوةُ الدُّنْيَا. وَذَكَرَ<sup>1</sup> بِهٖ [---] أَنْ تُبْسَلَ نَفْسٌ بِمَا كَسَبَتْ، لَيْسَ لَهَا، مِن دُونِ اللَّهِ، وَلِيٌّ وَلَا شَفِيعٌ. وَإِنْ تَعِدِلْ<sup>1</sup> كُلَّ عَدَلٍ، لَا يُؤْخَذْ مِنْهَا. أُولَئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا. لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ، بِمَا كَانُوا يَكْفُرُونَ.

قُلْ: «أَنْدَعُوا، مِن دُونِ اللَّهِ، مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا؟ وَنُرْذِ<sup>1</sup> عَلَى أَعْقَابِنَا بَعْدَ إِذْ هَدَيْنَا اللَّهَ، كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ<sup>2</sup> فِي الْأَرْضِ حَبْرَانِ، لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَى: "اتَّبِنَا"<sup>3</sup>؟» قُلْ: «إِنَّ هُدَى اللَّهِ هُوَ الْهُدَى. وَأَمِرْنَا لِنُسَلِّمَ لِرَبِّ الْعَالَمِينَ،

وَأَنْ "أَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ. وَهُوَ الَّذِي إِلَيْهِ تُحْشَرُونَ"».

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ. [---] وَيَوْمَ يَقُولُ: «كُنْ!»، فَيَكُونُ<sup>1</sup>. قَوْلُهُ الْحَقُّ. وَلَهُ الْمُلْكُ، يَوْمَ يُنْفَخُ<sup>2</sup> فِي الصُّورِ<sup>3</sup>. عَلِمَ<sup>4</sup> الْغَيْبِ وَالشَّهَادَةِ. ~ وَهُوَ الْحَكِيمُ، الْخَبِيرُ.

[---] وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ عَازَرَ<sup>1</sup>: «اتَّخِذْ<sup>2</sup> أَصْنَامًا ءَالِهَةً» ~ إِنِّي أَرَأَيْتَ لَوْ كُنْتُ فِي ضَلَالٍ مُّبِينٍ».

[وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَوَاتِ وَالْأَرْضِ، وَلِيَكُونَ مِنَ الْمُوقِنِينَ.]

<sup>1</sup> وَذِيقَ (2) يَلْبِسَكُمْ (1)

<sup>2</sup> 1) وَكَذَّبَتْ ♦ A1) Abrogated by the verse of the sword 113/9:5.

<sup>3</sup> 1) يُنسِيَنَّكَ ♦ A1) Abrogated by 92/4:140 ♦ R1) Cf. Ps 1:1.

<sup>4</sup> A1) Abrogated by 92/4:140.

<sup>5</sup> 1) يَغْدِلْ ♦ A1) Abrogated by 113/9:29.

<sup>6</sup> 1) (T1) ♦ أَيْنَا، تَنَا، بَيْنَا (3) استهواه الشيطان، استهوه الشيطان، استهوه الشيطان (2) وَنُرْذِ having been tempted by devils into a desert ravine (Haleem).

<sup>7</sup> 1) (R1) Cf. Gn 1:3-24 and Ps 33:9. R2) Cf. Jn 17:17. R3) Same term in Hebrew: *shofar*, used in this life (Ex 19:19, etc.) and on the last day (Is 18:3; Jl 2:1 etc.). It is also mentioned in the New Testament (Mt 24:31, 1 Co 15:52).

<sup>8</sup> 1) (R1) ♦ تَخَذَ (2) أَزْرُ، يَا أَزْرُ، إِزْرُ، أَزْرُ (2) The name of Abraham's father in Gn 11:26-27 is Terah. Azar would be a Greek transcription of this name, but it is probably confusion with Eliezer, servant of Abraham (Gn 15:2).

<sup>9</sup> 1) (R1) See this vision in Ginzberg, vol. 1, p. 116-117.

M-55/6:76<sup>1</sup>. When the night covered him, he saw a star.<sup>R1</sup> He said: «This is my Lord». When it disappeared, he said: «I do not like those that disappear».

M-55/6:77. When he saw the moon rising, he said: «This is my Lord». But when it disappeared, he said: «If my Lord does not guide me, I will be of the misguided people».

M-55/6:78<sup>2</sup>. When he saw the sun rising, he said: «This is my Lord. This is bigger». But when it disappeared, he said: «O my people! I am quit of what you associate.

M-55/6:79<sup>3</sup>. I have set my face to him who created the heavens and the earth, being upright.<sup>T1</sup> I am not of the associators».

M-55/6:80<sup>4</sup>. His people argued with him. He said: «Are you going to argue with me about God, whereas he guided me? I do not fear what you associate with him, unless my Lord wishes an [evil] thing [to afflict me]. My Lord embraced everything with the knowledge. ~ Would you not then remember?

M-55/6:81<sup>5</sup>. How should I fear what you associate, whereas you do not fear to have associated with God that for which he did not descend any authority on you?<sup>T1</sup> Which of the two groups has more right to security? ~ If you were knowing».

M-55/6:82<sup>6</sup>. Those who believed and did not cover their faith with oppression,<sup>T1</sup> those have the security, and are guided».

M-55/6:83<sup>7</sup>. This is our argument, which we gave Abraham against his people. We raise in degrees whom we wish. ~ Your Lord is wise, knower.

M-55/6:84. We gave him Isaac and Jacob. Each did we guide. We guided Noah before. And of his descendants, David, Solomon, Job, Joseph, Moses and Aaron. Thus do we reward the good doers.

M-55/6:85<sup>8</sup>. And Zechariah, John, Jesus and Elijah. Each of them was of the righteous.

M-55/6:86<sup>9</sup>. And Ishmael, Elisha, Jonah and Lot. We favoured each of them above the worlds.

M-55/6:87. And [we directed] some of their fathers, their descendants and their brothers. We chose them and guided them to a straight path.

M-55/6:88<sup>10</sup>. That is God's guidance, wherewith he guides whoever he wishes of his servants. ~ But if they had associated, then would they have failed what they were doing.

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ، رَأَى كَوْكَبًا. قَالَ: «هَذَا رَبِّي». فَلَمَّا أَفَلَ، قَالَ: «لَا أُحِبُّ الْآفِلِينَ».

فَلَمَّا رَأَى الْقَمَرَ بَازِعًا، قَالَ: «هَذَا رَبِّي». فَلَمَّا أَفَلَ، قَالَ: «لَئِنْ لَمْ يَهْدِنِي رَبِّي، لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ».

فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً، قَالَ: «هَذَا رَبِّي، هَذَا أَكْبَرُ». فَلَمَّا أَفَلَتْ، قَالَ: «يَقَوْمُ! إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ».

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ، خَنِيفًا. وَمَا أَنَا مِنَ الْمُشْرِكِينَ.

وَحَاجَّةُ قَوْمِهِ. قَالَ: «اتَّخِذُونِي فِي اللَّهِ، وَقَدْ هَدَانِ! وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ، إِلَّا أَنْ يَشَاءَ رَبِّي شَيْئًا [...] وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا. ~ أَفَلَا تَتَذَكَّرُونَ؟

وَكَيْفَ أَخَافُ مَا أَشْرَكْتُكُمْ، وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُمُ بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ عَلَيْكُمْ سُلْطَانًا؟ فَايُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ؟ ~ إِنْ كُنْتُمْ تَعْلَمُونَ».

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ<sup>2</sup>، أُولَئِكَ لَهُمُ الْأَمْنُ، وَهُمْ مُهْتَدُونَ.

وَأُولَئِكَ حُجَّتُنَا، ءَاتَيْنَاهَا إِبْرَاهِيمَ عَلَى قَوْمِهِ. نَرْفَعُ<sup>1</sup> دَرَجَاتٍ<sup>2</sup> مَن نَّشَاءُ<sup>3</sup>. ~ إِنَّ رَبَّكَ حَكِيمٌ، عَلِيمٌ.

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ. كُلًّا هَدَيْنَا. وَنُوحًا هَدَيْنَا مِن قَبْلُ. وَمِن ذُرِّيَّتِهِ، دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَى وَهَارُونَ. وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ. وَزَكَرِيَّا وَيَحْيَى وَعِيسَى وَإِلْيَاسَ. كُلٌّ مِّنَ الصَّالِحِينَ.

وَإِسْمَاعِيلَ وَإِلْيَاسَ وَيُونُسَ وَلُوطًا. وَكُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ.

[...] وَمِن آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ. وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ.

ذَلِكَ هُدَى اللَّهِ، يَهْدِي بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ. ~ وَلَوْ أَشْرَكُوا، لَحَبَطْنَا عَنْهُمْ مَا كَانُوا يَعْمَلُونَ.

<sup>1</sup> R1) This element is taken from the Hebrew legends (Ginzberg, vol. 1, p. 72). The Bible warns against the astral cult: Dt 4:19, 17:3; 2 Kgs 21:3, 23:5; Jr 8:1-2; Ws 13:1-5.

<sup>2</sup> 1) بُرِّي

<sup>3</sup> T1) See the footnote of 51/10:105.

<sup>4</sup> 1) هَدَانِي

<sup>5</sup> 1) 2) يُنَزَّلُ T1) See the footnote of 23/53:23.

<sup>6</sup> 1) 3) أَيْمَانَهُمْ 2) يُلْبِسُوا T1) Have not obscured their faith by wrongdoing (Asad); confuse not their beliefs with wrong (Yusuf Ali); do not mix their faith with idolatry (Haleem).

<sup>7</sup> 1) 3) دَرَجَاتٍ 2) يَرْفَعُ

<sup>8</sup> 1) وَزَكَرِيَّا

<sup>9</sup> 1) وَاللَّيْسَ

<sup>10</sup> 1) لَحَبَطَ



M-55/6:89<sup>1</sup>. Those are they to whom we gave the book, the wisdom and the prophecy. If these disbelieve therein, we confide them to people who are not therein disbelievers.

M-55/6:90<sup>2</sup>. Those are they whom God guided. So follow their guidance. Say: «I do not ask you any wage for it. This is just a remembrance for the worlds».

H-55/6:91<sup>3</sup>. They did not measure God's rightful measure when they said: «God did not descend anything on a human». Say: «Who descended the book which Moses came with as light and guidance for the humans? You collect it [in] papers, [from which] you show [what you wish], and [from which] you hide much, while you are taught that which you do not know, neither you nor your fathers. Say: «It is God». Leave them<sup>A1</sup> then playing in their ramblings.

M-55/6:92<sup>4</sup>. This is a book that we descended blessed, confirming what was before it,<sup>T1</sup> so that you may warn the mother of the cities<sup>R1</sup> and those who are around it. Those who believe in the last life believe therein. And they observe their prayer.

H-55/6:93<sup>5</sup>. Who is more oppressor than him who forged a lie against God or said: «It has been revealed to me», while nothing has been revealed to him,<sup>R1</sup> and him who said: «I will descend the like of what God descended»? If you had seen the oppressors in the agonies of death, the angels<sup>R2</sup> spreading forth their hands [with the punishment, saying to them]: «Give up your souls», [then you will see a horrible thing]. Today, you will be rewarded with the punishment of the humiliation for what you were saying, on God, other than the truth, for you were arrogant about his signs.

M-55/6:94<sup>6</sup>. You came to us alone, as we created you the first time, and you left behind your back what we conceded to you. We do not see with you your intercessors that you affirmed to be associates [in the merit of your worship]. It has been severed between you, and have erred away from you those who you were affirming [in the life to be your intercessors].

M-55/6:95<sup>7</sup>. God is the splitter of the seed and the grain. He brings out the living from the dead, and brings out the dead from the living. That is God. ~ How then are you perverted?

M-55/6:96<sup>8</sup>. He is the splitter of the dawn, and him who has made the night for rest, and the sun and the moon for the computation. ~ That is the predetermination of the almighty, the knower.

M-55/6:97. It is he who made the stars for you, to guide you by them in the darkness of the land and the sea. ~ We detailed the signs for a people who know.

أُولَئِكَ الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ وَالْحِكْمَ وَالنَّبُوءَةَ<sup>1</sup>. فَإِنْ يَكْفُرْ بِهَا هَؤُلَاءِ، فَقَدْ وَكَلْنَا بِهَا قَوْمًا لَّيْسُوا بِهَا بِكَافِرِينَ.

أُولَئِكَ الَّذِينَ هَدَى اللَّهُ. فَيَهْدِيهِمْ أَقْتِدَهُ<sup>1</sup>. قُلْ: «لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا. إِنَّ هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ».

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ<sup>2</sup>، إِذْ قَالُوا: «مَا أَنزَلَ اللَّهُ عَلَى بَشَرٍ مِّن شَيْءٍ». قُلْ: «مَنْ أَنزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَى نُورًا وَهُدًى لِّلنَّاسِ؟ تَجْعَلُونَهُ<sup>3</sup> قُرَاطِيسٍ، تُبْدُونَهَا<sup>4</sup> [...] وَتُخْفُونَ<sup>5</sup> كَثِيرًا [...]، وَعَلَّمْتُمْ مَا لَمْ تَعْلَمُوا<sup>6</sup>، أَنْتُمْ وَلَا ءَابَاؤُكُمْ». قُلْ: «اللَّهُ». ثُمَّ ذَرَهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ.

وَهَذَا كِتَابٌ أَنزَلْنَاهُ مُبَارَكٌ، مُصَدِّقٌ لِّلَّذِي بَيْنَ يَدَيْهِ، وَلِتُنذِرَ<sup>1</sup> أُمَّ الْقُرَى وَمَنْ حَوْلَهَا. وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ، وَهُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ.

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ قَالَ: «أَوْحِيَ إِلَيَّ»، وَلَمْ يُوْحَ إِلَيْهِ شَيْءٌ، وَمَنْ قَالَ: «سَأَنزِلُ مِثْلَ مَا أَنزَلَ اللَّهُ»؟ وَلَوْ تَرَى إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ<sup>2</sup> وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ [...] «أَخْرِجُوا أَنْفُسَكُمْ» [...] الْيَوْمَ، تُجْزَوْنَ عَذَابَ الْهُونِ<sup>3</sup> بِمَا كُنْتُمْ تَقُولُونَ، عَلَى اللَّهِ، غَيْرَ الْحَقِّ، وَكُنْتُمْ عَنْ ءَايَاتِهِ تَسْتَكْبِرُونَ.

وَلَقَدْ جِئْتُمُونَا فَرْدًى<sup>1</sup>، كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ، وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ. وَمَا نَرَى مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ [...] شُرَكَاؤُا. لَقَدْ تَقَطَّعَ بَيْنَكُمْ<sup>2</sup>، وَضَلَّ عَنْكُمْ مَا كُنْتُمْ تَزْعُمُونَ [...].

إِنَّ اللَّهَ فَالِقُ الْحَبِّ<sup>1</sup> وَاللَّوْىِ. يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ<sup>2</sup>، وَمُخْرِجُ الْمَيِّتِ<sup>3</sup> مِنَ الْحَيِّ. ذَلِكَمُ اللَّهُ. ~ فَأَلَيْ تَتَوَفَّكُونَ؟

فَالِقُ الْإِصْبَاحِ<sup>1</sup>، وَجَعَلَ اللَّيْلَ سَكَنًا<sup>2</sup>، وَالشَّمْسُ وَالْقَمَرُ<sup>4</sup> حُسْبَانًا. ~ ذَلِكَ تَقْدِيرُ الْعَزِيزِ، الْعَلِيمِ.

وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ، لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ اللَّيْلِ وَالْبَحْرِ. ~ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ.

<sup>1</sup> وَالنَّبُوءَةَ

<sup>2</sup> أَقْتِدَهُ، أَقْتِدِي

<sup>3</sup> 1) Abrogated by the verse of the sword 113/9:5. 2) قَدَرُوا 4) يَجْعَلُونَهُ 5) يُبْدُونَهَا 6) يُخْفُونَ

<sup>4</sup> 1) وَلِتُنذِرَ ♦ T1) See the footnote of 43/35:31 ♦ R1) It is about Makka. Terrestrial or celestial Jerusalem is qualified mother: Ga 4:26; 2 S 20:19; 4 Esd 10:7; 2 Ba 3:1, 10:16.

<sup>5</sup> 1) نَزَلَ 2) غَمَرَاتِ الْمَوْتِ 3) قَدَرَهُ 2) قَدَرُوا 4) يَجْعَلُونَهُ 5) يُبْدُونَهَا 6) يُخْفُونَ 1) Abrogated by the verse of the sword 113/9:5. 2) قَدَرَهُ 2) قَدَرُوا 4) يَجْعَلُونَهُ 5) يُبْدُونَهَا 6) يُخْفُونَ

<sup>6</sup> 1) مَا يُبْدُونَهَا 2) قَدَرَهُ 2) قَدَرُوا 4) يَجْعَلُونَهُ 5) يُبْدُونَهَا 6) يُخْفُونَ

<sup>7</sup> 1) وَمُخْرِجُ الْمَيِّتِ 3) الْمَيِّتِ 2) قَدَرَهُ 2) قَدَرُوا 4) يَجْعَلُونَهُ 5) يُبْدُونَهَا 6) يُخْفُونَ

<sup>8</sup> 1) وَالشَّمْسُ وَالْقَمَرُ، وَالشَّمْسُ وَالْقَمَرُ 4) سَاكِنًا 3) وَجَاعِلُ اللَّيْلِ، وَجَاعِلُ اللَّيْلِ 2) فَالِقُ الْإِصْبَاحِ، فَالِقُ الْإِصْبَاحِ، فَالِقُ الْإِصْبَاحِ

M-55/6:98<sup>1</sup>. It is him who generated you from a single soul. Then [he created the earth as] a settlement [for you during your life] and a depository [for you after your death].<sup>T1</sup> We detailed the signs for a people who understand.

M-55/6:99<sup>2</sup>. It is him who descended water from the heaven. Thereby we brought out plants of every kind. So we brought out greenery, from which we bring out composite grains. And from the palms, from their spathes, bunches of dates within reach. And gardens of grapes, olives and pomegranates, alike and unlike. Look at their fruits, when they fructify, and ripen. Therein are signs for a people who believe.

M-55/6:100<sup>3</sup>. [---] They made the djinns associates with God, whereas it is him who created them. They created for him sons and daughters, without knowledge. Exalted and high be he above what they utter!

M-55/6:101<sup>4</sup>. He is the innovator<sup>T1</sup> of the heavens and of the earth. How can he have a son, when he has no spouse? He created everything, ~ and he is knower of everything.

M-55/6:102. [---] That is God, your Lord. There is no god but him! Creator of everything, so adore him. ~ He is guarantor of everything.

M-55/6:103<sup>5</sup>. The eyes cannot reach him,<sup>R1</sup> but he reaches the eyes. ~ He is the accommodating, the aware.

M-55/6:104<sup>6</sup>. Visible proofs have come to you from your Lord. Whoever sees, it is for himself. And whoever is blind, it is against himself.<sup>A1</sup> ~ I am not your protector.

M-55/6:105<sup>7</sup>. Thus we modulate the signs so that they say: «You studied», ~ and that we make it manifest to a people who know.

M-55/6:106<sup>8</sup>. Follow what has been revealed to you from your Lord. There is no god but him. Disregard<sup>A1</sup> the associators.

M-55/6:107<sup>9</sup>. Had God wished, they would not have associated. But we did not make you watchful over them.<sup>A1</sup> And you are not their guarantor.

M-55/6:108<sup>10</sup>. [---] Do not insult<sup>A1</sup> those whom they call, besides God, lest by enmity they insult God, without knowledge. [---] Thus have we adorned for every nation their work. Then to their Lord is their return. ~ He will then inform them of what they were doing.

وَهُوَ الَّذِي أَنشَأَكُم مِّن نَّفْسٍ وَاحِدَةٍ. [...] فَمُسْتَقَرًّا<sup>1</sup> [...] وَمُسْتَوْدَعًا<sup>2</sup>. [...] قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ.

وَهُوَ الَّذِي أَنزَلَ مِنَ السَّمَاءِ مَاءً. فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ. فَأَخْرَجْنَا مِنْهُ خَضِرًا، تُخْرَجُ مِنْهُ حَبًّا مُّتَرَاكِبًا<sup>1</sup>. وَمِنَ النَّخْلِ، مِنْ طَلْعِهَا، قِنْوَانٌ<sup>2</sup> دَانِيَةٌ. وَجَنَّاتٍ<sup>3</sup> مِنْ أَغْطَابٍ وَالزَّيْتُونِ وَالرُّمَّانِ، مُشْتَبِهًا<sup>4</sup> وَغَيْرَ مُشْتَبِهٍ. أَنْظِرُوا إِلَى ثَمَرِهِ<sup>5</sup>، إِذَا أَثْمَرَ، وَيَنْعِهِ<sup>6</sup>. إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ.

[---] وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ<sup>1</sup>، وَخَلَقَهُمْ<sup>2</sup>. وَخَرَفُوا<sup>3</sup> لَهُ بَنِينَ وَبَنَاتٍ، بِغَيْرِ عِلْمٍ. سُبْحَنَهُ وَتَعَالَى عَمَّا يُصِفُونَ!

بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ. أَلَيْسَ يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ؟ وَخَلَقَ كُلَّ شَيْءٍ، ~ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ.

[---] ذَلِكَ اللَّهُ، رَبُّكُمْ. لَا إِلَهَ إِلَّا هُوَ. خَلَقَ كُلَّ شَيْءٍ، فَأَعْبُدُوهُ. ~ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ.

لَا تَدْرِكُهُ الْبَصَرُ، وَهُوَ يُدْرِكُ الْآبْصَارَ. ~ وَهُوَ اللَّطِيفُ، الْخَبِيرُ.

قَدْ جَاءَكُمْ بَصَائِرُ مِنْ رَبِّكُمْ. فَمَنْ أَبْصَرَ، فَلِنَفْسِهِ. وَمَنْ غَمِيَ، فَعَلَيْهَا. ~ وَمَا أَنَا عَلَيْكُمْ بِخَفِيظٍ.

وَكَذَلِكَ نُصَرِّفُ الْآيَاتِ لِيُقُولُوا<sup>1</sup>: «دَرَسْتُ»، ~ وَلِيُنَبِّئَهُ<sup>3</sup> لِقَوْمٍ يَعْلَمُونَ.

اتَّبِعْ مَا أَوْحَى إِلَيْكَ مِنْ رَبِّكَ. لَا إِلَهَ إِلَّا هُوَ. وَأَعْرِضْ عَنِ الْمُشْرِكِينَ. وَلَوْ شَاءَ اللَّهُ، مَا أَشْرَكُوا. وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِيظًا. وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ.

[---] وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ، فَيَسُبُّوا اللَّهَ، عَدْوًا<sup>1</sup>، بِغَيْرِ عِلْمٍ. [---] كَذَلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ. ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ. ~ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ.

<sup>1</sup> 1) He it is who has brought you [all] into being out of one living entity, and [has appointed for each of you] a time-limit [on earth] and a resting-place [after death] (Asad); it is He Who hath produced you from a single person: here is a place of sojourn and a place of departure (Yusuf Ali).

<sup>2</sup> وَيُنَبِّئُهُ، وَيَايَعُهُ (6) ثَمَرُهُ، ثَمَرُهُ (5) مُتَشَابِهًا (4) وَجَنَّاتٍ (3) قِنْوَانٌ، قِنْوَانٌ (2) يُخْرَجُ مِنْهُ حَبٌّ مُتَرَاكِبٌ (1)

<sup>3</sup> وَخَرَفُوا، وَخَارَفُوا، وَخَرَفُوا (3) وَخَلَقَهُمْ، وَهُوَ خَلَقَهُمْ (2) مِنَ الْجِنِّ، الْجِنُّ (1)

<sup>4</sup> 1) يُكُنْ (2) بَدِيعٌ، بَدِيعٌ (1) Originator (Asad); creator (Farook Malik).

<sup>5</sup> R1) Cf. Ex 33:20; Jn 1:18; 1 Jn 4:12.

<sup>6</sup> A1) Abrogated by the verse of the sword 113/9:5.

<sup>7</sup> وَلِيُنَبِّئَهُ (3) دَرَسْتُ، دَرَسْتُ، دَرَسْتُ، دَرَسْتُ، دَرَسْتُ، دَرَسْتُ، دَرَسْتُ، دَرَسْتُ (2) وَلِيُقُولُوا (1)

<sup>8</sup> A1) Abrogated by the verse of the sword 113/9:5.

<sup>9</sup> A1) Abrogated by the verse of the sword 113/9:5.

<sup>10</sup> 1) عَدْوًا، عَدْوًا (1) Abrogated by the verse of the sword 113/9:5.

M-55/6:109<sup>1</sup>. [---] They swore by God in their strongest oaths, that if a sign came to them they would believe in it. Say: «The signs are only with God». But what will make you perceive that even if it came, they would not believe?

M-55/6:110<sup>2</sup>. We will turn their hearts and their eyes [so that they do not believe in it a second time] as they did not believe therein the first time, and we will leave them ramble<sup>T1</sup> in their transgression.

M-55/6:111<sup>3</sup>. Even if we descended to them the angels, the dead talked to them, and we gathered unto them everything in front, they would not believe, unless God wishes. ~ But most of them are ignorant.

M-55/6:112<sup>4</sup>. Thus have we made for every prophet an enemy, the Satans of the humans and of the djinns, that reveal to each other an ornamented discourse,<sup>T1</sup> delusively. Had your Lord wished, they would not have done it. Therefore leave them<sup>A1</sup> with what they forge.

M-55/6:113<sup>5</sup>. So that the hearts of those who do not believe in the last life incline to it, accept it, and realize what they realize.

H-55/6:114<sup>6</sup>. Will I look for a judge other than God, while it is him who descended to you the book expounded? Those to whom we gave the book know that it descended with the truth from your Lord. ~ So do not be of those who doubt.<sup>T1</sup>

M-55/6:115<sup>7</sup>. The word of your Lord has been accomplished in truth and in justice. No one can change his words. ~ He is the hearer, the knower.

M-55/6:116<sup>8</sup>. If you obey most of those who are in the earth, they will misguide you from God's way. They only follow the presumption and do nothing but conjecturing.<sup>T1</sup>

M-55/6:117<sup>9</sup>. Your Lord knows best [who] is misguided from his way, ~ and knows best who are guided.

M-55/6:118. [---] Eat then that over which the name of God has been mentioned. If you were believers in his signs.

M-55/6:119<sup>10</sup>. Why should you not eat that over which the name of God has been mentioned, while he expounded to you what he prohibited to you, except what you were forced to it. [Many mislead through their desires, without knowledge. Your Lord knows best the transgressors.

M-55/6:120<sup>11</sup>. Leave outward and inward sin. Those who realize the sin will be rewarded for what they were realizing.]

[---] وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ، لَئِنْ جَاءَتْهُمْ آيَةٌ، لَيُؤْمِنُنَّ<sup>1</sup> بِهَا. قُلْ: «إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ». وَمَا يُشْعِرُكُمْ<sup>2</sup> أَنَّهُمْ، إِذَا جَاءَتْ<sup>3</sup>، لَا يُؤْمِنُونَ<sup>4</sup>؟

وَنَقْلِبَ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ<sup>1</sup> [...] كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ، وَنَذَرَهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ.

وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ، وَكَلَّمَهُمُ الْمَوْتَى، وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا<sup>1</sup>، مَا كَانُوا لَيُؤْمِنُوا، إِلَّا أَنْ يَشَاءَ اللَّهُ. ~ وَلَكِنْ أَكْثَرُهُمْ يَجْهَلُونَ.

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا، شَيْطِينَ الْإِنْسِ وَالْجِنِّ<sup>1</sup>، يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ، غُرُورًا. وَلَوْ شَاءَ رَبُّكَ، مَا فَعَلُوهُ. فَذَرَهُمْ وَمَا يَفْتَرُونَ.

وَلِتَصْغَى إِلَيْهِ أَفْئِدَةُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ، وَلِيَرْضَوْهُ، وَلِيَقْتَرِفُوا<sup>1</sup> مَا هُمْ مُقْتَرِفُونَ. أَفَغَيْرَ اللَّهِ أَبْتَغِي حَكَمًا، وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا؟ وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنْزَلٌ<sup>1</sup> مِنْ رَبِّكَ بِالْحَقِّ. ~ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ.

وَتَمَّتْ كَلِمَتُ<sup>1</sup> رَبِّكَ صِدْقًا وَعَدْلًا<sup>2</sup>. لَا مُبْدِلَ لِكَلِمَاتِهِ. ~ وَهُوَ السَّمِيعُ، الْعَلِيمُ.

وَأِنْ تُطِيعْ أَكْثَرَ مَنْ فِي الْأَرْضِ، يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ. إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ.

إِنَّ رَبَّكَ هُوَ أَعْلَمُ [...] مَنْ يَضِلْ<sup>1</sup> عَنْ سَبِيلِهِ، ~ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ.

[---] فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ. إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ.

وَمَا لَكُمْ [...] أَلَا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ، وَقَدْ فَصَّلَ<sup>1</sup> لَكُمْ مَا حَرَّمَ<sup>2</sup> عَلَيْكُمْ، إِلَّا مَا اضْطُرَّرْتُمْ<sup>3</sup> إِلَيْهِ؟ [وَأِنْ كَثِيرًا لَيُضِلُّونَ<sup>4</sup>، بِأَهْوَاءِهِمْ، بِغَيْرِ عِلْمٍ. إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ.

وَذَرُوا ظَهْرَ الْإِثْمِ وَبَاطِنَهُ. إِنَّ الَّذِينَ يَكْسِبُونَ<sup>1</sup> الْإِثْمَ سَيُجْزَوْنَ<sup>1</sup> بِمَا كَانُوا يَفْتَرِفُونَ.]

<sup>1</sup> إذا جاءتهم أنهم يؤمنون (4) لعلها إذا جاءتهم (3) يشعروكم، يشعروهم (2) ليؤمنن (1)

<sup>2</sup> (T1) See the footnote of 39/7:186. ♦ وَيَذَرُهُمْ، وَيَنْزَرُهُمْ (2) وَيَقْلِبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ، وَتَقْلِبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ (1)

<sup>3</sup> قَبِيلًا، قَبِيلًا، قَبِيلًا (1)

<sup>4</sup> (T1) On the meaning of the term *zukhruf*, see the footnote of the chapter 63/43. ♦ الجن والإنس (1)

<sup>5</sup> وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوا (1)

<sup>6</sup> (T1) Referring to Hebrew *marah*, Bonnet-Eymard (vol. 1, p. 156-157) translates: Do not be of the rebels. ♦ مُنْزَلٌ (1)

<sup>7</sup> قراءة شيعية: وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَى صِدْقًا وَعَدْلًا (2) كلمات (1)

<sup>8</sup> (T1) See the footnote of 51/10:66.

<sup>9</sup> يَضِلُّ (1)

<sup>10</sup> لَيُضِلُّونَ (4) اضْطُرَّرْتُمْ (3) حَرَّمَ (2) فَصَّلَ (1)

<sup>11</sup> يَكْسِبُونَ (1)

M-55/6:121<sup>1</sup>. Do not eat that over which the name of God has not been mentioned,<sup>A1</sup> for it is perversity. [---] The Satans reveal to their allies so that they dispute with you. If you obey them, you will become associators.

M-55/6:122<sup>2</sup>. Is him who has been dead and whom we revived and granted light whereby he can walk among humans like him who is in darkness unable to exit from it? ~ So was adorned to the disbelievers what they were doing.

M-55/6:123<sup>3</sup>. [---] Thus have we placed in every city its greatest criminals to plot therein. But they only plot against themselves, ~ while they do not perceive.

M-55/6:124<sup>4</sup>. When a sign comes to them, they say: «We will not believe until we are given the like of what was given to the messengers of God». God knows best where he puts his message. Belittlement and severe punishment from God will touch those who committed the crime for what they were plotting.

M-55/6:125<sup>5</sup>. Whoever God wants to guide,<sup>R1</sup> he opens his chest to the submission. Whoever he wants to misguide, he makes his chest narrow and constricted, as if he were climbing to the heaven. So God places abomination on those who do not believe.

M-55/6:126. This is a straight path of your Lord. We detailed the signs for a people who remember.

M-55/6:127<sup>6</sup>. For them the home of the peace at their Lord.<sup>R1</sup> ~ It is him who is their ally for what they were doing.

M-55/6:128<sup>7</sup>. [Remember] the day he will gather them all, [and say to them]: «O company of the djinns! You have too much [deviated] the humans». Their allies from the humans will say: «Our Lord! We enjoyed each other, and we reached the term that you determined for us». He will say: «The fire is your residence, wherein you will be eternally, except those that God wishes [to save among those who did not belie our message]». Your Lord is wise, knower.

M-55/6:129. Thus do we make the oppressors allies of each other for what they were realizing.

M-55/6:130<sup>8</sup>. «O company of djinns and humans! Did not messengers from you come to you to recite my signs to you, and warn you of the meeting of this your day?» They will say: «We testify against ourselves». The worldly life deceived them, and they will testify against themselves that they were disbelievers.

M-55/6:131. [It is] so [because] your Lord will not destroy oppressively the cities, while their people are inattentive.

M-55/6:132<sup>9</sup>. There are degrees for all according to what they did. Your Lord is not inattentive of what they do.

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذَكَّرْ اسْمُ اللَّهِ عَلَيْهِ، وَإِنَّهُ لَفَسْقٌ. [---] وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَى أَوْلِيَائِهِمْ لِيُجِدُواكُمْ. وَإِنْ أَطَعْتُمُوهُمْ، إِنَّكُمْ لَمُشْرِكُونَ.

أَوْ مَنْ كَانَ مَيِّتًا<sup>2</sup> فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِّنْهَا؟ ~ كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ.

[---] وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرًا<sup>1</sup> مُّجْرِمِيهَا لِيَمْكُرُوا فِيهَا. وَمَا يَمْكُرُونَ إِلَّا بِأَنفُسِهِمْ، ~ وَمَا يَشْعُرُونَ.

وَإِذَا جَاءَتْهُمْ آيَةٌ، قَالُوا: «لَنْ نُؤْمِنَ حَتَّى نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ». اللَّهُ أَعْلَمُ<sup>1</sup> حَيْثُ يَجْعَلُ رِسَالَتَهُ<sup>2</sup>. سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ.

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ، يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ. وَمَنْ يُرِدْ أَنْ يُضِلَّهُ، يُضَيِّقْ صَدْرَهُ ضَيْقًا حَرَجًا<sup>1</sup>، كَانَتْهَا يَصْعَدُ<sup>2</sup> فِي السَّمَاءِ. كَذَلِكَ يَجْعَلُ اللَّهُ الْوَجَسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ.

وَهَذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا. قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَذَّكَّرُونَ.

لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ. ~ وَهُوَ وَلِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ.

[...] وَيَوْمَ يَحْشُرُهُمْ<sup>1</sup> جَمِيعًا [...] : «يَمْعَشَرُ<sup>1</sup> الْجَنُّ! قَدْ اسْتَكْبَرْتُمْ مِّنَ [...] الْإِنْسِ». وَقَالَ أَوْلِيَائُهُمْ مِّنَ الْإِنْسِ: «رَبَّنَا! اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَغْنَا أَجَلَنَا<sup>2</sup> الَّذِي أَجَلْتِ لَنَا». قَالَ: «النَّارُ مَثْوٍ<sup>1</sup> لَّكُمْ، خَالِدِينَ فِيهَا، إِلَّا مَا شَاءَ اللَّهُ [...]». ~ إِنَّ رَبَّكَ حَكِيمٌ، عَلِيمٌ.

وَكَذَلِكَ نُؤَيِّنُ بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ.

يَمْعَشَرُ<sup>1</sup> الْجَنُّ وَالْإِنْسُ! أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنْكُمْ بِقُصُوفٍ عَلَيْكُمْ آيَاتِي، وَيُذَكِّرُونَكُمْ بِقَاءِ يَوْمِكُمْ هَذَا؟ قَالُوا: «شَهِدْنَا عَلَى أَنْفُسِنَا». وَغَرَّتْهُمْ الْحَيَاةُ الدُّنْيَا، وَشَهِدُوا عَلَى أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ.

[...] ذَلِكَ [...] أَنْ لَمْ يَكُنْ رَبُّكَ مُهْلِكَ<sup>1</sup> الْفُرَى بِظُلْمٍ، وَأَهْلَهَا غُفُلُونَ.

وَلِكُلِّ دَرَجَةٍ مِّمَّا عَمِلُوا. وَمَا رَبُّكَ بِغُفْلٍ عَمَّا يَعْمَلُونَ<sup>1</sup>.

<sup>1</sup> A1) Abrogated by 112/5:5 which allows the food of the people of the book.

<sup>2</sup> مَيِّتًا (2) أَوْمَنُ، أَفْمَنُ

<sup>3</sup> أكبر، أكثر

<sup>4</sup> رسالاته (2) قراءة شيعية: الله يعلم

<sup>5</sup> 1) يصعد، يتصعد، يصاعد (2) ضيقًا حرجًا R1) Cf. 2 M 1:4; Ac 16:14.

<sup>6</sup> R1) Cf. Rm 14:17.

<sup>7</sup> أجالنا، أجلنا (2) نحشروهم

<sup>8</sup> تأيكنم

<sup>9</sup> تعمّلون

M-55/6:133. Your Lord is the independent, the possessor of mercy. If he wishes, he does away with you and gives succession after you to whomever he wishes [to give succession], as he generated you from the descendants of another people.

M-55/6:134. What you are promised will come. And you cannot foil [his punishment].

M-55/6:135<sup>1</sup>. Say: «O my people! Work according to your position, and I will work.<sup>A1</sup> You will know whose is the final home. ~ The oppressors do not succeed».

M-55/6:136<sup>2</sup>. [---] They made for God a part of the tilth and cattle he created<sup>R1</sup> [and a part for their associates]. They said: «This is God's, according to their affirmation, and this is to our associates». What was for their associates, does not reach God. And what was for God, reaches their associates. ~ How ill they judge!

M-55/6:137<sup>3</sup>. [Thus have their associates adorned, to many of the associators, the killing of their children,<sup>R1</sup> in order to ruin them and to make their religion confused for them. Had God wished, they would not have made it. Therefore leave them<sup>A1</sup> with what they forge.]

M-55/6:138<sup>4</sup>. They said: «These are prohibited cattle and tilth that only someone we wish may eat them, according to their affirmation, and cattle whose backs are forbidden», cattle over which they do not mention God's name, forging a lie against him. He will repay them for what they were forging.

M-55/6:139<sup>5</sup>. They said: «What is in the wombs of these cattle is dedicated to our males, and forbidden to our spouses». If it is a carion, they are associates therein. He will repay them for their depiction. ~ He is wise, knower.

M-55/6:140<sup>6</sup>. Lost are those who killed their children, foolishly, without knowledge,<sup>R1</sup> and forbade what God provided them, forging a lie against God. They have been misguided, ~ and they were not guided.

H-55/6:141<sup>7</sup>. [It is him who generated gardens, trellised and untrelled,<sup>T1</sup> palms, cultures with different taste, olives and pomegranates, alike and unlike. Eat from its fruits, when it fructifies, and give its due the day of its harvest.<sup>A1</sup> Do not exceed. ~ He does not love the excessive.]

M-55/6:142<sup>8</sup>. [He created] the cattle for carrying and bedding.<sup>T1</sup> [Eat from what God provided you and do not follow the steps of the Satan. ~ He is for you a manifest enemy.]

وَرَبُّكَ الْغَنِيُّ، ذُو الرَّحْمَةِ. إِنْ يَشَاءْ يُدْهِبْكُمْ وَيَسْتَخْلِفْ مِنْ بَعْدِكُمْ مَا يَشَاءُ [...]، كَمَا أَنْشَأَكُمْ مِنْ ذُرِّيَةِ قَوْمٍ آخَرِينَ.

إِنَّ مَا تُوْعَدُونَ لَأَتِي. وَمَا أَنْتُمْ بِمُعْجِزِينَ [...]

قُلْ: «يَقَوْمُ! أَعْمَلُوا عَلَى مَكَانَتِكُمْ، إِنِّي عَامِلٌ. فَسَوْفَ تَعْلَمُونَ مَنْ تَكُونُ لَهُ عَقِيبَةُ الدَّارِ. ~ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ».

[---] وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا [...] فَقَالُوا: «هَذَا لِلَّهِ بِرْغِمِهِمْ، وَهَذَا لِشُرَكَائِنَا». فَمَا كَانَ لِشُرَكَائِهِمْ، فَلَا يَصِلُ إِلَى اللَّهِ. وَمَا كَانَ لِلَّهِ، فَهُوَ يَصِلُ إِلَى شُرَكَائِهِمْ. ~ سَاءَ مَا يَحْكُمُونَ!

[وَكَذَلِكَ زَيْنٌ، لِكَثِيرٍ مِنَ الْمُشْرِكِينَ، قَتَلَ أَوْلَادَهُمْ شُرَكَائُهُمْ، لِيُرَدُّوهُمْ وَلِيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ. وَلَوْ شَاءَ اللَّهُ، مَا فَعَلُوا. فَذَرَهُمْ وَمَا يَفْتَرُونَ.]

وَقَالُوا: «هَذِهِ أَنْعَامٌ وَحَرِّثَ جَزْرٌ<sup>2</sup> لَا يَطْعُمُهَا إِلَّا مَنْ نَشَاءُ، بِرْغِمِهِمْ، وَأَنْعَمَ حَرْمَتٌ ظَهَرُواهَا». وَأَنْعَمَ لَا يَذْكُرُونَ أَسْمَ اللَّهِ عَلَيْهَا، أَفْتِرَاءٌ عَلَيْهِ. سَيَجْزِيهِمْ بِمَا كَانُوا يَفْتَرُونَ.

وَقَالُوا: «مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ خَالِصَةٌ أَذْكُرْنَا، وَمُحَرَّمٌ عَلَى أَرْوَاجِنَا». وَإِنْ يَكُنْ مَيْتَةً<sup>3</sup>، فَهُمْ فِيهِ شُرَكَاءُ<sup>4</sup>. سَيَجْزِيهِمْ وَصْفَهُمْ. ~ إِنَّهُ حَكِيمٌ عَلِيمٌ.

[فَدَخَسَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ، سَفَهًا<sup>2</sup>، بِغَيْرِ عِلْمٍ، وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ، أَفْتِرَاءً عَلَى اللَّهِ. فَذُصِّلُوا، ~ وَمَا كَانُوا مُهْتَدِينَ.]

[وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ، مَعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ<sup>1</sup>، وَاللَّخْلَ وَالزَّرْعَ، مُخْتَلِفًا أَكْلُهُ<sup>2</sup>، وَالزَّيْتُونَ وَالرُّمَانَ، مُتَشَبِهًا وَغَيْرَ مُتَشَبِهٍ. كُلُوا مِنْ ثَمَرِهِ<sup>3</sup>، إِذَا أَثْمَرَ، وَءَاتُوا<sup>4</sup> حَقَّهُ يَوْمَ حَصَادِهِ<sup>5</sup>. وَلَا تَسْرِقُوا. ~ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ.]

[...] وَمِنَ الْأَنْعَامِ حَمُولَةً<sup>1</sup> وَفَرْشًا. [كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا خُطُوتَ الشَّيْطَانِ. ~ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ.]

<sup>1</sup> 1) 2) مَكَانَاتِكُمْ، مَكِينَتِكُمْ ♦ A1) Abrogated by the verse of the sword 113/9:5.

<sup>2</sup> 1) 2) بَرْغِمِهِمْ، بَرْغِمِهِمْ ♦ R1) It recalls the offering of the first fruits: Ex 22:28-29; Dt 26:1-12.

<sup>3</sup> 1) 2) قَتَلَ أَوْلَادَهُمْ شُرَكَائِهِمْ، زَيْنٌ ... قَتَلَ أَوْلَادَهُمْ شُرَكَائِهِمْ، زَيْنٌ ... قَتَلَ أَوْلَادَهُمْ شُرَكَائِهِمْ ♦ A1) Abrogated by the verse of the sword 113/9:5 ♦ R1) Human sacrifices practiced by the Jews but condemned by the Bible: Lv 18:21; Dt 12:31; 2 Kgs 16:3 and 17; 17:31; Jr 32:35. See the index under: Infanticide.

<sup>4</sup> 1) 2) نَعَمٌ، حُجْرٌ، حُجْرٌ، حُجْرٌ، حُجْرٌ، حُجْرٌ ♦ R1) See the footnote of 7/81:9.

<sup>5</sup> 1) 2) خَالِصَةً، خَالِصَةً، خَالِصَةً، تَكُنْ مَيْتَةً، تَكُنْ مَيْتَةً ♦ R1) See the footnote of 7/81:9.

<sup>6</sup> 1) 2) قَتَلُوا ♦ R1) See the footnote of 7/81:9.

<sup>7</sup> 1) 2) مَعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ ♦ R1) Variation: planted and non-planted ♦ A1) Abrogated by 113/9:103 which imposes the tithe.

<sup>8</sup> 1) 2) حَمُولَةً ♦ T1) And of the cattle reared for work and for the sake of their flesh (Asad); some for burdens, some for food (Pickthall); those for burden, and also for clothing (Progressive Muslims).

M-55/6:143<sup>1</sup>. [He created] eight couples: two of sheep, and two of goats. Say: «Is it the two males that he forbade? Or the two females? Or what the womb of the two females bore? Inform me, with knowledge. ~ If you were truthful».

M-55/6:144. [And he created] of the camels two, and of the oxen two. Say: «Is it the two males that he forbade? Or the two females? Or what the womb of the two females bore? Or were you witnesses when God ordered you with this?» Who is more oppressor than him who forged a lie against God to misguide the humans, without knowledge? ~ God does not guide the oppressive people.

M-55/6:145<sup>2</sup>. [---] Say: «In what was revealed to me, I do not find forbidden,<sup>R1</sup> on an eater that he eats, except carrion, flowing blood, pig's meat, for it is an abomination, or what by perversity is sacrificed to other than God».<sup>R2</sup> But whoever is forced, and is not rebel nor transgressor, [there is no sin upon him]. Your Lord is forgiver, very-merciful.

M-55/6:146<sup>3</sup>. We forbade the Jews<sup>R1</sup> all animals with claws. Of oxen and sheep we forbade them their fat,<sup>R2</sup> except what is in their backs, the entrails, or what is mixed with the bone. [It is] thus that we repaid them for their abuse. We are truthful.

M-55/6:147. [---] If they belie you, then say: «Your Lord is the possessor of an ample mercy, and his rigour cannot be turned away from the criminal people».

M-55/6:148<sup>4</sup>. [---] The associators will say: «Had God wished, we would not have associated, nor our fathers, nor would we have forbidden anything». Thus those before them belied [the messengers] until they had tasted our rigour. Say: «Do you have any knowledge to bring out to us? You only follow the presumption, and do nothing but conjecturing».<sup>T1</sup>

M-55/6:149<sup>5</sup>. Say: «God's is the far-reaching argument.<sup>T1</sup> Had he wished, he would have guided you all together».

M-55/6:150. Say: «Bring your witnesses who testify that God forbade this». If they testify, do not testify with them. Do not follow the desires of those who belied our signs, those who do not believe in the last life, and those who set up equals with their Lord.

H-55/6:151<sup>6</sup>. Say: «Come, I recite what your Lord forbade to you: Do not associate anything with him. [Treat] with kindness the parents.<sup>R1</sup> Do not kill your children for [fear of] poverty.<sup>R2</sup> It is us who provide for you and for them. Do not approach the outward and inward depravities. Do not kill the soul that God has made forbidden, but with the right. This is what he has enjoined upon you. ~ Maybe you reason!

[...] تَمْنِيَةَ أَرْوَجَ. مِنَ الصَّانِ أَنْتَيْنِ<sup>1</sup> وَمِنْ الْمَعَزِ<sup>3</sup> أَنْتَيْنِ<sup>2</sup>. قُلْ: «أَلَا تَذَكَّرِينَ حَرَّمَ؟ أَمْ الْأُنثِيَّيْنِ؟ أَمْ مَا أَشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثِيَّيْنِ؟ نَبْؤُنِي<sup>4</sup> بِعِلْمٍ. ~ إِنْ كُنْتُمْ صَادِقِينَ».

[...] وَمِنْ الْإِبِلِ أَنْتَيْنِ، وَمِنْ الْبَقَرِ أَنْتَيْنِ. قُلْ: «أَلَا تَذَكَّرِينَ حَرَّمَ؟ أَمْ الْأُنثِيَّيْنِ؟ أَمْ مَا أَشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثِيَّيْنِ؟ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَصَّلَكُمُ اللَّهُ بِهَذَا؟» فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا لِيُضِلَّ النَّاسَ، بِغَيْرِ عِلْمٍ؟ ~ إِنْ اللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ.

[---] قُلْ: «أَلَا أَجِدُ، فِي مَا أُوحِيَ إِلَيَّ، مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ<sup>2</sup>، إِلَّا أَنْ يَكُونَ مِيتَةً<sup>3</sup>، أَوْ دَمًا مَسْفُوحًا، أَوْ لَحْمَ خِنْزِيرٍ، فَإِنَّهُ رَجَسٌ، أَوْ فَسَقًا أَهْلٌ لِعَيْرِ اللَّهِ بَيْةً». فَمَنْ أَضَلُّ مِنْ غَيْرِ بَاغٍ وَلَا عَادٍ [...]. فَإِنَّ رَبَّكَ غَفُورٌ، رَحِيمٌ.

وَعَلَى الَّذِينَ هَادُوا، حَرَّمْنَا كُلَّ ذِي ظُفْرٍ<sup>1</sup>. وَمِنْ الْبَقَرِ وَالْغَنَمِ، حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا، إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا، أَوْ الْحَوَايَا، أَوْ مَا اخْتَلَطَ بِعَظْمٍ. ذَلِكَ [...] جَزَيْنَهُمْ بِبَعْثِهِمْ. وَإِنَّا لَصَادِقُونَ.

[---] فَإِنْ كَذَّبُوكَ فَقُلْ: «رَبُّكُمْ ذُو رَحْمَةٍ وَسِعَةٍ، وَلَا يَرُدُّ بَاسَهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ».

[---] سَيَقُولُ الَّذِينَ أَشْرَكُوا: «لَوْ شَاءَ اللَّهُ، مَا أَشْرَكْنَا، وَلَا آبَاؤُنَا، وَلَا حَرَمْنَا مِنْ شَيْءٍ». كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ [...] حَتَّى دَافَوْا بِأَسْنَا. قُلْ: «هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا؟ إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ، وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ».

قُلْ: «فَلَيْهِ الْخِجَابَةُ الْبَلِيغَةُ. فَلَوْ شَاءَ، لَهَدَيْتُكُمْ أَجْمَعِينَ».

قُلْ: «هَلَمْ شَهِدَاكُمْ الَّذِينَ يَشْهَدُونَ أَنَّ اللَّهَ حَرَّمَ هَذَا». فَإِنْ شَهِدُوا، فَلَا تَشْهَدْ مَعَهُمْ. وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا، وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ، وَهُمْ بِرَبِّهِمْ يَعْبُدُونَ.

قُلْ: «تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ. أَلَا تُشْرِكُوا بِيَّ شَيْئًا. [...] وَيَالْوَالِدَيْنِ إِحْسَانًا. وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ [...] إِمْلُقُوا، تَحْنُ تَرَزُّقُكُمْ وَإِيَّاهُمْ. وَلَا تَقْرَبُوا الْفَوَاحِشَ، مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ. وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ، إِلَّا بِالْحَقِّ. ذَلِكَ وَصَلَكُمْ بَيْةً. ~ لَعَلَّكُمْ تَعْقِلُونَ!»

<sup>1</sup> نَبْؤُنِي (4) الْمَعَزِ، الْمِعْزَى (3) اثْنَانِ (2) الصَّانِ

<sup>2</sup> 1) اضْطِرَّ، اطَّرَ (5) مِيتَةً (4) تَكُونُ مِيتَةً، تَكُونُ مِيتَةً، يَكُونُ مِيتَةً (3) يَطْعَمُهُ، طَعِمَهُ (2) أَوْحَى R1) The prohibition of the carrion and blood is partially abrogated by the Sunnah which permits dead fish and grasshoppers, and the blood of the liver and the spleen. The prohibition of what has been sacrificed to other than God is repealed by 112/5:5 which considers the food of those who have been given the Book as lawful for Muslims ♦ R1) Cf. at the Jews: Gn 9:4; 32:32; Ex 12:15-20; 22:20 and 31; 23:19; 34:26; Lv 3:4, 7; chap. 11; 17:10-16; 22:8 and 28; Dt 12:23; chap. 14; Tb 1:10-11; Ez 4:14; Is 66:17; 1 M 62; 2 M chap. 6 and 7. Cf. at the Christian: Mk 7:15, 19-22; Ac 10:11-16; 15:20 and 29; 1 Co chap. 8-10; Rm 14:2-4, 14 and 17.

<sup>3</sup> 1) ظُفْرٌ، ظِفْرٌ، ظُفْرٌ ♦ R1) See the previous verse. R2) The fat was offered to God: Lv 3:3-5, therefore it was prohibited to consume it: Lv 7:22-25.

<sup>4</sup> 1) يَتَّبِعُونَ (2) كَذَّبَ T1) See the footnote of 51/10:66.

<sup>5</sup> T1) The final evidence [of all truth] rests with God alone (Asad); God alone has the conclusive proof (Wahiduddin Khan).

<sup>6</sup> R1) See the footnote of 44/19:14. R2) See the footnote of 7/81:9.

H-55/6:152<sup>1</sup>. Do not approach the orphan's wealth except for that which is best, until he reaches his strength. Fill up the measure and the balance, with equity.<sup>R1</sup> [We do not charge a soul but according to its capacity]. When you speak, be just even though he is a relative. Fulfil the covenant with God». This is what he has enjoined upon you. ~ Maybe you remember!

H-55/6:153<sup>2</sup>. This is my straight path, follow it. Do not follow the ways, that will then separate you from his way. This is what he has enjoined upon you. ~ Maybe you fear!

M-55/6:154<sup>3</sup>. [---] Then we gave Moses the book as a fulfilment for the good he did, an explanation of everything, a guidance and a mercy. ~ Maybe they will believe in their Lord's meeting!

M-55/6:155. This is a book that we descended, blessed. So follow it and fear. ~ Maybe you be shown mercy!

M-55/6:156<sup>4</sup>. [We descended it] lest you should say: «The book descended only on two groups before us, and we were inattentive to the study [of their books]».

M-55/6:157<sup>5</sup>. Or lest you say: «Had the book been descended on us, we would have been better guided than they». However has come to you a proof from your Lord, a guidance and a mercy. Who is more oppressor than him who belied God's signs and turned away therefrom? We will repay those who turn away from our signs with the worst punishment, for they were turning away.

M-55/6:158<sup>6</sup>. Do they wait that the angels should come to them? Or that your Lord should come? Or that some signs of your Lord should come? The day some signs of your Lord come, believing will be of no avail to anyone [if] he did not believe before, or had realized no good in his faith. Say: «So wait, we are also waiting».<sup>A1</sup>

M-55/6:159<sup>7</sup>. [---] Those who separated their religion and were sects, you are not responsible over them in anything.<sup>A1</sup> Their affair is unto God. Then he will inform them of what they were doing.

M-55/6:160<sup>8</sup>. [---] Whoever comes with the good deed, will have ten similar [goods].<sup>R1</sup> Whoever comes with the misdeed, will only be rewarded by its similar. ~ And they will not be oppressed.

M-55/6:161<sup>9</sup>. [---] Say: «My Lord guided me to a straight path, an elevated religion,<sup>T1</sup> Abraham's religion, the upright.<sup>T2</sup> ~ He was not of the associators».

M-55/6:162. Say: «My prayer, my acts of devotion, my life and my death are to God, the Lord of the worlds.

M-55/6:163. No associate has he. This I am commanded, and I am the first of the submitters».

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ، حَتَّىٰ يَبْلُغَ أَشُدَّهُ. وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ، بِالْقِسْطِ. [لَا تُكَلِّفُوا نَفْسًا إِلَّا وُسْعَهَا]. وَإِذَا قُلْتُمْ، فَأَعْدِلُوا، وَلَوْ كَانَ ذَا قُرْبَىٰ. وَبِعَهْدِ اللَّهِ أَوْفُوا». ذَلِكَ وَصَلَكُمْ بِهِ. ~ لَعَلَّكُمْ تَذَكَّرُونَ!

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا، فَاتَّبِعُوهُ. وَلَا تَتَّبِعُوا أَسْبَاطَ، فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ. ذَلِكَ وَصَلَكُمْ بِهِ. ~ لَعَلَّكُمْ تَتَّقُونَ!

[---] ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ، وَتَفْصِيلًا لِّكُلِّ شَيْءٍ، وَهُدًى، وَرَحْمَةً. ~ لَعَلَّهُمْ يَلْقَاءَ رَبَّهُمْ بِؤْمُنُونَ! وَهَذَا كِتَابٌ أَنْزَلْنَاهُ، مُبَارَكٌ، فَاتَّبِعُوهُ وَاتَّقُوا. ~ لَعَلَّكُمْ تُرْحَمُونَ!

[...] أَنْ تَقُولُوا: «إِنَّمَا أَنْزَلَ الْكِتَابَ عَلَى طَائِفَتَيْنِ مِنْ قَبْلِنَا، وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ [...] لَغَفْلِينَ».

أَوْ تَقُولُوا: «لَوْ أَنَّا أَنْزَلَ عَلَيْنَا الْكِتَابَ، لَكُنَّا أَهْدَىٰ مِنْهُمْ». فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ. فَمَنْ أَظْلَمُ مِمَّنْ كَذَّبَ بِآيَاتِ اللَّهِ وَصَدَفَ عَنْهَا؟ سَنَجْزِي الَّذِينَ يَصْدِفُونَ عَنْ آيَاتِنَا سُوءَ الْعَذَابِ، بِمَا كَانُوا يَصْدِفُونَ.

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ؟ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ؟ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ، لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا [...] لَمْ تَكُنْ ءَامَنَتْ مِنْ قَبْلُ، أَوْ كَسَبَتْ فِي إِيْمَانِهَا خَيْرًا. قُلْ: «أَنْتَظِرُوا، إِنَّا مُنْتَظِرُونَ».

[---] إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِعَاعًا، لَسَتْ مِنْهُمْ فِي شَيْءٍ. إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ. ثُمَّ يَنْبِئُهُمْ بِمَا كَانُوا يَفْعَلُونَ.

[---] مَنْ جَاءَ بِالْحَسَنَةِ، فَلَهُ عَشْرُ [...] أَمْثَالِهَا. وَمَنْ جَاءَ بِالسُّيْئَةِ، فَلَا يُجْزَى إِلَّا مِثْلُهَا. ~ وَهُمْ لَا يُظْلَمُونَ.

[---] قُلْ: «إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ، دِينًا قِيَمًا، مِلَّةَ إِبْرَاهِيمَ، حَنِيفًا. ~ وَمَا كَانَ مِنَ الْمُشْرِكِينَ».

قُلْ: «إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ، رَبِّ الْعَالَمِينَ».

لَا شَرِيكَ لَهُ. وَبِذَلِكَ أُمِرْتُ، وَأَنَا أَوَّلُ الْمُسْلِمِينَ».

<sup>1</sup> 1) تَذَكَّرُونَ ♦ R1) Cf. Lv 19:35-36; Dt 25:13.16; Ez 45:10; Pr 11:1, 20:23.

<sup>2</sup> 1) فَتَفَرَّقَ (2) تَتَّبِعَ (2) وَهَذَا صِرَاطُ رَبِّكُمْ، وَهَذَا صِرَاطُ رَبِّكَ

<sup>3</sup> 1) الَّذِي أَحْسَنَ، الَّذِينَ أَحْسَنُوا (2) تَمَامًا

<sup>4</sup> 1) يَقُولُوا

<sup>5</sup> 1) كَذَّبَ (2) يَقُولُوا

<sup>6</sup> 1) يَأْتِيَهُمْ، يَأْتِيَهُمْ (2) يَأْتِيَهُمْ، يَوْمَ يَأْتِي (3) تَنْفَعُ (4) اِكْتَسَبَتْ ♦ A1) Abrogated by the verse of the sword 113/9:5.

<sup>7</sup> 1) فَرَّقُوا ♦ A1) Abrogated by 113/9:29.

<sup>8</sup> 1) عَشْرُ أَمْثَالِهَا، عَشْرُ أَمْثَالِهَا ♦ R1) Cf. Mt 19:29.

<sup>9</sup> 1) قِيَمًا ♦ T1) See the footnote of 53/12:40. T2) See the footnote of 51/10:105.

M-55/6:164<sup>1</sup>. Say: «Shall I seek a lord other than God, whereas he is the Lord of everything? Every soul realizes [evil] but for itself, and no bearing [soul] of a burden can bear the burden<sup>T1</sup> of another.<sup>R1</sup> Then to your Lord will be your return. And he will inform you about that wherein you were diverging.

M-55/6:165. It is him who made you successors [in] the earth, and raised some of you above others in degrees, that he might try you by what he has given you. Your Lord is prompt in punishment. ~ He is forgiver, very-merciful».

فَلَمْ: «أَعَيَّرَ اللَّهُ أَبْعَى رِبًّا، وَهُوَ رَبُّ كُلِّ شَيْءٍ. وَلَا تَكْسِبُ كُلُّ نَفْسٍ [...] إِلَّا عَلَيْهَا. وَلَا تَزِرُ [...] وَازِرَةً وَزَرَ أُخْرَى. ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ. فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ.

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ [...] الْأَرْضِ، وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ، لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ. إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ. ~ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ».

## CHAPTER 56/37: THE RANKED

### سورة الصافات

182 verses - Makkan<sup>2</sup>

In the name of God, the all-merciful, the very-merciful.<sup>3</sup>

M-56/37:1. By the angels orderly in rows!

M-56/37:2<sup>4</sup>. By those who rebuke with strength!<sup>T1</sup>

M-56/37:3. By those who recite the remembrance!

M-56/37:4. Your God is only one.

M-56/37:5<sup>5</sup>. He is the Lord of the heavens and of the earth, and what is between them, and the Lord of the easts [and the wests].

M-56/37:6<sup>6</sup>. [---] We adorned the nearest the heaven with the ornament of the stars,

M-56/37:7. [and we protected it] against every rebellious Satan.

M-56/37:8<sup>7</sup>. They cannot listen to the highest notables,<sup>R1</sup> for they are pelted from every side,

M-56/37:9<sup>8</sup>. repelled. They will have a perpetual punishment.

M-56/37:10<sup>9</sup>. Except him who snatches a snatch, and then is pursued by a piercing meteor.

M-56/37:11<sup>10</sup>. [---] Ask them: «Are they the more difficult to create? Or those whom we created?» We created them from sticky<sup>T1</sup> clay.

M-56/37:12<sup>11</sup>. Rather you wonder, and they mock.

M-56/37:13<sup>12</sup>. When they are reminded, they do not remember.

M-56/37:14<sup>13</sup>. When they see a sign, they mock,

M-56/37:15. They say: «This is only a manifest sorcery.

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.

وَالصَّافَّاتِ صَفًّا!

فَالَّذِينَ هُمْ عَنْ رَبِّهِمْ يَنْتَسِبُونَ!

فَالَّذِينَ هُمْ عَنْ رَبِّهِمْ يَنْتَسِبُونَ!

إِنَّ إِلَهُكُمْ لَوَاحِدٌ.

رَبُّ السَّمَوَاتِ وَالْأَرْضِ، وَمَا بَيْنَهُمَا، وَرَبُّ الْمَشْرِقِ [...].

[---] إِنَّا زَيْنًا السَّمَاءِ الدُّنْيَا بِزِينَةِ الْكَوَاكِبِ،

[...] وَحَفَظْنَا مِنْ كُلِّ شَيْطَانٍ مَّارِدٍ.

لَا يَسْمَعُونَ<sup>1</sup> إِلَى الْأَمْرِ إِلَّا عَنَّا، وَيُفْقَرُونَ<sup>2</sup> مِنْ كُلِّ جَانِبٍ،

دُخُورًا<sup>1</sup>. وَلَهُمْ عَذَابٌ وَاصِبٌ.

إِلَّا مَنْ خَطِفَ<sup>1</sup> الْخَطْفَةَ، فَاتَّبَعَهُ<sup>2</sup> شَهَابٌ ثَاقِبٌ.

[---] فَاسْتَفْتِهِمْ<sup>1</sup>: «أَهُمْ أَشَدُّ خَلْقًا؟ أَمْ مِنْ<sup>2</sup> خَلْقِنَا<sup>3</sup>؟»

إِنَّا خَلَقْنَاهُمْ مِنْ طِينٍ لَازِبٍ<sup>4</sup>.

بَلْ عَجِبْتَ<sup>1</sup>، وَيَسْخَرُونَ.

وَإِذَا دُكِّرُوا<sup>1</sup>، لَا يَذْكُرُونَ.

وَإِذَا رَأَوْا آيَةً، يَسْتَسْخَرُونَ<sup>1</sup>.

وَقَالُوا: «إِنَّ هَذَا إِلَّا سِحْرٌ مُبِينٌ».

<sup>1</sup> T1) Repetition in the Arabic text ♦ R1) Cf. Dt 24:16; Ez 18:1-4 and 20; Ga 6:4-5; Rm 14:12; Gr 31:29-30.

<sup>2</sup> This chapter takes its name from verse 1. Translated also: Those Ranged In Ranks (Asad); The Rangers (Pickthall); The Arrangers (Rashad Khalifa).

<sup>3</sup> See footnote 2 of chapter 1/96.

<sup>4</sup> T1) And those who drive away (the wicked) with reproof (Pickthall); by the drivers of clouds (Progressive Muslims); by those who prevent firmly (Usmani).

<sup>5</sup> 1) رَبُّ

<sup>6</sup> 1) بِزِينَةِ الْكَوَاكِبِ، بِزِينَةِ الْكَوَاكِبِ، بِزِينَةِ الْكَوَاكِبِ

<sup>7</sup> 1) يُسْمَعُونَ، يُسْمَعُونَ ♦ R1) See the footnote of 54/15:18.

<sup>8</sup> 1) دُخُورًا

<sup>9</sup> 1) فَاتَّبَعَهُ 2) خَطَفَ، خَطَفَ

<sup>10</sup> 1) فَاسْتَفْتِهِمْ 2) عَذَابًا، عَذَابًا 3) أَمْ مِنْ 4) عَذَابًا ♦ T1) See the footnote of 38/38:71.

<sup>11</sup> 1) عَجِبْتُ

<sup>12</sup> 1) دُكِّرُوا

<sup>13</sup> 1) يَسْتَسْخَرُونَ



M-56/37:16<sup>1</sup>. When we die and become dust and bones, will we be resuscitated?

M-56/37:17. And also our forefathers?»

M-56/37:18<sup>2</sup>. Say: «Yes! And you, being subjugated».

M-56/37:19. There will only be one rebuke, and then they will see.

M-56/37:20. They will say: «Woe to us! This is the day of the judgment».

M-56/37:21. This is the day of decision that you were belying.

M-56/37:22<sup>3</sup>. Gather those who oppressed with their spouses, and what they were adoring<sup>R1</sup>

M-56/37:23. besides God, then guide them to the path of the Gehenna.

M-56/37:24<sup>4</sup>. Stop them. They will be questioned.

M-56/37:25<sup>5</sup>. Why do you not succour one another?

M-56/37:26. Rather, today, they are submitted.

M-56/37:27. They will advance toward each other mutually questioning.

M-56/37:28<sup>6</sup>. They said: «You were coming to us from the right side».<sup>T1</sup>

M-56/37:29. They said: «Rather you were not believers.

M-56/37:30. We had no authority over you. Rather you were transgressing people.

M-56/37:31. Then the word of our Lord proved true against us. We will taste [the punishment].

M-56/37:32. We misled you. We were misled».

M-56/37:33. They will be, that day, associated in the punishment.

M-56/37:34. This is how we do with the criminals.

M-56/37:35. When it was said unto them: «There is no god but God», they were arrogant,

M-56/37:36. and said: «Are we to leave our gods for a poet possessed by a djinn?»

M-56/37:37<sup>7</sup>. Rather he came with the truth and confirmed the messengers.

M-56/37:38<sup>8</sup>. You will taste the painful punishment.

M-56/37:39. You will only be rewarded for what you were doing,

M-56/37:40<sup>9</sup>. except the devoted servants<sup>T1</sup> of God.

M-56/37:41. Those will have a known provision,

M-56/37:42<sup>10</sup>. Fruits. And they will be honoured,

M-56/37:43. in the gardens of the delight,

M-56/37:44<sup>11</sup>. on couches, facing each other.

أَيُّدَا<sup>1</sup> مُتَنَّا<sup>2</sup> وَكُنَّا تُرَابًا وَعِظْمًا، أَعِنَّا<sup>3</sup> لَمَبْعُوثُونَ؟

أَوْ آبَاؤُنَا الْأَوَّلُونَ؟»

قُلْ<sup>1</sup>: «نَعَمْ<sup>2</sup>! وَأَنْتُمْ ذُخْرُونَ».

فَأَيُّمَا هِيَ زَجْرَةٌ وَجْدَةٍ. فَإِذَا هُمْ يَنْظُرُونَ.

وَقَالُوا: «يَبُوتِلُنَا! هَذَا يَوْمُ الدِّينِ».

هَذَا يَوْمُ الْفَصْلِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ.

أَحْشَرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ<sup>1</sup>، وَمَا كَانُوا يَعْبُدُونَ

مِنْ دُونِ اللَّهِ، فَأَهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ.

وَيَفْقَهُهُمْ. إِنَّهُمْ<sup>1</sup> مَسْئُولُونَ<sup>2</sup>.

مَا لَكُمْ لَا تَنْصَرُونَ<sup>1</sup>؟

بَلْ هُمْ، الْيَوْمَ، مُسْتَسْلِمُونَ.

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ.

قَالُوا: «إِنَّكُمْ كُنْتُمْ تَأْتُونَنَا عَنِ الْيَمِينِ».

قَالُوا: «بَلْ لَمْ تَكُونُوا مُؤْمِنِينَ.

وَمَا كَان لَنَا عَلَيْكُمْ مِنْ سُلْطَانٍ. بَلْ كُنْتُمْ قَوْمًا طَٰغِينَ.

فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا. إِنَّا لَذَائِقُونَ [...].

فَأَعْوَيْنُكُمْ. إِنَّا كُنَّا غُوبِينَ».

فَأَيُّهُمْ، يَوْمَئِذٍ، فِي الْعَذَابِ مُشْتَرِكُونَ.

إِنَّا كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ.

إِنَّهُمْ كَانُوا، إِذَا قِيلَ لَهُمْ: «لَا إِلَهَ إِلَّا اللَّهُ»، يَسْتَكْبِرُونَ،

وَيَقُولُونَ: «أَنبَأ لَتَارِكُوا إِلَهَيْنَا لِشَاعِرٍ مَجْنُونٍ؟»

بَلْ جَاءَ بِالْحَقِّ وَصَدَّقَ الْمُرْسَلِينَ<sup>1</sup>.

إِنَّكُمْ لَذَائِقُوا الْعَذَابِ الْآلِيمِ<sup>1</sup>.

وَمَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ،

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ<sup>1</sup>.

أُولَٰئِكَ لَهُمْ رِزْقٌ مَعْلُومٌ،

فَوْكُهُ. وَهُمْ مُكْرَمُونَ<sup>1</sup>،

فِي جَنَّاتِ النَّعِيمِ،

عَلَى سُرُرٍ<sup>1</sup>، مُتَقَابِلِينَ.

<sup>1</sup> إِنَّا (3) مُتَنَّا (2) إِذَا (1)

<sup>2</sup> نَعَمْ (2) قَالَ (1)

<sup>3</sup> (R1) ♦ وَأَزْوَاجُهُمْ، وَظَلَمَ أَزْوَاجَهُمْ (1) According to the Talmud, the people and their idols will be punished, based on Ex 12: 12 (Sukkah 29a).

<sup>4</sup> مَسْئُولُونَ (2) أَنَّهُمْ (1)

<sup>5</sup> تَتَنَاصَرُونَ، تَتَنَاصَرُونَ (1)

<sup>6</sup> T1) It was you who tried to mislead us from righteousness (Sarwar); ye used to come unto us, imposing, (swearing that ye spoke the truth) (Pickthall).

<sup>7</sup> وَصَدَّقَ الْمُرْسَلُونَ (1)

<sup>8</sup> لَذَائِقُوا، لَذَائِقُوا، لَذَائِقُونَ - الْعَذَابِ الْآلِيمِ (1)

<sup>9</sup> (T1) ♦ الْمُخْلَصِينَ (1) See the footnote of 38/38:83.

<sup>10</sup> مُكْرَمُونَ (1)

<sup>11</sup> سُرُرٍ (1)

M-56/37:45<sup>1</sup>. It will be passed around them a cup from a spring,  
M-56/37:46<sup>2</sup>. white, delicious for the drinkers,  
M-56/37:47<sup>3</sup>. wherein there will be no stomach ache, nor shall they  
be therewith inebriated.

M-56/37:48. At them will be ones of restrained look, with big eyes,  
M-56/37:49<sup>4</sup>. as if they were preserved eggs.<sup>T1</sup>

M-56/37:50. Then they will advance toward each other mutually  
questioning.

M-56/37:51<sup>5</sup>. One of them said: «I had a companion attached to  
me<sup>T1</sup>

M-56/37:52<sup>6</sup>. who was saying: "Are you among those who confirm  
M-56/37:53<sup>7</sup>. that when we die and become dust and bones, will we  
be judged?"»

M-56/37:54<sup>8</sup>. He said: «Would you like to see?»

M-56/37:55<sup>9</sup>. Then he looked and saw him in the middle of the Ge-  
henna,

M-56/37:56<sup>10</sup>. He said: «By God! You almost made me fall.

M-56/37:57. Had it not been for the grace of my Lord [which saved  
me], I would have been among those presented [to the punishment].

M-56/37:58<sup>11</sup>. Are we then not to die

M-56/37:59. except our first death, and we will not be punished?»

M-56/37:60<sup>12</sup>. This is the great success.

M-56/37:61. For the like of this must work those who work.

M-56/37:62<sup>13</sup>. Is this a better home? Or [the place of] the tree of  
Zaqqum?<sup>T1</sup>

M-56/37:63. We made it a test for the oppressors.

M-56/37:64<sup>14</sup>. It is a tree that sprouts from the base of the Gehenna,

M-56/37:65<sup>15</sup>. whose bunches<sup>T1</sup> are like the heads of the Satans.

M-56/37:66. They will eat thereof and fill their bellies therewith.

M-56/37:67<sup>16</sup>. Then thereupon they will have a mixture of ardent  
water.

M-56/37:68<sup>17</sup>. Then their return will be to the Gehenna.

M-56/37:69. They found their fathers misguided,

M-56/37:70. and they are running in their footsteps.

M-56/37:71. Most of the firsts, before them, have been misguided,

M-56/37:72. although we sent among them warners.

M-56/37:73. So look how was the end of those who were warned,

يُطَافُ عَلَيْهِمْ بِكَاسٍ<sup>1</sup> مِنْ مَّعِينٍ،  
بَيَضَاءٍ<sup>1</sup>، لَذَّةٌ لِلشَّارِبِينَ،  
لَا فِيهَا غَوْلٌ، وَلَا هُمْ عَنْهَا يُنْزَفُونَ<sup>1</sup>.

وَعِنْدَهُمْ قَصْرِاتُ الطَّرَفِ، عَيْنٌ،  
كَأَنَّهُنَّ بَيَاضٌ مُكْتُونٌ.  
فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ.

قَالَ قَائِلٌ مِّنْهُمْ: «إِنِّي كَانَ لِي قَرِينٌ

يَقُولُ: "أَعَيْتَكَ لِمَنِ الْمَصْدَقِينَ<sup>1</sup>  
أَعَدَا<sup>1</sup> مُتَنَاتٍ<sup>2</sup> وَكُنَّا تُرَابًا وَعِظْمًا، أَعِنَا<sup>3</sup> لِمَ دِينُونَ؟"»

قَالَ: «هَلْ أَنْتُمْ مُطْلِعُونَ<sup>4</sup>؟»  
فَاطْلَعُ<sup>1</sup> فَرَّاهُ فِي سَوَاءٍ الْجَحِيمِ.

قَالَ: «تَاللَّهِ! إِنْ كِدْتَ تُثْرِدِينِ<sup>1</sup>.  
وَلَوْلَا نِعْمَةُ رَبِّي [...]، لَكُنْتُ مِنَ الْمَحْضَرِينَ [...].

أَفَمَا نَحْنُ بِمَيِّتِينَ<sup>1</sup>،  
إِلَّا مَوْتُنَا الْأَوَّلَى، وَمَا نَحْنُ بِمُعَذَّبِينَ؟»  
إِنَّ هَذَا لَهُوَ الْفَوْزُ الْعَظِيمُ.  
لِمِثْلِ هَذَا فَلْيَعْمَلِ الْعَامِلُونَ.  
أَذَلِكَ خَيْرٌ تُرَا<sup>1</sup>؟ أَمْ [...] شَجَرَةُ الزَّاقُومِ؟

إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ.  
إِنَّهَا شَجَرَةٌ تَخْرُجُ<sup>1</sup> فِي أَصْلِ الْجَحِيمِ،  
طُلُعُهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ.  
فَأَنَّهُمْ لَاكُلُونَ مِنْهَا فَمَالُونَ مِنْهَا اللَّبُطُونَ.  
ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا<sup>1</sup> مِّنْ حَمِيمٍ<sup>2</sup>.

ثُمَّ إِنَّ مَرَجِعَهُمْ<sup>1</sup> إِلَى الْجَحِيمِ.  
إِنَّهُمْ الْفَوَا<sup>1</sup>ءِ أَبَاءَهُمْ ضَالِّينَ،  
فَهُمْ عَلَى آثَرِهِمْ يُهْرَعُونَ.  
وَلَقَدْ ضَلَّ، قَبْلَهُمْ، أَكْثَرُ الْأَوَّلِينَ،  
وَلَقَدْ أَرْسَلْنَا فِيهِمْ مُنْذِرِينَ.  
فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنْذَرِينَ،

1) بكاس

2) صفراء

3) يُنْزَفُونَ، يُنْزَفُونَ، يُنْزَفُونَ

4) T1) As if they are well-guarded pearls (Bakhtiar); protected like fragile eggs (Khalifa); as if they were hidden [ostrich] eggs (Asad).

5) T1) See the footnote of 34/50:23.

6) الْمَصْدَقِينَ

7) إِنَّا (3) مُتَنَاتٍ (2) إِذَا

8) مُطْلِعُونَ، مُطْلِعُونَ

9) فَاطْلَعُ، فَاطْلَعُ، فَاطْلَعُ

10) لُثْعَوِينَ، لُثْعَوِينَ

11) بِمَيِّتِينَ

12) الرزق

13) T1) See the footnote of 46/56:52.

14) نابئة، نابئة

15) T1) Fruits (Asad); crop (Pickthall).

16) بالخمير (2) لشوفا

17) مُنْقَلَبُهُمْ، مُصِيرُهُمْ، مُنْقَلَبُهُمْ، مُقْبِلُهُمْ

M-56/37:74<sup>1</sup>. except the devoted servants<sup>T1</sup> of God.  
M-56/37:75<sup>2</sup>. [---] Noah called us. What marvellous responder are we!  
M-56/37:76. We saved him and his family from the great anguish.  
M-56/37:77. And we made his descendants the remainders.  
M-56/37:78<sup>3</sup>. We blessed him among the last.<sup>T1</sup>  
M-56/37:79<sup>4</sup>. Peace be on Noah in the worlds.  
M-56/37:80. Thus do we reward the good doers.  
M-56/37:81. He is among our believing servants.  
M-56/37:82. Then we drowned the others.  
M-56/37:83. [---] From his sect is Abraham,  
M-56/37:84. when he came to his Lord with a sound heart,  
M-56/37:85. and said to his father and his people: «What do you adore?  
M-56/37:86. Do you want by perversion gods besides God?  
M-56/37:87. What presumption do you have of the Lord of the worlds?»  
M-56/37:88. Then he looked up at the stars,  
M-56/37:89. and said: «I am sick».  
M-56/37:90. They departed from him turning their backs.  
M-56/37:91<sup>5</sup>. Then he went discreetly to their gods and said: «Do you not eat?<sup>R1</sup>  
M-56/37:92. Why do you not speak?»  
M-56/37:93<sup>6</sup>. Then he went discreetly hitting them with the right hand.  
M-56/37:94<sup>7</sup>. They advanced to him, hastening.  
M-56/37:95. He said: «Do you adore what you sculpt,  
M-56/37:96. while God created you and what you do?»  
M-56/37:97<sup>8</sup>. They said: «Build for him a building,<sup>T1</sup> and throw him in the Gehenna».  
M-56/37:98. They wanted to use cunning against him, but we made them the lowest.  
M-56/37:99<sup>9</sup>. He said: «I am going to my Lord, he will guide me.  
M-56/37:100. My Lord! Give me [descendants] of the righteous».  
M-56/37:101. Then we announced to him a magnanimous boy.  
M-56/37:102<sup>10</sup>. When he reached the age of endeavouring with him, he said: «O my son! I see myself in the sleep slaughtering you, look what do you see». He said: «O my father! Do as you are commanded. You will find me, if God wishes, of the enduring».<sup>R1</sup>

إِلَّا عِبَادَ اللَّهِ الْمَخْلُصِينَ<sup>1</sup>.  
[---] وَلَقَدْ نَادَيْنَا نُوحًا. فَلَنِعْمَ الْمُجِيبُونَ!

وَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ.  
وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ.  
وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ.  
سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ.  
إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ.  
إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ.  
ثُمَّ أَغْرَقْنَا الْآخَرِينَ.  
[---] وَإِنَّ مِنْ شِيعَتِهِ لَإِبْرَاهِيمَ،  
إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ،  
إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ: «مَاذَا تَعْبُدُونَ؟

أُفٍّ لَكُمْ عَنِ الْهِمَّةِ تُونَ اللَّهُ تُرِيدُونَ؟  
فَمَا ظَنُّكُمْ بِرَبِّ الْعَالَمِينَ؟»

فَنَظَرَ نَظْرَةً فِي النُّجُومِ،  
فَقَالَ: «إِنِّي سَقِيمٌ».  
فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ.  
فَرَاغَ إِلَى آلِهِتِهِمْ، فَقَالَ: «أَلَا تَأْكُلُونَ؟

مَا لَكُمْ لَا تَنْطِقُونَ؟»  
فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ.

فَأَقْبَلُوا إِلَيْهِ، يَرْفُونَ<sup>1</sup>.  
قَالَ: «أَتَعْبُدُونَ مَا تَنْجُنُونَ،  
وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ؟»  
قَالُوا: «أَبْنَوْا لَهُ بُنْيَانًا، فَأَلْفَوْهُ فِي الْجَحِيمِ».

فَارَادُوا بِهِ كَيْدًا، فَجَعَلْنَاهُمُ الْأَسْفَلِينَ.

وَقَالَ: «إِنِّي ذَاهِبٌ إِلَى رَبِّي، سَيَهْدِينِ<sup>1</sup>.  
رَبِّ! هَبْ لِي [---] مِنَ الصَّالِحِينَ».  
فَنَبِّئْنَاهُ بِعَلَمٍ خَلِيمٍ.  
فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ، قَالَ: «يُئْتِنِي<sup>1</sup>! إِنِّي أَرَى فِي  
الْمَنَامِ<sup>2</sup> أَنِّي أَبْنِئُكَ. فَانْظُرْ مَاذَا تَرَى<sup>3</sup>». قَالَ:  
«يَا بُنَيَّ<sup>4</sup>! أَفْعَلْ مَا تُؤْمَرُ<sup>5</sup>. سَتَجِدُنِي، إِنْ شَاءَ اللَّهُ، مِنَ  
الصَّابِرِينَ».

<sup>1</sup> 1) المخلصين 1) See the footnote of 38/38:83.

<sup>2</sup> 1) قراءة شيعية: وَلَقَدْ نَادَيْنَا نُوحًا

<sup>3</sup> T1) We left him thus to be remembered among later generations (Asad).

<sup>4</sup> 1) سلاماً

<sup>5</sup> R1) For the narration that follows cf. Midrash Rabbah, Gn 38:13.

<sup>6</sup> 1) سققاً، صققاً

<sup>7</sup> 1) يَرْفُونَ، يَرْفُونَ، يَرْفُونَ، يَرْفُونَ

<sup>8</sup> T1) Build a pyre for him (Asad); build for him a furnace (Aziz).

<sup>9</sup> 1) سيهديني

<sup>10</sup> R1) Gn 22:1-18 speaks of Isaac, whereas in the Muslim tradition, it is about Ishmael. The Koran does not mention him but speaks of the birth of Isaac in the verse 112 after Abraham's sacrifice. The Koran gives a role to the son. This is not in the Bible, but in a Jewish legend (Ginzberg, vol. 1, 107-108). On the sacrifice of the eldest son see Ex 13:2, 12, 22:29; Nb 3:13, 8:17; Ez 20:26, etc.

M-56/37:103<sup>1</sup>. So when they both submitted and he threw him down upon his forehead,  
M-56/37:104<sup>2</sup>. we called him: «O Abraham!  
M-56/37:105<sup>3</sup>. You confirmed the vision.<sup>T1</sup> Thus do we reward the good doers».  
M-56/37:106. This is the manifest test.  
M-56/37:107<sup>4</sup>. We ransomed him with a great slaughter.<sup>T1</sup>  
M-56/37:108<sup>5</sup>. We blessed him among the last.<sup>T1</sup>  
M-56/37:109. Peace be on Abraham.  
M-56/37:110. Thus do we reward the good doers.  
M-56/37:111. He is among our believing servants.  
M-56/37:112. We announced Isaac to him as prophet of the righteous.  
M-56/37:113<sup>6</sup>. We blessed him and Isaac. Of their descendants there are good doer, and manifest oppressor to himself.  
M-56/37:114. [---] We favoured Moses and Aaron,  
M-56/37:115. and we saved them and their people from the great anguish.  
M-56/37:116. We succoured them, so they were the winners.  
M-56/37:117. We gave them the manifest book,  
M-56/37:118. and guided them to the straight path.  
M-56/37:119<sup>7</sup>. We blessed them among the lasts.<sup>T1</sup>  
M-56/37:120. Peace be on Moses and Aaron.  
M-56/37:121. Thus do we reward the good doers.  
M-56/37:122. They are among our believing servants.  
M-56/37:123<sup>8</sup>. [---] Elijah is of the messengers.  
M-56/37:124. [Remember] when he said to his people: «Do you not fear?  
M-56/37:125<sup>9</sup>. Do you call on Baal<sup>R1</sup> and abandon the best of the creators,  
M-56/37:126<sup>10</sup>. God, your Lord and the Lord of your forefathers?»  
M-56/37:127. They belied him. Therefore they will be presented [to the punishment],  
M-56/37:128<sup>11</sup>. except the devoted servants<sup>T1</sup> of God.  
M-56/37:129<sup>12</sup>. We blessed him among the last.<sup>T1</sup>  
M-56/37:130<sup>13</sup>. Peace be on the family of Yasin.<sup>T1</sup>  
M-56/37:131. Thus do we reward the good doers.

فَلَمَّا أَسْلَمَا<sup>1</sup> وَتَلَّهُ لِلْجَبِينِ،  
وَنَدَيْنَاهُ أَنْ: «يَا إِبْرَاهِيمُ<sup>1</sup>!  
فَدَّ صَدَقْتَ<sup>1</sup> الرُّؤْيَا<sup>2</sup>. إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ».  
إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ.  
وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ.  
وَتَرْكُنَا عَلَيْهِ فِي الْآخِرِينَ.  
سَلَامٌ عَلَى إِبْرَاهِيمَ.  
كَذَلِكَ نَجْزِي الْمُحْسِنِينَ.  
إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ.  
وَبَشَّرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِنَ الصَّالِحِينَ.  
وَبَارَكْنَا عَلَيْهِ وَعَلَى إِسْحَاقَ. وَمِنْ ذُرِّيَّتِهِمَا مُحْسِنٌ،  
وَضَالِمٌ لِنَفْسِهِ مُبِينٌ.  
[---] وَلَقَدْ مَنَنَّا عَلَى مُوسَى وَهَارُونَ،  
وَنَجَّيْنَاهُمَا وَقَوْمَهُمَا مِنَ الْكَرْبِ الْعَظِيمِ.  
وَنَصَرْنَاهُمْ، فَكَانُوا هُمُ الْغَالِبِينَ.  
وَعَاتَيْنَاهُمَا الْكِتَابَ الْمُسْتَقِيمَ،  
وَهَدَيْنَاهُمَا [...] الصِّرَاطَ الْمُسْتَقِيمَ.  
وَتَرْكُنَا عَلَيْهِمَا فِي الْآخِرِينَ.  
سَلَامٌ عَلَى مُوسَى وَهَارُونَ.  
إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ.  
إِنَّهُمَا مِنْ عِبَادِنَا الْمُؤْمِنِينَ.  
[---] وَإِنَّ إِلْيَاسَ لَمَنْ أَلْمَزْ سَلِينَ.  
[...] إِذْ قَالَ لِقَوْمِهِ: «أَلَا تَتَّقُونَ؟  
أَتَدْعُونَ بَعْلًا<sup>1</sup> وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ،  
اللَّهُ رَبُّكُمْ، وَرَبُّ آبَائِكُمُ الْأُولِينَ؟»  
فَكَذَّبُوهُ. فَإِنَّهُمْ لَمُحْضَرُونَ [...]،  
إِلَّا عِبَادَ اللَّهِ الْمَخْلُصِينَ<sup>1</sup>.  
وَتَرْكُنَا عَلَيْهِ فِي الْآخِرِينَ.  
سَلَامٌ عَلَى إِيْلَ يَاسِينَ<sup>1</sup>.  
إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ.

<sup>1</sup> 1) Luxenberg (p. 172-177) proposes الجبين instead of الجبين and translates: So when they both submitted and he bound him on the altar. This translation corresponds to Genesis 22:9: Then they came to the place of which God had told him; and Abraham built the altar there and arranged the wood, and bound his son Isaac and laid him on the altar, on top of the wood.  
<sup>2</sup> 1) وَنَادَيْنَاهُ يَا إِبْرَاهِيمُ  
<sup>3</sup> 1) T1 You have believed the vision (Progressive Muslims); you have discharged your vision (Bewley).  
<sup>4</sup> T1 Tremendous sacrifice (Asad); feat sacrifice (Shakir).  
<sup>5</sup> T1 See the footnote of 56/37:78.  
<sup>6</sup> 1) وَتَرْكُنَا  
<sup>7</sup> T1 See the footnote of 56/37:78.  
<sup>8</sup> 1) لِيَّاسَ، إِدْرِيسَ، إِبْرَاهِيمَ، إِدْرَاسَ، إِلْيَاسَ  
<sup>9</sup> 1) R1 1 Kgs 18:24-40.  
<sup>10</sup> 1) اللَّهُ رَبُّكُمْ وَرَبُّ  
<sup>11</sup> 1) T1 See the footnote of 38/38:83.  
<sup>12</sup> T1 See the footnote of 56/37:78.  
<sup>13</sup> 1) T1 Peace be upon Elijah and his followers (Asad); peace be upon Ilyasin (Ghali); peace be upon El Yaseen (Qaribullah). Yasin would be Elijah, called Ilyas in other verses of the Koran (55/6:85; 56/37:123). See the footnote of the title of chapter 41/36.

M-56/37:132. He is among our believing servants.  
M-56/37:133<sup>1</sup>. [---] Lot<sup>R1</sup> is of the messengers.  
M-56/37:134. [Remember] when we saved him with his family all together,  
M-56/37:135. except an old woman of the abandoned.  
M-56/37:136. Then we destroyed the others.  
M-56/37:137. You pass by them in the morning,  
M-56/37:138. and at night. ~ Do you not then reason?  
M-56/37:139. [---] Jonah is of the messengers.  
M-56/37:140<sup>2</sup>. When he fled to the overloaded felucca,<sup>R1</sup>  
M-56/37:141<sup>3</sup>. he joined the lots, and was of the disconcerted.<sup>R1</sup>  
M-56/37:142<sup>4</sup>. Then the fish swallowed him for he was blameful.<sup>R1</sup>  
M-56/37:143. Had he not been of those who exalt,  
M-56/37:144. he would have stayed in its belly until the day they will be resurrected.  
M-56/37:145<sup>5</sup>. So we threw him on the naked land, sick.<sup>R1</sup>  
M-56/37:146<sup>6</sup>. We made a gourd tree grow up over him.<sup>T1</sup>  
M-56/37:147<sup>7</sup>. We sent him to a hundred thousand, or even more.<sup>R1</sup>  
M-56/37:148<sup>8</sup>. They believed, so we made them enjoy for a while.  
M-56/37:149. [---] Ask them: «Are the daughters for your Lord, while the sons are for them?  
M-56/37:150. Or have we created the angels females, while they were witnesses?»  
M-56/37:151. But they say because of their perversion:  
M-56/37:152<sup>9</sup>. «God has begotten». They are liars.  
M-56/37:153<sup>10</sup>. Has he chosen the daughters instead of the sons?  
M-56/37:154. What do you have? How do you judge?  
M-56/37:155<sup>11</sup>. Would you not remember?  
M-56/37:156<sup>12</sup>. Or do you have any manifest authority?<sup>T1</sup>  
M-56/37:157. Then bring your book. ~ If you were truthful.  
M-56/37:158. They have made a kinship between him and the djinns, whereas the djinns know that they will be presented.  
M-56/37:159. Exalted be God from what they utter!  
M-56/37:160<sup>13</sup>. Except the devoted servants<sup>T1</sup> of God.  
M-56/37:161. You and what you adore,  
M-56/37:162. will not be able to subvert against him,  
M-56/37:163<sup>14</sup>. except him who will roast in the Gehenna.

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ.  
[---] وَإِنَّ لُوطًا لَمِنَ الْمُرْسَلِينَ.  
[...]. إِذْ نَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ،

إِلَّا عَجُوزًا فِي الْغَابِرِينَ.  
ثُمَّ دَمَرْنَا الْأَخْرِينَ.  
وَأَنْتُمْ لَتَمُرُونَ عَلَيْهِمْ مُصْبِحِينَ،  
وَبِالْأَيْلِ. ~ أَفَلَا تَعْقِلُونَ؟  
[---] وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ.  
إِذْ أَتَى إِلَى الْفُلِّكَ الْمَشْحُونِ،  
فَسَاوَاهُمْ، فَكَانَ مِنَ الْمُدْحَضِينَ.  
فَالْتَقَمَهُ الْحُوتُ وَهُوَ مُلِيمٌ.  
فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ،  
لَلَبِثَ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ.

فَنَبَذْنَاهُ بِالْعَرَاءِ، وَهُوَ سَقِيمٌ.  
وَأَنْبَتْنَا عَلَيْهِ شَجَرَةً مِنْ يَقْطِينٍ.  
وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ.  
فَأَمْنُوا لَهُ، فَمَتَّعْنَاهُمْ إِلَى حِينٍ.  
[---] فَاسْتَفْتِهِمْ: «الرَّبُّكَ الْبَنَاتُ، وَلَهُمُ الْبَنُونَ؟

أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنثًا، وَهُمْ شَاهِدُونَ؟»

أَلَا إِنَّهُمْ مِنْ إِفْكَهُمْ لَيَقُولُونَ:  
«وَلَدَ اللَّهُ!». وَإِنَّهُمْ لَكَاذِبُونَ.  
أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ؟  
مَا لَكُمْ؟ كَيْفَ تَحْكُمُونَ؟  
أَفَلَا تَذَكَّرُونَ؟  
أَمْ لَكُمْ سُلْطَنٌ مُبِينٌ؟  
فَأْتُوا بِكِتَابِكُمْ. ~ إِنْ كُنْتُمْ صَادِقِينَ.  
وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجَنَّةِ نِسْبًا، وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ  
لَمَحْضُرُونَ.  
سُبْحَنَ اللَّهِ عَمَّا يُصِفُونَ!  
إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ!  
فَأَنْتُمْ وَمَا تَعْبُدُونَ،  
مَا أَنْتُمْ عَلَيْهِ بِفَعْتِينَ،  
إِلَّا مَنْ هُوَ صَالٍ الْجَحِيمِ.

<sup>1</sup> R1) See the footnote of 39/7:80.

<sup>2</sup> R1) Cf. Jon 1:3.

<sup>3</sup> R1) Cf. Jon 1:7.

<sup>4</sup> 1) مُلِيمٌ ♦ R1) Cf. Jon 2:1.

<sup>5</sup> R1) Cf. Jon 2:11.

<sup>6</sup> T1) Shakir translates: gourdplant; Qaribullah translates pumpkin tree. The Koran speaks of gourd tree (*shajaratun min yaqtin*). The gourd is not a tree. Jon 4:6 uses the term *qiqayun*, translated in French by *ricin* = castor-oil plant. Is there confusion?

<sup>7</sup> 1) وَيَزِيدُونَ ♦ R1) Cf. Jon 3:1.

<sup>8</sup> حَتَّى (2) فَأَمْنُوا

<sup>9</sup> وَلَدَ اللَّهِ

<sup>10</sup> أَصْطَفَى

<sup>11</sup> تَذَكَّرُونَ، تَذَكَّرُونَ

<sup>12</sup> T1) See the footnote of 23/53:23.

<sup>13</sup> 1) الْمُخْلَصِينَ ♦ T1) See the footnote of 38/38:83.

<sup>14</sup> 1) صَالٍ، صَالٍ

M-56/37:164<sup>1</sup>. There is not [one] of us who but has his abode known.

M-56/37:165. It is us who are in rows.

M-56/37:166. It is us who exalt.

M-56/37:167. Even though they were saying:

M-56/37:168. «Had we a remembrance from the first,

M-56/37:169<sup>2</sup>. we would have been the devoted servants<sup>T1</sup> of God».

M-56/37:170. Yet they disbelieved therein. ~ They will know.

M-56/37:171<sup>3</sup>. [---] Our word preceded for our servants, the messengers.

M-56/37:172. They will be the succoured,

M-56/37:173. and our soldiers will be the winners.

M-56/37:174<sup>4</sup>. So turn away from them for a while.<sup>A1</sup>

M-56/37:175<sup>5</sup>. And see them, for they will see soon.<sup>A1</sup>

M-56/37:176. Would they hasten our punishment?

M-56/37:177<sup>6</sup>. When it will descend in their area, how evil is the morning of the warned!

M-56/37:178<sup>7</sup>. So turn away from them for a while.<sup>A1</sup>

M-56/37:179<sup>8</sup>. And see, for they will see soon.<sup>A1</sup>

M-56/37:180<sup>9</sup>. Exalted be God, the Lord of the almighty, above what they utter!

M-56/37:181. Peace be on the messengers.

M-56/37:182. Praise be to God, the Lord of the worlds!

وَمَا مِنَّا [...] إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ.

وَأِنَّا لَنَحْنُ الصَّافُونَ.

وَأِنَّا لَنَحْنُ الْمُسَبِّحُونَ.

وَإِنْ كَانُوا لَيَقُولُونَ:

«لَوْ أَنَّ عِنْدَنَا ذِكْرًا مِّنَ الْأَوَّلِينَ،

لَكُنَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ»<sup>1</sup>.

فَكْفَرُوا بِهِ. ~ فَسَوَفَ يَعْلَمُونَ.

[---] وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا<sup>2</sup>، الْمُرْسَلِينَ.

إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ،

وَإِنْ جُنَدُنَا لَهُمُ الْغَالِبُونَ.

فَتَوَلَّ عَنْهُمْ حَتَّى<sup>1</sup> جِئِينَ.

وَأَبْصِرْهُمْ، فَسَوَفَ يَبْصُرُونَ.

أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ؟

فَإِذَا نَزَلَ بِسَاحَتِهِمْ، فَسَاءَ<sup>2</sup> صَبَاحُ الْمُنْذَرِينَ<sup>3</sup>!

وَتَوَلَّ عَنْهُمْ حَتَّى<sup>1</sup> جِئِينَ.

وَأَبْصِرْ، فَسَوَفَ يَبْصُرُونَ.

سُبْحَنَ رَبِّكَ، رَبِّ الْعِزَّةِ، عَمَّا يَصِفُونَ<sup>1</sup>!

وَسَلِّمْ عَلَى الْمُرْسَلِينَ.

وَالْحَمْدُ لِلَّهِ، رَبِّ الْعَالَمِينَ!

## CHAPTER 57/31: LUQMAN

### سورة لقمان

34 verses - Makkan [except: 27-29]<sup>10</sup>

In the name of God, the all-merciful, the very-merciful.<sup>11</sup>

M-57/31:1<sup>12</sup>. Alif, Lam, Mim.<sup>T1</sup>

M-57/31:2. These are the signs of the wise book.

M-57/31:3<sup>13</sup>. A guidance and a mercy to the good doers,

M-57/31:4<sup>14</sup>. Those who perform the prayer, give the tithe, ~ and are convinced of the last life.<sup>T1</sup>

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.

الْم.

تِلْكَ ءَايَاتُ الْكِتَابِ الْحَكِيمِ.

هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ،

الَّذِينَ يُقِيمُونَ الصَّلَاةَ، وَيُؤْتُونَ الزَّكَاةَ، وَهُمْ

بِالْآخِرَةِ هُمْ يُوقِنُونَ.

<sup>1</sup> وَإِنْ كُنَّا لَمَّا لَهُ، وَإِنْ مِنَّا لَمَّا لَهُ، وَإِنْ كُنَّا إِلَّا لَهُ<sup>1</sup>

<sup>2</sup> 1) See the footnote of 38/38:83. ♦ T1) الْمُخْلِصِينَ<sup>1</sup>

<sup>3</sup> 1) عَلَى عِبَادِنَا 2) كَلِمَاتُنَا

<sup>4</sup> 1) A1) Abrogated by the verse of the sword 113/9:5. ♦ عَنِّي<sup>1</sup>

<sup>5</sup> A1) Abrogated by the verse of the sword 113/9:5.

<sup>6</sup> 1) فَسَاءَ صَبَاحُ الْمُنْذَرِينَ = لَتُسْأَلُنَّ عَنْ هَذَا النَّبَأِ الْعَظِيمِ، أَذْنُكُمْ بِإِذَانَةِ الْمُرْسَلِينَ لَتُسْأَلُنَّ عَنْ هَذَا النَّبَأِ الْعَظِيمِ (3) فَيَسْ (2) نَزَلَ، نَزَلَ<sup>1</sup>

<sup>7</sup> 1) A1) Abrogated by the verse of the sword 113/9:5. ♦ عَنِّي<sup>1</sup>

<sup>8</sup> A1) Abrogated by the verse of the sword 113/9:5.

<sup>9</sup> 1) تَصِفُونَ (2) رَبُّ<sup>1</sup>

<sup>10</sup> This chapter takes its name from verse 12. Unknown in the Bible. It reminds of Ahikar the Assyrian who would have lived in Nineveh in the time of kings Sennacherib (704-681 BC) and Asarhaddon (681-669 BC). His name is mentioned in Tb 1:21-22, 2:10, 11:19, 14:10. See: The Story of Ahikar.

<sup>11</sup> See footnote 2 of chapter 1/96.

<sup>12</sup> T1) See the footnote of 2/68:1. Bonnet-Eymard (vol. 1, p. 22) thinks that these three initial letters are the abbreviation of *El Lemosha'ot* mentioned in Ps 68:21, and they mean: God of the deliveries. They are part of the invocation.

<sup>13</sup> وبشرى<sup>1</sup>

<sup>14</sup> T1) See the footnote of 48/27:3.

M-57/31:5<sup>1</sup>. Those are on a guidance from their Lord, ~ and those are the successful.<sup>T1</sup>

M-57/31:6<sup>2</sup>. Among the humans there is who purchases distracting narration to mislead from the path of God, without knowledge, and ridicule it. ~ Those will have a humiliating punishment.

M-57/31:7<sup>3</sup>. When our signs are recited to him, he turns the back arrogantly, as if he had not heard them, [and] as if there were a heaviness in his ears. Therefore announce to him a painful punishment.

M-57/31:8. [---] Those who believed and did the good deeds will have the gardens of the delight,

M-57/31:9<sup>4</sup>. wherein they will be eternally. God's promise is true. ~ He is the almighty, the wise.

M-57/31:10. [---] He created the heavens without pillars that you can see. He threw in the earth anchored mountains so that it should [not] shake with you, and he scattered therein of every animal. We descended water from the heaven, and we grew therein all kinds of generous [plants].

M-57/31:11. This is God's creation, so show me what those, besides him, have created. ~ Rather the oppressors are in manifest misguidance.

M-57/31:12<sup>5</sup>. [---] We gave Luqman<sup>R1</sup> the wisdom [and told him]: «Thank God. Whoever thanks, thanks for himself. Whoever is [ungrateful towards his favours], God is independent, laudable».

M-57/31:13<sup>6</sup>. [Remember] when Luqman said to his son exhorting him: «O my son! Do not associate with God. Association is a great oppression».

M-57/31:14<sup>7</sup>. [We have enjoined upon the human [goodness] to his parents.<sup>R1</sup> His mother carried him, in feebleness on feebleness, and his weaning is in two years: «Thank me as well as your parents.<sup>R2</sup> ~ To me is the destination.

M-57/31:15<sup>8</sup>. If they struggle with you to make you associate with me that whereof you have no knowledge, obey them not.<sup>R1</sup> Keep company with them in the worldly life, a convenient [company]. Follow the way of him who repents to me. Then to me will be your return. ~ So I will inform you of what you were doing».]

M-57/31:16<sup>9</sup>. «O my son! Even though it be the weight of a mustard grain, be it inside a rock, in the heavens or in the earth, God will bring it.<sup>R1</sup> ~ God is accommodating, aware.

M-57/31:17<sup>10</sup>. O my son! Perform the prayer, order the convenient, forbid the detestable, and endure whatever touched you. ~ That is the firmness in the affairs!

أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ، ~ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ.

وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ أَعْيُنَ النَّاسِ بِغَيْرِ عِلْمٍ، وَيَتَّخِذَهَا هُزُوًا. ~ أُولَئِكَ لَهُمْ عَذَابٌ مُّهِينٌ.

وَإِذَا تَنَزَّلْنَا عَلَيْهِ ءَانِئْنَا، وَلَمْ يَسْمَعْهَا، كَانَ لَمْ يَسْمَعْهَا، [...] كَانَ فِي أُنْفُسِهِمْ وَفَرَا. فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ.

[---] إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتُ النَّعِيمِ،

خَالِدِينَ فِيهَا. وَعَذَابُ اللَّهِ حَقًّا. ~ وَهُوَ الْعَزِيزُ، الْحَكِيمُ.

[---] خَلَقَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا. وَأَلْقَى فِي الْأَرْضِ رَوْسِي أَنْ [...] تَمِيدَ بِكُمْ، وَبَثَّ فِيهَا مِن كُلِّ دَابَّةٍ. وَأَنزَلْنَا مِنَ السَّمَاءِ مَاءً، فَأَنبَتْنَا فِيهَا مِن كُلِّ شَيْءٍ رَّوْجٍ [...] كَرِيمٍ.

هَذَا خَلْقُ اللَّهِ، فَأُرْوِي مَاذَا خَلَقَ الَّذِينَ مِن دُونِهِ. ~ بَلِ الظَّالِمُونَ فِي ضَلَالٍ مُّبِينٍ.

[---] وَلَقَدْ ءَاتَيْنَا لُقْمَانَ الْحِكْمَةَ [...] أَنْ: «أَشْكُرْ لِلَّهِ. وَمَن يَشْكُرْ، فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ. وَمَن كَفَرَ [...] فَإِنَّ اللَّهَ غَنِيٌّ، حَمِيدٌ».

[...] وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يُعْطِيهِ: «يَبْنِيُّ! لَا تَشْرِكْ بِاللَّهِ. إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ».

[وَوَصَّيْنَا الْإِنسَانَ [...] بِوَالِدَيْهِ. حَمَلَتْهُ أُمُّهُ وَهَنَا عَلَى وَهْنٍ<sup>1</sup>، وَفَصَّلَتْهُ<sup>2</sup> فِي عَامَيْنِ، أَنْ: «أَشْكُرْ لِي وَلِوَالِدَيْكَ. ~ إِلَيَّ الْمَصِيرُ».

وَأِنْ جُهِدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ، فَلَا تُطِعْهُمَا. وَصَاحِبَهُمَا فِي الدُّنْيَا [...] مَعْرُوفًا. وَأَتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ. ثُمَّ إِلَيَّ مَرْجِعُكُمْ. ~ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ».]

«يَبْنِيُّ! إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ، فَتَكُنْ فِي صَخْرَةٍ، أَوْ فِي السَّمَوَاتِ، أَوْ فِي الْأَرْضِ، يَأْتِ بِهَا اللَّهُ. ~ إِنَّ اللَّهَ لَطِيفٌ، خَبِيرٌ.

يَبْنِيُّ! أَقِمِ الصَّلَاةَ، وَأْمُرْ بِالْمَعْرُوفِ، وَنَهَ عَنِ الْمُنْكَرِ، وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ. ~ إِنَّ ذَلِكَ مِّنْ عَزْمِ الْأُمُورِ.

<sup>1</sup> T1) See the footnote of 39/7:8.

<sup>2</sup> 1) هُزُواً، هُزَاءً، هُزُوءًا، هُزَاً (3) وَيَتَّخِذَهَا (2) لِيُضِلَّ

<sup>3</sup> 1) أُنْفُسِهِ

<sup>4</sup> 1) خَالِدُونَ

<sup>5</sup> R1) See the footnote of the title of this chapter.

<sup>6</sup> 1) بُنْيَ، بُنْيَ

<sup>7</sup> 1) هُزُواً، هُزَاءً، هُزُوءًا، هُزَاً (3) وَيَتَّخِذَهَا (2) لِيُضِلَّ وَهَنَا عَلَى وَهْنٍ (1) R1) See the footnote of 44/19:14. R2) The Story of Ahikar, p. 27 no. 18, p. 33 no. 78, p. 91 no. 26.

<sup>8</sup> R1) Cf. Mt 10:34-37.

<sup>9</sup> 1) فَتَكُنْ، فَتَكُنْ، فَتَكُنْ (3) مِثْقَالَ (2) بُنْيَ، بُنْيَ (1) R1) Cf. Lk 8:17, 12:2; Mt 10:26; Mk 4:22; LJ 5:14.

<sup>10</sup> 1) بُنْيَ، بُنْيَ (1) R1) Sankharé (p. 113-114) believes that patience prescribed by the Koran is inspired by the Stoic philosophy.

M-57/31:18<sup>1</sup>. Do not turn away your cheek from the humans, and do not walk in the earth with jubilation. ~ God does not love any arrogant, boaster.

M-57/31:19<sup>2</sup>. Be moderate in your walk, and lower your voice. The most detestable of voices is the voice of the donkeys». <sup>R1</sup>

M-57/31:20<sup>3</sup>. [---] Have you not seen that God subjected to you what is in the heavens and in the earth, and has conferred upon you his graces, outward and inward? [Of the humans is him who disputes about God, without knowledge, nor guidance, nor luminous book.

M-57/31:21. When it is said to them: «Follow what God descended», they say: «Rather we follow what we found our fathers on». Even though the Satan called them to the punishment of the blaze?

M-57/31:22<sup>4</sup>. Whoever submits his face to God, while doing good, has grasped the firm handle. ~ Unto God is the end of affairs.

M-57/31:23<sup>5</sup>. Whoever has disbelieved, do not be saddened by his disbelief. <sup>A1</sup> To us is their return. We will then inform them of what they did. ~ God is knower of what is in the chests.

M-57/31:24. We make them enjoy a little, then we will force them to a rough punishment.]

M-57/31:25. If you ask them: «Who created the heavens and the earth?», they will say: «God». Say: «Praise be to God!» ~ But most of them do not know.

M-57/31:26<sup>6</sup>. God's is what is in the heavens and in the earth. ~ God is the independent, the laudable.

H-57/31:27<sup>7</sup>. [---] Were the trees that are in the earth pens, and the sea increased with seven more seas [of ink to write the words of God], these words would not be exhausted. <sup>R1</sup> ~ God is mighty, wise.

H-57/31:28. [---] Your creation and your resurrection are not but as [the creation and the resurrection] of a single soul. ~ God is hearer, seer.

H-57/31:29<sup>8</sup>. [---] Have you not seen that God merges the night into the day, merges the day into the night, and subjected the sun and the moon? Each runs until an appointed term. God is aware of what you do.

M-57/31:30<sup>9</sup>. [---] That is because God is the truth, and what they call, besides him, is the false. ~ God is the elevated, the great.

وَلَا تُصَعِّرْ<sup>1</sup> خَدَّكَ لِلنَّاسِ، وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا<sup>2</sup>. ~ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ، فَخُورٍ.

وَأَقْصِدْ<sup>1</sup> فِي مَشْيِكَ، وَأَغْضُضْ مِنْ صَوْتِكَ. إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ<sup>2</sup> الْحَمِيرِ».

[---] أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ<sup>1</sup> لَكُمْ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ، وَأَسْبَغَ<sup>2</sup> عَلَيْكُمْ نِعْمَةً<sup>3</sup>، ظَهَرَهُ وَبَاطِنُهُ<sup>4</sup>؟ [وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ، بِغَيْرِ عِلْمٍ، وَلَا هُدًى، وَلَا كِتَابٍ مُنِيرٍ.

وَإِذَا قِيلَ لَهُمْ: «اتَّبِعُوا مَا أَنْزَلَ اللَّهُ»، قَالُوا: «بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا». أَوَلَوْ كَانَ السَّيْطَانُ يَدْعُوهُمْ إِلَى عَذَابِ السَّعِيرِ؟

وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ، وَهُوَ مُحْسِنٌ، فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى. ~ وَإِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ.

وَمَنْ كَفَرَ، فَلَا يَحْزَنُكَ<sup>1</sup> كُفْرُهُ. إِنَّا مَرْجِعُهُمْ. فَتُنَبِّئُهُمْ بِمَا عَمِلُوا. ~ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ.

نُتَبِّئُهُمْ قَلِيلًا، ثُمَّ نَضْطَرُّهُمْ إِلَى عَذَابِ غَلِيظٍ.]

وَلَمَّا سَأَلْتَهُمْ: «مَنْ خَلَقَ السَّمُوتَ وَالْأَرْضَ؟»، لَيَقُولُنَّ: «اللَّهُ». قُلْ: «الْحَمْدُ لِلَّهِ!» ~ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ.

لِلَّهِ مَا فِي السَّمُوتِ وَالْأَرْضِ. إِنَّ اللَّهَ هُوَ الْغَنِيُّ<sup>1</sup>، الْحَمِيدُ.

[---] وَلَوْ أَنَّ مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَمَ، وَالْبَحْرُ<sup>1</sup> يُمْدُدُهُ<sup>2</sup> مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ<sup>3</sup> [...]، مَا نَفِدَتْ كَلِمَتُ<sup>4</sup> اللَّهِ<sup>6</sup>. ~ إِنَّ اللَّهَ عَزِيزٌ، حَكِيمٌ.

[---] مَا خَلَقَكُمْ وَلَا بَعَثَكُمْ إِلَّا [...] كَنَفْسٍ وَجَدَةٍ. ~ إِنَّ اللَّهَ سَمِيعٌ، بَصِيرٌ.

[---] أَلَمْ تَرَ أَنَّ اللَّهَ يُوَلِّجُ اللَّيْلَ فِي النَّهَارِ، وَيُوَلِّجُ النَّهَارَ فِي اللَّيْلِ، وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ؟ كُلٌّ يَجْرِي إِلَى أَجَلٍ مُسَمًّى. وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ<sup>1</sup> خَبِيرٌ.

[---] ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ، وَأَنَّ<sup>1</sup> مَا يَدْعُونَ<sup>2</sup> مِنْ دُونِهِ الْبَطْلُ. ~ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ، الْكَبِيرُ.

<sup>1</sup> مَرَحًا (2) تُصَعِّرُ، تُصَاعِرُ

<sup>2</sup> (1) Ahikar says: «O my son! bend thy head low down, and soften thy voice, and be courteous, and walk in the straight path, and be not foolish. And raise not thy voice when thou laughest, for if it were by a loud voice that a house was built, the ass would build many houses every day» (*The Story of Ahikar*, p. 90 no. 11).

<sup>3</sup> ظَاهِرُهُ وَبَاطِنُهُ (4) نِعْمَةٌ، نِعْمَتُهُ (3) وَأَصْبَغَ (2) صَخَّرَ

<sup>4</sup> يُسَلِّمُ

<sup>5</sup> (1) Abrogated by the verse of the sword 113/9:5.

<sup>6</sup> اللَّهُ الْغَنِيُّ

<sup>7</sup> (1) Cf. R1) الله تعالى (6) كلمة (5) نَفَذَ كَلَامَ (4) وَيَحْزَنُ يُمْدُدُهُ سَبْعَةُ أَبْحُرٍ (3) يُمْدُدُهُ، مِدَادُهُ، تَمْدُدُهُ (2) وَالْبَحْرُ، وَيَحْزَنُ

<sup>8</sup> (1) يَغْمَلُونَ

<sup>9</sup> (1) تَدْعُونَ (2) وَإِنَّ



M-57/31:31<sup>1</sup>. [---] Have you not seen that the felucca runs in the sea by God's grace, to show you some of his signs? ~ Therein are signs for every enduring, thankful.

M-57/31:32<sup>2</sup>. When the waves cover them as shades, they call God, dedicating to him the religion.<sup>T1</sup> When he saves them to the land, among them him who is moderate, [and among them him who is ungrateful forgetting the grace of their Lord]. None denies our signs except the treacherous, the ungrateful.

M-57/31:33<sup>3</sup>. [---] O humans! Fear your Lord, and dread a day when no father will avail his son, nor will a son avail his father at all.<sup>R1</sup> God's promise is true. Let the worldly life not deceive you. ~ And be not deceived about God by the deceiver.

M-57/31:34<sup>4</sup>. God has the knowledge of the hour, descends the rain, and knows what is in the wombs. No soul knows what it may realize tomorrow. No soul knows in which land it will die. ~ God is knower, aware.

[---] أَلَمْ تَرَ أَنَّ الْفُلْكَ<sup>1</sup> تَجْرِي فِي الْبَحْرِ، بِنِعْمَتِ<sup>2</sup> اللَّهِ، لِيُرِيَكُمْ مِنْ آيَاتِهِ؟ ~ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ، شَكُورٍ.

وَإِذَا غَشِيَهُمْ مَوَاجٌ كَظُلَالٍ<sup>1</sup>، دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ. فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ، فَمِنْهُمْ مُقْتَصِدٌ [...]. وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ، كَفُورٍ.

[---] يَا أَيُّهَا النَّاسُ! اتَّقُوا رَبَّكُمْ، وَأَخْشَوْا يَوْمًا لَا تَجْرِي<sup>1</sup> الْوَالِدُ عَنْ وَلَدِهِ، وَلَا مَوْلُودٌ هُوَ جَارٍ عَنِ الْوَالِدَةِ شَيْئًا. إِنَّ وَعْدَ اللَّهِ حَقٌّ. فَلَا تُغْرَوْنَكُمْ<sup>2</sup> الْحَيَاةُ الدُّنْيَا. ~ وَلَا يَغُرَّنَّكُمْ بِاللَّهِ الْغُرُورُ<sup>3</sup>.

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ، وَيُنَزِّلُ<sup>1</sup> الْغَيْثَ، وَيَعْلَمُ مَا فِي الْأَرْحَامِ. وَمَا تَدْرِي نَفْسٌ مَآذَا تَكْسِبُ غَدًا. وَمَا تَدْرِي نَفْسٌ بِأَيِّ<sup>2</sup> أَرْضٍ تَمُوتُ. ~ إِنَّ اللَّهَ عَلِيمٌ، خَبِيرٌ.

## CHAPTER 58/34: SABA

### سورة سبا

54 verses - Makkan [except: 6]<sup>5</sup>

In the name of God, the all-merciful, the very-merciful.<sup>6</sup>

M-58/34:1. Praise be to God whose is what is in the heavens and in the earth, and praise be to him in the last life. ~ He is the wise, the aware.

M-58/34:2<sup>7</sup>. He knows what penetrates the earth and what leaves from it, what comes down from the heaven and what is ascending therein. ~ He is the very-merciful, the forgiver.

M-58/34:3<sup>8</sup>. [---] Those who disbelieved said: «The hour will not come to us». Say: «Yes indeed! By my Lord! It will come to you. The knower of the secret, not an atom's weight escapes him in the heavens or in the earth. And nothing less than that or greater, but it is in a manifest book.

M-58/34:4. So that he rewards those who believed and did the good deeds. ~ Those will have forgiveness and honourable provision.

M-58/34:5<sup>9</sup>. But those who strive [to nullify] our signs [foiling God's orders], those will have a punishment of a painful abomination».

H-58/34:6<sup>10</sup>. [---] Those who were given the knowledge see that what descended to you from your Lord is the truth, and it guides to the path of the almighty, the laudable.

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.  
الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ،  
وَلَهُ الْحَمْدُ فِي الْآخِرَةِ. ~ وَهُوَ الْحَكِيمُ، الْخَبِيرُ.

يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا، وَمَا يَنْزِلُ<sup>1</sup> مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا. ~ وَهُوَ الرَّحِيمُ، الْعَفُورُ.

[---] وَقَالَ الَّذِينَ كَفَرُوا: «لَا تَأْتِينَا السَّاعَةُ». قُلْ: «بَلَى! وَرَبِّي! لَتَأْتِيَنَّكُمْ<sup>1</sup>. عِلْمُ<sup>2</sup> الْغَيْبِ، لَا يَغْرُبُ<sup>3</sup> عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمُوتِ وَلَا فِي الْأَرْضِ. وَلَا أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ<sup>4</sup> إِلَّا فِي كِتَابٍ مُبِينٍ.

لَيَجْزِيَ<sup>1</sup> الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ. ~ أُولَئِكَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ.

وَالَّذِينَ سَعَوْا فِي [...] ءَايَاتِنَا مُعْجِزِينَ<sup>1</sup> [...], أُولَئِكَ لَهُمْ عَذَابٌ مِنْ رَجْزٍ أَلِيمٍ<sup>2</sup>.

[---] وَيَرَى<sup>1</sup> الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أَنْزَلَ إِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقُّ<sup>1</sup>، وَيَهْدِي إِلَى صِرَاطٍ الْعَزِيزِ، الْحَمِيدِ.

<sup>1</sup> 1) بَنِعْمَاتٍ، بَنِعْمَاتٍ، بَنِعْمَاتٍ (2) وَالْفُلْكَ، وَالْفُلْكَ

<sup>2</sup> 1) كَالظُّلَالِ ♦ T1) See the footnote of 39/7:29.

<sup>3</sup> 1) يُجْرَى، يُجْرَى (2) تُغْرَوْنَكُمْ (3) تُغْرَوْنَكُمْ (4) الْغُرُورُ ♦ R1) Cf. Ez 18:20; Ga 6:5; 4 Esd 103-106; 2 En 53:1.

<sup>4</sup> 1) بَأْيَةٍ (2) وَيُنَزِّلُ

<sup>5</sup> This chapter takes its name from verse 15.

<sup>6</sup> See footnote 2 of chapter 1/96.

<sup>7</sup> 1) يُنَزِّلُ، يُنَزِّلُ

<sup>8</sup> 1) أَصْغَرَ ... أَكْبَرَ، أَصْغَرَ ... أَكْبَرَ (2) لَيَأْتِيَنَّكُمْ

<sup>9</sup> 1) أَلِيمٍ (2) مُعْجِزِينَ، مُعْجِزِينَ

<sup>10</sup> 1) الْحَقُّ

M-58/34:7<sup>1</sup>. Those who disbelieved said: «Shall we indicate to you a man who will inform you [about the resurrection], that when you will be completely disintegrated, you will be in a new creation?

M-58/34:8. Has he forged a lie against God? Or is he possessed by a djinn?» Rather those who do not believe in the last life will be in the punishment and the far misguidance.

M-58/34:9<sup>2</sup>. Did they not see what is before them and what is behind them from the heavens and the earth? Had we wished, we would have made the earth swallow them up, or cause pieces of the heaven to fall upon them. ~ Therein is a sign for every penitent servant.

M-58/34:10<sup>3</sup>. [---] We gave David a favour from us: «O mountains! Repeat with him». <sup>R1</sup> [We subjected to him] the birds. And we softened iron for him. <sup>R2</sup>

M-58/34:11<sup>4</sup>. [We told him:] «Make long coats [of mail] and measure the mail. Do good. ~ I am seer of what you do». <sup>R1</sup>

M-58/34:12<sup>5</sup>. [We subjected] the wind to Solomon, traveling one month going in the morning, and its return one month too. <sup>R1</sup> For him we did flow the fount of copper. <sup>R2</sup> Of the djinns there are some who work before him, with the permission of his Lord. Whoever among them turns aside from our order, we make him taste the punishment of the blaze.

M-58/34:13<sup>6</sup>. They make for him whatever he wishes, sanctuaries, statuary, basins as bowls, <sup>R1</sup> and anchored pots. «Work, family of David! in thankfulness. Few of my servants are thankful.

M-58/34:14<sup>7</sup>. When we decided that he should die, nothing showed them that he was dead except an earthworm that gnawed away his cane. When he fell down, it appeared manifest to [the [humans] that, if the djinns were knowing <sup>T1</sup> the secret, they would not have remained in the humiliating punishment.

M-58/34:15<sup>8</sup>. [---] There was for [the people of] Saba a sign in their dwellings: two gardens, on the right and on the left. «Eat of your Lord's provision, and thank him. [This is] a bountiful region and [this is] a forgiving Lord».

وَقَالَ الَّذِينَ كَفَرُوا: «هَلْ نَدُلُّكُمْ عَلَىٰ رَجُلٍ يُنَبِّئُكُمْ [...]»<sup>1</sup>, إِذَا مَرَقْتُمْ كُلَّ مَرْقٍ، إِنَّكُمْ لَفِي خَلْقٍ جَدِيدٍ؟

أَفَتَزَيُّ عَلَى اللَّهِ كَذِبًا؟ أَمْ بِهِ جِنَّةٌ؟ بَلِ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ فِي الْعَذَابِ وَالضَّلَالِ الْبَعِيدِ.

أَفَلَمْ يَرَوْا إِلَىٰ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ مِنَ السَّمَاءِ وَالْأَرْضِ؟ إِنْ نَشَاءُ نَحْشِفْ بِهِمُ الْأَرْضَ، أَوْ نُسْقِطَ<sup>1</sup> عَلَيْهِمُ كِسْفًا<sup>2</sup> مِنَ السَّمَاءِ. ~ إِنْ فِي ذَلِكَ لَآيَةٌ لِّكُلِّ عَبْدٍ مُّتَّبِعٍ.

[---] وَلَقَدْ ءَاتَيْنَا دَاوُدَ مِنَّا فَضْلًا: «يُجِبَالُ! أُوْبِي مَعَهُ». [...] وَالطَّيْرُ<sup>1</sup>. وَالنَّارُ لَهُ الْخَدِيدُ.

[...]: «أَنْ أَعْمَلَ سَبْعَتِ<sup>1</sup> [...] وَقَدَّرَ فِي السَّرْدِ. وَأَعْمَلُوا صَلَاحًا. ~ إِيَّيْ بِمَا تَعْمَلُونَ بَصِيرٌ». [...] وَلِسُلَيْمَانَ الرِّيحَ<sup>1</sup>، غُدُوها<sup>2</sup> شَهْرًا، وَرَوَاحُها<sup>3</sup> شَهْرًا. وَأَسَلْنَا لَهُ عَيْنَ الْقَاطِرِ. وَمِنَ الْجِنِّ مَن يَعْمَلُ بَيْنَ يَدَيْهِ، بِإِذْنِ رَبِّهِ. وَمَنْ يَزِغْ<sup>4</sup> مِنْهُمْ عَنْ أَمْرِنَا، نُذِقْهُ مِنْ عَذَابِ السَّعِيرِ.

يَعْمَلُونَ لَهُ مَا يَشَاءُ، مِنْ مَّحْرِبٍ، وَتَمْثِيلٍ، وَجِفَانٍ كَالْجَوَابِ<sup>1</sup>، وَقُدُورٍ رَّاسِيَتٍ. أَعْمَلُوا، ءَالَ دَاوُدَ! شُكْرًا. وَقَلِيلٍ مِّنْ عِبَادِيَ الشَّاكِرِينَ. فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ<sup>1</sup>، مَا دَلَّهُمْ عَلَىٰ مَوْتِهِ إِلَّا دَابَّةٌ<sup>2</sup> الْأَرْضِ تَأْكُلُ<sup>3</sup> مِنْسَأَتَهُ. فَلَمَّا خَرَّ، تَبَيَّنَتْ [...] الْجَنُّ<sup>4</sup> أَنْ، لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ، مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ.

[---] لَقَدْ كَانَ [...] لِسَبَأَ فِي مَسْكَنِهِمْ<sup>2</sup> آيَةٌ: جَنَّتَانِ<sup>3</sup>، عَنْ يَمِينٍ وَشِمَالٍ. «كُلُوا مِنْ رِّزْقِ رَبِّكُمْ، وَاشْكُرُوا لَهُ». [...] بَلَدَةٌ طَيِّبَةٌ [...] وَرَبِّ غَفُورًا<sup>4</sup>.

<sup>1</sup> يُنَبِّئُكُمْ، يُنَبِّئُكُمْ، يُنَبِّئُكُمْ

<sup>2</sup> كِسْفًا (2) نَشَأَ يَحْشِفُ ... يُسْقِطُ

<sup>3</sup> 1) وَالطَّيْرُ R1) Cf. Ps 96:11-12; 97:5; 114:4, etc. R2) The Bible does not speak of this, but a Jewish legend says that when R2) The Bible does not speak of this, but a Jewish legend says that David put on Saul's armour, and when it appeared that the armour of the powerfully-built king fitted the erstwhile slender youth, Saul recognized that David had been predestined for the serious task he was about to undertake (Ginzberg, vol. 4, p. 32).

<sup>4</sup> 1) صَايَغَاتِ R1) The Bible does not talk about this story of David, but a Jewish legend says that Goliath was encased, from top to toe, in several suits of armour, and David did not know how to remove them and cut off the head of the giant. At this juncture Uriah the Hittite offered him his services, but under the condition that David secure him an Israelitish wife. David accepted the condition, and Uriah in turn showed him how the various suits of armour were fastened together at the heels of the giant's feet (Ginzberg, vol. 4, p. 32).

<sup>5</sup> 1) يُزِغْ R1) This may be an allusion to the Jewish legend according to which Solomon had a precious piece of tapestry, sixty miles square, on which he flew through the air so swiftly that he could eat breakfast in Damascus and supper in Media (see on this legend Ginzberg, vol. 4, p. 59) R2) Allusion to the amount of metal used for columns and objects of the temple (1 Kgs 7:13-51 and 2 Ch 4:6 and 18).

<sup>6</sup> 1) كَالْجَوَابِ R1) Cf. 1 Kgs 7:38-39; 2 Chr 4:6.

<sup>7</sup> 1) تَبَيَّنَتْ الْجَنُّ، تَبَيَّنَتْ الْإِنْسُ أَنْ (5) تَبَيَّنَتْ الْجَنُّ، تَبَيَّنَتْ الْإِنْسُ أَنْ (4) مَسْنَأَتُهُ، مَسْنَأَتُهُ، مَسْنَأَتُهُ، مِنْ سَأَتِهِ، مَسْنَأَتُهُ (3) أَكَلَتْ (2) قَضَىٰ عَلَيْهِ الْمَوْتَ (1) Variation: The humans realized that if the djinns had been knowing.

<sup>8</sup> 1) بَلَدَةٌ طَيِّبَةٌ وَرَبًّا غَفُورًا (4) جَنَّتَيْنِ (3) مَسْكَنِهِمْ، مَسْكَنِهِمْ (2) لِسَبَأَ، لِسَبَأَ، لِسَبَأَ

M-58/34:16<sup>1</sup>. But they disregarded. So we sent on them the flood of 'Arim, and we exchanged their two gardens with two gardens bearing bitter fruits, tamarisk, and a few jujube trees.

M-58/34:17<sup>2</sup>. So we have rewarded them for what they disbelieved. ~ Would we reward anyone but the ungrateful?

M-58/34:18<sup>3</sup>. We made, between them and the cities that we blessed, visible cities, and we predetermined the travel between them. «Travel through them nights and days, secure».

M-58/34:19<sup>4</sup>. But they said: «Our Lord! Lengthen the distances between our travels». They oppressed themselves. So we made them narrations, and disintegrated them completely. ~ Therein are signs for every enduring, thankful.

M-58/34:20<sup>5</sup>. [---] Iblis confirmed his presumption about them, and they followed him, except a group of the believers.

M-58/34:21<sup>6</sup>. Yet he had no authority over them, except that we might know him who believes in the last life, and him who is doubtful about it. Your Lord is protector of everything.

M-58/34:22. Say: «Call upon those whom you affirmed [to be gods] besides God. They do not own the weight of an atom either in the heavens, or in the earth, they have not been associated therein, and he has among them any support».

M-58/34:23<sup>7</sup>. Intercession shall be of no avail, with him, except for him to whom he allows. When fear was banished from their hearts, they said: «What did your Lord say?» They said: «The truth. ~ He is the elevated, the great».

M-58/34:24<sup>8</sup>. [---] Say: «Who provides for you from the heavens and the earth?» Say: «God. Either we or you are on guidance, or in manifest misguidance».

M-58/34:25<sup>9</sup>. Say: «You will not be asked about our crimes, nor will we be asked about what you do».<sup>A1</sup>

M-58/34:26<sup>10</sup>. Say: «Our Lord will gather us, then he will judge between us in truth. ~ He is the judge,<sup>R1</sup> the knower».

M-58/34:27. Say: «Show me those whom you have joined with him as associates. No! Rather he is God, the almighty, the wise».

M-58/34:28. [---] We only sent you for all humans, as an announcer and a warner. ~ But most humans do not know.

M-58/34:29. They say: «When is this promise? ~ If you were truthful».

M-58/34:30<sup>11</sup>. Say: «You have a day of appointment which you can neither delay by a single hour, nor advance».

فَأَعْرَضُوا. فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرْمِ، وَبَدَّلْنَاهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتِي أُكُلٍ خَمْطٍ، وَأَثَلٍ، وَشَيْءٍ مِّنْ سِدْرٍ قَلِيلٍ.

ذَلِكَ جَزَاءُ الَّذِينَ كَفَرُوا. ~ وَهَلْ نُجْزِي<sup>2</sup> إِلَّا الْكَافِرِينَ<sup>3</sup>؟

وَجَعَلْنَا، بَيْنَهُمْ وَبَيْنَ الْقُرَى الَّتِي بَرَكْنَا فِيهَا، قُرَى ظُهْرَةً، وَقَدَرْنَا فِيهَا السَّيْرَ. «سِيرُوا فِيهَا لَيَالِي وَأَيَّامًا، آمِنِينَ».

فَقَالُوا: «رَبَّنَا! بُعِدْ<sup>4</sup> بَيْنَ<sup>3</sup> أَسْفَارِنَا<sup>4</sup>». وَظَلَمُوا أَنْفُسَهُمْ. فَجَعَلْنَاهُمْ أَحَادِيثَ، وَمَرَقْنَاهُمْ كُلَّ مُمَرِّقٍ. ~ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ، شَكُورٍ.

وَلَقَدْ صَدَّقَ<sup>1</sup> عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ، فَاتَّبَعُوهُ، إِلَّا فَرِيقًا مِّنَ الْمُؤْمِنِينَ.

وَمَا كَانَ لَهُ عَلَيْهِمْ مِّنْ سُلْطَانٍ، إِلَّا لِنَعْلَمَ<sup>1</sup> مَن يُّؤْمِنُ بِالْآخِرَةِ، مِمَّنْ هُوَ مِنهَا فِي شَكٍّ. وَرَبُّكَ عَلَى كُلِّ شَيْءٍ حَفِيزٌ.

قُلْ: «أَدْعُوا الَّذِينَ زَعَمْتُمْ [...]، مَن دُونِ اللَّهِ». لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمُوتِ، وَلَا فِي الْأَرْضِ، وَمَا لَهُمْ فِيهِمَا مِنْ شِرْكَ، وَمَا لَهُ مِنْهُمْ مِّنْ ظَهِيرٍ.

وَلَا تَنْفَعُ الشَّفَعَةُ، عِنْدَهُ، إِلَّا لِمَن أَذِنَ<sup>1</sup> لَهُ. حَتَّى إِذَا فُزِّعَ<sup>2</sup> عَن قُلُوبِهِمْ، قَالُوا: «مَاذَا قَالَ رَبُّكُمْ؟» قَالُوا: «الْحَقُّ<sup>3</sup>. ~ وَهُوَ الْعَلِيُّ الْكَبِيرُ».

[---] قُلْ: «مَن يَرْزُقُكُمْ مِّنَ السَّمُوتِ وَالْأَرْضِ؟» قُلْ: «اللَّهُ. وَإِنَّا أَوْ إِيَّاكُمْ لَعَلَىٰ هُدًى، ~ أَوْ فِي ضَلَالٍ مُّبِينٍ<sup>2</sup>».

قُلْ: «لَا تَسْأَلُون عَمَّا أَجْرَمْنَا، وَلَا نَسْأَلُ عَمَّا تَعْمَلُونَ».

قُلْ: «يَجْمَعُ بَيْنَنَا رَبُّنَا، ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ. ~ وَهُوَ الْفَتَّاحُ<sup>1</sup>، الْعَلِيمُ».

قُلْ: «أَرُونِي الَّذِينَ أَلْحَقْتُمْ بِهِ شُرَكَاءَ. كَلَّا! بَلْ هُوَ اللَّهُ، الْعَزِيزُ، الْحَكِيمُ».

[---] وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ، بَشِيرًا وَنَذِيرًا. ~ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ.

وَيَقُولُونَ: «مَتَىٰ هَذَا الْوَعْدُ؟ ~ إِن كُنْتُمْ صَادِقِينَ».

قُلْ: «لَكُمْ مِيعَادُ يَوْمٍ<sup>1</sup>، لَا تَسْتَخِرُونَ عَنْهُ سَاعَةً، وَلَا تَسْتَقْدِمُونَ».

<sup>1</sup> وَأَثَلًا وَشَيْئًا (3) أَكُلٍ، أَكُلٍ (2) الْعَرْمِ (1)

<sup>2</sup> يُجَازَى إِلَّا الْكَافِرُونَ، يُجْزَى إِلَّا الْكَافِرُونَ (3) يُجَازَى (2) قِرَاءَةُ شَبِيحَةٍ: ذَلِكَ جَزَائُهُمْ بِمَا كَفَرُوا نِعْمَةً اللَّهُ

<sup>3</sup> قِرَاءَةُ شَبِيحَةٍ: وَجَعَلْنَا بَيْنَ شَبِيحَتِنَا وَبَيْنَ الْقُرَى (1)

<sup>4</sup> سَفَرْنَا (4) بُعِدَ بَيْنَ (3) رَبُّنَا بَاعَدَ، رَبُّنَا بَعَدَ، رَبُّنَا بَعَدَ، رَبُّنَا بَعَدَ (2) يَا رَبُّنَا (1)

<sup>5</sup> صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ (2) صَدَّقَ (1)

<sup>6</sup> لِنَعْلَمَ (1)

<sup>7</sup> الْحَقُّ (3) فَرَّغَ، فَرَّغَ، فَرَّغَ، فَرَّغَ، فَرَّغَ (2) أَذِنَ (1)

<sup>8</sup> قِرَاءَةُ شَبِيحَةٍ: وَإِنَّا لَعَلَىٰ هُدًى وَأَنْكُمْ لَفِي ضَلَالٍ مُّبِينٍ (2) لَأَمَّا عَلَى، إِمَّا عَلَى (1)

<sup>9</sup> A1) Abrogated by the verse of the sword 113/9:5.

<sup>10</sup> (1) الفاتح ♦ R1) The Arabic term *fattah* indicates even today the soothsayer who knows the secrets and the destiny, and therefore he had the function of arbitrator. Does it come from Ptah, god of the knowledge in Egypt?

<sup>11</sup> مِيعَادُ يَوْمٍ، مِيعَادُ يَوْمٍ، مِيعَادُ يَوْمٍ (1)

«[---] وَقَالَ الَّذِينَ كَفَرُوا: «لَنْ نُؤْمِنَ بِهَذَا الْفَرَّانِ، وَلَا بِالَّذِي بَيْنَ يَدَيْهِ». وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ مَوْقُوفُونَ عِندَ رَبِّهِمْ، يَرْجِعُ بَعْضُهُمْ إِلَىٰ بَعْضٍ الْقَوْلِ! يَقُولُ الَّذِينَ اسْتَضَعُوا لِلَّذِينَ اسْتَكَبَرُوا: «لَوْلَا أَنْتُمْ، لَكُنَّا مُؤْمِنِينَ».

قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتَضَعِفُوا: «أَنْحَنُ صَدَدَتْكُمْ عَنِ الْهُدَى بَعْدَ إِذْ جَاءَكُمْ؟ ~ بَلْ كُنْتُمْ مُجْرِمِينَ».

وَقَالَ الَّذِينَ اسْتَضَعُوا لِلَّذِينَ اسْتَكْبَرُوا: «بَلْ مَكْرُ  
الَّيْلِ وَالنَّهَارِ» [...]، إِذْ تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ وَنَجْعَلَ  
لَهُ أَندَادًا». وَأَسْرَأُ لِلْعَذَابَةِ لَمَّا رَأَوْا الْعَذَابَ. وَجَعَلْنَا  
الْأَغْلَافَ فِي آعْنَاقِ الَّذِينَ كَفَرُوا. ~ هَلْ يُجْزَوْنَ إِلَّا مَا  
كَانُوا يَعْمَلُونَ؟

[---] وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا: «إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ».

وَقَالُوا: «نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَدًا، وَمَا نَحْنُ بِمُعَذَّبِينَ».

فَلْ: «إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ<sup>1</sup> [...]». ~ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ».

إِنَّمَا أَمْوَالُكُمْ، وَلَا أَوْلَادُكُمْ، بِالَّتِي أَتَقَرَّبُكُمْ عِنْدَنَا  
رَفَعِي<sup>2</sup>، إِلَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا فَأُولَئِكَ لَهُمْ جَزَاءُ  
الَّذِينَ عَمِلُوا بِمَا عَمِلُوا، وَهُمْ فِي الْغُرُفِ<sup>4</sup> ءَامِنُونَ.

وَالَّذِينَ يَسْعَوْنَ فِي آيَاتِنَا مُعْجِزِينَ<sup>1</sup> [...]، أُولَٰئِكَ فِي  
الْعَذَابِ مُحْضَرُونَ.]

قَالَ: «إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ. وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ. ~ وَهُوَ خَبِيرُ الرُّزْقِينَ».

[...][---] وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا، ثُمَّ يَقُولُ<sup>١</sup> لِلْمَلَكَةِ: «أَهْؤَلَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ؟»

قَالُوا: «سُبْحٰنَكَ! اَنْتَ وَلٰيُنَا، مِنْ دُوْنِهِمْ. بَلْ كَانُوا يَعْبُدُوْنَ اَلْحٰنَ. اَكْثَرُهُمْ بِهِمْ مُؤْمِنُوْنَ».

فَالْيَوْمَ، لَا يَمَلُكَ بَعْضُكُمْ لِبَعْضٍ نَفْعًا وَلَا ضَرًّا. وَنَقُولُ  
لِلَّذِينَ ظَلَمُوا: «دُوفُوا عَذَابَ النَّارِ الَّتِي كُنْتُمْ بِهَا  
تُكْفِرُونَ».

<sup>2</sup> T1) See the footnote of 39/7:75.

4 1) وَيَقْدِرُ، وَيُقَدِّرُ

6 مُعْجَزَيْنِ، مُعْجَزَيْنِ 1)

7 وَ يَقْدِرُ ، وَ يَقْدِرُ 1)

8 نَحْشَرُهُمْ ... نَقُولُ 1)

M-58/34:43. [---] When our manifest signs are recited to them, they say: «This is only a man who wants to divert you from what your fathers adored». And they say: «It is only a forged perversion». Those who disbelieved say to the truth when it comes to them: ~ «This is nothing but a manifest sorcery».

M-58/34:44<sup>1</sup>. But we have given them no books which they could study. And we did not send unto them, before you, any warner.

M-58/34:45<sup>2</sup>. Those before them have also belied, whereas they did not achieve a tenth of what we gave them. They belied my messengers. ~ How was then my disapproval!

M-58/34:46<sup>3</sup>. Say: «I exhort you unto one thing only: that you awake for God's sake, by twos and singly, and that you reflect. Your companion is not possessed by a djinn. He is only a warner to you before a severe punishment».

M-58/34:47. Say: «I did not ask you for any wage, it is for you. My wage is only upon God. ~ He is witness of everything».

M-58/34:48<sup>4</sup>. Say: «My Lord throws with the truth [on the falsehood]. ~ He is the knower of the secrets».

M-58/34:49. Say: «The truth has come, and the falsehood neither originates, nor reproduces».

M-58/34:50<sup>5</sup>. Say: «If I become misguided, I become misguided only against myself. And if I am guided, it is by what my Lord reveals to me. ~ He is hearer, near».

M-58/34:51<sup>6</sup>. If you could see when they will be frightened! There will be no escape. They will be seized from a nearby place.

M-58/34:52<sup>7</sup>. They said: «We believed therein». But how can they reach [the faith] from a far place,

M-58/34:53<sup>8</sup>. whereas before they disbelieved therein, and they hurl against the secret from a far place?

M-58/34:54<sup>9</sup>. It was then interposed between them and what they want, as was done with their sects before. They were in a suspicious doubt.

[---] وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٌ، قَالُوا: «مَا هَذَا إِلَّا رَجُلٌ يُرِيدُ أَنْ يَصُدَّكُمْ عَنْ مَا كَانَ يَعْبُدُ آبَاؤُكُمْ». وَقَالُوا: «مَا هَذَا إِلَّا إِفْكٌ مُفْتَرٍ». وَقَالَ الَّذِينَ كَفَرُوا لِحَقِّ لَمَّا جَاءَهُمْ: «إِنَّ هَذَا إِلَّا سِحْرٌ مُبِينٌ».

وَمَا آتَيْنَاهُمْ مِنْ كُتُبٍ يَدْرُسُونَهَا<sup>2</sup>، وَمَا أَرْسَلْنَا إِلَيْهِمْ قَبْلَكَ، مِنْ نَذِيرٍ.

وَكَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ، وَمَا بَلَّغُوا مَعْتَصِرَ مَا آتَيْنَاهُمْ. فَكَذَّبُوا رُسُلِي. ~ فَكَيْفَ كَانَ نَكِيرِ!

قُلْ: «إِنَّمَا أَعْظُمُ بِوَحْدَةٍ: أَنْ تَتُومُوا لِلَّهِ، مَتَنِي وَفُرْدِي، ثُمَّ تَتَفَكَّرُوا<sup>1</sup>. مَا بِصَاحِبِكُمْ مِنْ حِجَّةٍ. إِنَّ هُوَ إِلَّا نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ».

قُلْ: «مَا سَأَلْتُكُمْ مِنْ أَجْرٍ، فَهُوَ لَكُمْ. إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ. ~ وَهُوَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ». قُلْ: «إِنَّ رَبِّي يَغْضِبُ بِالْحَقِّ [...]». ~ عَلَّمَ الْغُيُوبِ<sup>2</sup>.

قُلْ: «جَاءَ الْحَقُّ، وَمَا يُبْدِيُ الْبَاطِلُ، وَمَا يُعِيدُ».

قُلْ: «إِنْ ضَلَلْتُ<sup>1</sup>، فَإِنَّمَا أَضِلُّ<sup>2</sup> عَلَى نَفْسِي. وَإِنْ أَهْدَيْتَ، فَبِمَا يُوجِي إِلَيَّ رَبِّي. ~ إِنَّهُ سَمِيعٌ، قَرِيبٌ».

وَلَوْ تَرَى إِذْ فَرَعُوا<sup>1</sup>! فَلَا قُوَّةَ<sup>2</sup> مِنْ مَكَانٍ قَرِيبٍ.

وَقَالُوا: «ءَامَنَّا بِهِ». وَأَتَى لَهُمُ التَّنَاقُشُ<sup>1</sup> [...] مِنْ مَكَانٍ بَعِيدٍ، وَقَدْ كَفَرُوا بِهِ مِنْ قَبْلُ، وَيَقْدِفُونَ<sup>1</sup> بِالْغَيْبِ مِنْ مَكَانٍ بَعِيدٍ؟

وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ، كَمَا فَعَلَ<sup>1</sup> بِأَشْيَاعِهِمْ مِنْ قَبْلُ. إِنَّهُمْ كَانُوا فِي شَكٍّ مُرِيبٍ.

<sup>1</sup> يَدْرُسُونَهَا، يُدْرَسُونَهَا (2) كِتَابٍ

<sup>2</sup> نَكِيرٍ، نَكِيرٍ

<sup>3</sup> تَفَكَّرُوا

<sup>4</sup> الْغُيُوبِ، الْغُيُوبِ (2) عَلَامَ

<sup>5</sup> أَضِلُّ، إِضِلُّ (2) ضَلَلْتُ

<sup>6</sup> وَأَخَذُ (2) قُوَّةً، قِرَاءَةُ شَيْعِيَّةٍ: قُوَّةٌ عِنْدَ قِيَامِ الْقَائِمِ

<sup>7</sup> التَّنَاقُشُ

<sup>8</sup> وَيَقْدِفُونَ

<sup>9</sup> فَعَلَ

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M-59/39:10<sup>1</sup>. Say: «O my servants who believed! Fear your Lord». The good doers in this worldly life will have goodness. [God's earth is large.] The enduring will be paid fully their wage, without counting.

M-59/39:11<sup>2</sup>. Say: «I am commanded to adore God, dedicating to him the religion,<sup>T1</sup>

M-59/39:12. and I am commanded to be the first of the submitters».

M-59/39:13<sup>3</sup>. Say: «I fear, if I disobey my Lord, the punishment of a great day».<sup>A1</sup>

M-59/39:14<sup>4</sup>. Say: «It is God that I adore, dedicating to him my religion.<sup>T1</sup>

M-59/39:15<sup>5</sup>. So adore what you wish, besides him».<sup>A1</sup> Say: «The losers are those who lost themselves and their family, on the day of resurrection». That is the manifest loss.

M-59/39:16<sup>6</sup>. They will have above them canopies of fire, and beneath them canopies [of fire]. With this God frightens his servants: «O my servants! Fear me».

M-59/39:17<sup>7</sup>. Those who turn aside from the idols [fearing] to adore them, and repented to God, will have the announcement. Therefore announce to my servants,

M-59/39:18. who hear the word, and follow the best thereof. Those are they whom God guided, ~ and those are the endowed with intelligence.

M-59/39:19. The one upon whom the decree of punishment has proved true, [could you protect him]? Is it you who save the one who is in the fire?

M-59/39:20<sup>8</sup>. But those who feared their Lord will have mansions<sup>R1</sup> above them [other] mansions built, beneath them the rivers run.

Promise of God. God does not break the appointment.

M-59/39:21<sup>9</sup>. [---] Have you not seen that God descended water from the heaven, then he conveyed it as springs in the earth, then he brings forth therewith cultures of various colours, then they wither and you see them turn yellow, then he makes them crumble away? ~ In that is a remembrance to those endowed with intelligence.

M-59/39:22<sup>10</sup>. So will the one whose chest God has opened up to the submission,<sup>T1</sup> and him who is in a light from his Lord, [be as the one whose heart was closed]? Woe to those whose hearts are hardened against God's remembrance! ~ Those are in manifest misguidance.

قُلْ: «يَعْبَادِيَ الَّذِينَ آمَنُوا! اتَّقُوا رَبَّكُمْ». لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ. [وَأَرْضُ اللَّهِ وَاسِعَةٌ]. إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ.

قُلْ: «إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ،

وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ».

قُلْ: «إِنِّي أَخَافُ، إِنْ عَصَيْتُ رَبِّي، عَذَابَ يَوْمٍ عَظِيمٍ».

قُلْ: «اللَّهُ أَعْبُدُ مُخْلِصًا لَهُ دِينِي».

فَاعْبُدُوا مَا شِئْتُمْ، مِنْ دُونِهِ». قُلْ: «إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيَهُمْ يَوْمَ الْقِيَمَةِ». أَلَا ذَلِكَ هُوَ الْخَسِرَانُ الْمُبِينُ.

لَهُمْ مِنْ فَوْقِهِمْ ظِلَلٌ مِنَ النَّارِ، وَمِنْ تَحْتِهِمْ ظِلَلٌ [...] ذَلِكَ يُخَوِّفُ اللَّهَ بِهِ عِبَادَهُ: «يَعْبَادِ! فَاتَّقُون».

وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ<sup>1</sup> [...] أَنْ يَعْْبُدُوهَا، وَأَنَابُوا إِلَى اللَّهِ، لَهُمْ الْبُشْرَى. فَبَشِّرْ عِبَادِ<sup>2</sup>،

الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ، فَيَتَّبِعُونَ أَحْسَنَهُ. أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ، ~ وَأُولَئِكَ هُمْ أُولُوا الْأَلْبَابِ.

أَفَمَنْ حَقَّ عَلَيْهِ الْعَذَابُ [...]؟ أَفَأَنْتَ تُنْقِذُ مَنْ فِي النَّارِ؟

لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ غُرَفٌ، مِنْ فَوْقِهَا غُرَفٌ مَبْنِيَّةٌ، تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ. وَعَدَّ اللَّهُ. لَا يُخْلَفُ اللَّهُ الْمِيعَادَ.

[---] أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ نَبِيْعٌ فِي الْأَرْضِ، ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُخْتَلِفًا أَلْوَنُهُ، ثُمَّ يَهْبِطُ فَتَرَاهُ مَصْفَرًّا<sup>1</sup>، ثُمَّ يَجْعَلُهُ<sup>2</sup> حُطَمًا؟ ~ إِنَّ فِي ذَلِكَ لَذِكْرًا لِأُولِي الْأَلْبَابِ.

أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ، فَهُوَ عَلَى نُورٍ مِنْ رَبِّهِ [...]؟ فَوَيْلٌ لِلنَّفْسِيَّةِ قُلُوبُهُمْ مِنْ ذِكْرِ اللَّهِ! ~ أُولَئِكَ فِي ضَلَالٍ مُبِينٍ.

<sup>1</sup> عِبَادِي، عِبَادِي 1)

<sup>2</sup> T1) See the footnote of 39/7:29.

<sup>3</sup> A1) Abrogated by 111/48:2.

<sup>4</sup> T1) See the footnote of 39/7:29.

<sup>5</sup> A1) Abrogated by the verse of the sword 113/9:5.

<sup>6</sup> فَاتَّقُونِي (3) عِبَادِي، عِبَادِي (2) ظِلَالٌ 1)

<sup>7</sup> عِبَادِي (2) الطَّاغُوتِ 1)

<sup>8</sup> R1) See the footnote of 42/25:75.

<sup>9</sup> يَجْعَلُهُ (2) مُصْفَرًّا 1)

<sup>10</sup> 1) T1) Islam (Shakir). ♦ عَنْ

M-59/39:23<sup>1</sup>. God descended the best narration, a repeated similar book,<sup>T1</sup> whereat the skins of those who dread their Lord shiver. Then their skins and their hearts soften to God's remembrance. That is God's guidance wherewith he guides whoever he wishes. ~ Whomever God misguides, no one can guide.<sup>A1</sup>

M-59/39:24. So will the one who shields with his face the worst punishment on the day of the resurrection [be as him who is protected from it by entering the garden]? And it will be said to the oppressors: «Taste what you were realizing».

M-59/39:25. Those before them belied [the messengers about the coming of the punishment], therefore the punishment came to them, whence they do not perceive.

M-59/39:26. So God made them taste the humiliation in the worldly life. And the punishment of the last life will be greater. ~ If they were knowing!

M-59/39:27. [---] We have cited for the humans, in this Koran, of every example. ~ Maybe they remember!

M-59/39:28. An Arabic Koran, without tortuosity. ~ Maybe they fear!

M-59/39:29<sup>2</sup>. God cited an example: a man belonging to quarrelsome associates, and a man belonging entirely to one man. Are they similarly equal? Praise be to God! ~ But most of them do not know.

M-59/39:30<sup>3</sup>. [---] You will die, and they too will die.

M-59/39:31. Then, on the day of the resurrection, you will dispute before your Lord.

M-59/39:32<sup>4</sup>. [---] Who is more oppressor than him who lied on God, and belied the truth when it comes to him? Is there not in the Gehenna a residence for the disbelievers?

M-59/39:33<sup>5</sup>. As for them who came with the truth and confirmed it, those are the fearers.

M-59/39:34. They will have what they wish at their Lord. That is the reward of the good doers.

M-59/39:35<sup>6</sup>. God will remove from them the worst of what they did, and will reward them for the best of what they were doing.

M-59/39:36<sup>7</sup>. Is God not sufficient for his servant? And they frighten you with those besides him. ~ Whomever God misguides, no one can guide.

M-59/39:37. Whomever God guides, no one can misguide. Is not God mighty, avenger?

M-59/39:38<sup>8</sup>. [If you ask them: «Who created the heavens and the earth?», they will say: «God».] Say: «Did you see him whom you call besides God? If God wanted hardship for me, would they remove his hardship? Or if he wanted mercy for me, would they withhold his mercy?» Say: «God is sufficient for me. Those who confide should confide in him».

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ، كِتَابًا مُتَشَابِهًا مَثَابِي تَقْسِرُ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ. ثُمَّ نَلَّيْنِ جُلُودَهُمْ وَقَلُوبَهُمْ إِلَى ذِكْرِ اللَّهِ. ذَلِكَ هُدَى اللَّهِ، يَهْدِي بِهِ مَنْ يَشَاءُ. ~ وَمَنْ يُضَلِلِ اللَّهُ، فَمَا لَهُ مِنْ هَادٍ!

أَفَمَنْ يَبْقَى بِوَجْهِهِ سُوءَ الْعَذَابِ يَوْمَ الْقِيَمَةِ [...]؟ وَقِيلَ لِلظَّالِمِينَ: «دُفِعُوا مَا كُنْتُمْ تَكْسِبُونَ».

كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ [...]، فَأَنْتَهُمُ الْعَذَابُ، مِنْ حَيْثُ لَا يَشْعُرُونَ.

فَأَذَانَهُمُ اللَّهُ الْخَزَيَّ فِي الْحَيَاةِ الدُّنْيَا. وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ. ~ لَوْ كَانُوا يَعْلَمُونَ!

[---] وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ. ~ لَعَلَّهُمْ يَتَذَكَّرُونَ! قُرْآنًا عَرَبِيًّا، غَيْرَ ذِي عِوَجٍ. ~ لَعَلَّهُمْ يَتَّقُونَ!

ضَرَبَ اللَّهُ مَثَلًا: رَجُلًا فِيهِ شُرَكَاءُ مُتَشَكِّسُونَ، وَرَجُلًا سَلَمًا لِرَجُلٍ. هَلْ يَسْتَوِيَانِ مَثَلًا؟ الْحَمْدُ لِلَّهِ! ~ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ. [---] إِنَّكَ مَتِّتٌ، وَإِنَّهُمْ مَتِّتُونَ! ثُمَّ إِنَّكُمْ، يَوْمَ الْقِيَمَةِ، عِنْدَ رَبِّكُمْ، تَخْتَصِمُونَ.

[---] فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ، وَكَذَّبَ بِالصِّدْقِ إِذْ جَاءَهُ؟ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِكُثْرَيْنِ؟

وَالَّذِي جَاءَ بِالصِّدْقِ<sup>1</sup> وَصَدَّقَ بِهِ، ~ أُولَئِكَ هُمُ الْمُتَّقُونَ. لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ. ذَلِكَ جَزَاءُ الْمُحْسِنِينَ.

لِيُكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا، وَيَجْزِيَهُمْ أَجْرَهُمْ بِأَحْسَنِ الَّذِي كَانُوا يَعْمَلُونَ. أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ؟ وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ. ~ وَمَنْ يُضَلِلِ اللَّهُ، فَمَا لَهُ مِنْ هَادٍ<sup>2</sup>.

وَمَنْ يَهْدِ اللَّهُ، فَمَا لَهُ مِنْ مُضِلٍّ. أَلَيْسَ اللَّهُ بِعَزِيزٍ، ذِي أَنْتِقَامٍ؟

[وَلَمَّا سَأَلْتَهُمْ: «مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ؟»، لَيَقُولُنَّ: «اللَّهُ»]. قُلْ: «أَفَرَأَيْتُمْ مَا تَدْعُونَ، مِنْ دُونِ اللَّهِ؟ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ، هَلْ هُنَّ كَاشِفَاتُ ضُرِّي؟ أَوْ أَرَادَنِيَ بِرَحْمَةٍ، هَلْ هُنَّ مُمْسِكَاتُ رَحْمَتِي؟» قُلْ: «حَسْبِيَ اللَّهُ. عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ».

<sup>1</sup> 1) هَادِي ♦ T1) See the footnote of 54/15:87 ♦ A1) Abrogated by the verse of the sword 113/9:5.

<sup>2</sup> مَثَلَيْنِ (2) سَالِمًا، سَلَمًا، سَلْمًا، وَرَجُلٌ سَالِمٌ

<sup>3</sup> مَاتَتْ وَإِنَّهُمْ مَاتَتُونَ

<sup>4</sup> قراءة أو تفسير شيعي: فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ فَادَعَى مَا لَيْسَ لَهُ وَاسْمِي بغير اسمه وَكَذَّبَ بِالصِّدْقِ إِذْ جَاءَهُ مِنْ عِنْدِ اللَّهِ

<sup>5</sup> وَصَدَّقَ، وَصَدَّقَ (2) وَالَّذِي جَاءُوا بِالصِّدْقِ وَصَدَّقُوا، وَالَّذِينَ جَاءُوا بِالصِّدْقِ وَصَدَّقُوا

<sup>6</sup> أَسْوَاءَ

<sup>7</sup> هَادِي (2) بِكَافٍ عَبْدَهُ، بِكَافِي عَبْدَهُ، بِكَافِي عَبْدِهِ

<sup>8</sup> مُمَسِكَاتُ رَحْمَتِهِ (2) كَاشِفَاتُ ضُرِّهِ



M-59/39:39<sup>1</sup>. Say: «O my people! Work according to your position, and I will work. ~ You will know

M-59/39:40<sup>2</sup>. on whom will come a punishment that will disgrace him, and on whom will fall a lasting punishment».<sup>A1</sup>

M-59/39:41<sup>3</sup>. We descended on you the book for the humans with the truth. Whoever followed guidance, it is only for himself. Whoever went astray, goes astray only against himself. And you are not their guarantor.<sup>A1</sup>

M-59/39:42<sup>4</sup>. [---] God recalls the souls at the time of their death, and those who do not die during their sleep. He holds back those for whom he decreed death, and sends the others back until an appointed term.<sup>T1</sup> ~ Therein are signs for a people who think.

M-59/39:43. [---] Did they take intercessors besides God? Say: «Even though they do not own anything, and do not reason?»

M-59/39:44<sup>5</sup>. Say: «God's is the intercession entirely. His is the kingdom of the heavens and of the earth. ~ Then it is to him that you will be returned».

M-59/39:45. [---] When God alone is mentioned, the hearts of those who do not believe in the last life are disgusted. When those who are besides him are mentioned, they become delighted.

M-59/39:46<sup>6</sup>. [---] Say: «O God! Creator of the heavens and of the earth, knower of the secret and of the visible.<sup>T1</sup> You will judge between your servants in that wherein they were diverging».<sup>A1</sup>

M-59/39:47. [---] Had those who oppressed all that is in the earth, and the like of it with it, they would certainly offer it as ransom from the worst punishment the day of resurrection. There shall appear unto them from God what they did not expect,

M-59/39:48<sup>7</sup>. and will appear unto them the misdeeds that they realized. ~ And they will be surrounded by [the punishment] which they were ridiculing.

M-59/39:49<sup>8</sup>. [---] When the hardship touches the human, he calls upon us. When we grant him a grace from us, he says: «I was given it only because of knowledge». Rather it is a test. ~ But most of them do not know.

M-59/39:50<sup>9</sup>. Those before them said it. Yet what they were realising did not avail them.

M-59/39:51. The misdeeds of what they realised touched them. And those who oppressed among them will be touched by the misdeeds of what they realised. And they cannot foil [our punishment].

قُلْ: «يَقَوْمُ! اَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ، اِنِّي عَمِلٌ. ~ فَسَوْفَ تَعْلَمُونَ،  
مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ، ~ وَيَجْلُ عَلَيْهِ عَذَابٌ مُّقِيمٌ».

اِنَّا اَنْزَلْنَا عَلَيْكَ الْكِتَابَ لِلنَّاسِ بِالْحَقِّ. فَمَنْ اهْتَدَىٰ، فَلِنَفْسِهِ. وَمَنْ ضَلَّ، فَإِنَّمَا يَضِلُّ عَلَيْهِ. وَمَا اَنْتَ عَلَيْهِمْ بِوَكِيلٍ.

[---] اَللّٰهُ يَتَوَقَّى الْاَنْفُسَ حِيْنَ مَوْتِهَا، وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا. فَيُمْسِكُ الَّتِي قَضٰى عَلَيْهَا الْمَوْتَ<sup>1</sup>، وَيُرْسِلُ الْاُخْرٰى اِلٰى اَجَلٍ مُّسَمًّى. ~ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَتَفَكَّرُوْنَ.

[---] اَمْ اَتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ، شُفَعَاۗءَ؟ قُلْ: «اَوَلَوْ كَانُوْا لَا يَمْلِكُوْنَ شَيْۤا، وَلَا يَعْضَلُوْنَ؟»  
قُلْ: «لِلّٰهِ الشَّفَعَةُ جَمِيْعًا. لّٰهُ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ. ~ ثُمَّ اِلَيْهِ تُرْجَعُوْنَ»<sup>1</sup>.

[---] وَاِذَا ذُكِرَ اللّٰهُ وَحْدَهُ، اَشْمَارَتْ قُلُوْبُ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ. وَاِذَا ذُكِرَ الَّذِيْنَ مِنْ دُوْنِهِ، اِذَا هُمْ يَسْتَبْسِرُوْنَ.

[---] قُلْ: «اَللّٰهُمَّ! فَاطِرَ السَّمٰوٰتِ وَالْاَرْضِ، عَلِمِ الْغَيْبِ وَالشَّهَادَةِ، اَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيْ مَا كَانُوْا فِيْهِ يَخْتَلِفُوْنَ».

[---] وَلَوْ اَنَّ لِلَّذِيْنَ ظَلَمُوْا مَا فِي الْاَرْضِ جَمِيْعًا، وَمِثْلَهُ مَعَهُ، لَافْتَدَوْا بِهٖ مِنْ سُوْءِ الْعَذَابِ يَوْمَ الْقِيٰمَةِ. وَبَدَا لَهُمْ، مِنَ اللّٰهِ، مَا لَمْ يَكُوْنُوْا يَحْتَسِبُوْنَ،

وَبَدَا لَهُمْ سَيِّآتُ مَا كَسَبُوْا. ~ وَحَاقَ بِهِمْ [...] مَا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ<sup>1</sup>.

[---] فَاِذَا مَسَّ الْاِنْسَانَ ضُرٌّ، دَعَا. ثُمَّ اِذَا حُوْلُنُهُ يَنْصَحُهُ مَنًّا، قَالَ: «اِنَّمَا اُوْتِيْتُهُ عَلٰى عِلْمٍ». بَلْ هِيَ<sup>1</sup> فِتْنَةٌ. ~ وَلٰكِنْ اَكْثَرُهُمْ لَا يَعْلَمُوْنَ.

قَدْ قَالَهَا<sup>1</sup> الَّذِيْنَ مِنْ قَبْلِهِمْ. فَمَا اَعْنٰى عَنْهُمْ مَا كَانُوْا يَكْسِبُوْنَ.

فَاَصَابَهُمْ سَيِّآتُ مَا كَسَبُوْا. وَالَّذِيْنَ ظَلَمُوْا مِنْ هٰٓؤُلَاءِ سَيُصِيبُهُمْ سَيِّآتُ مَا كَسَبُوْا. وَمَا هُمْ بِمُعْجِزِيْنَ [...].

<sup>1</sup> 1) مَكَانَاتِكُمْ ♦ A1) Abrogated by the verse of the sword 113/9:5.

<sup>2</sup> A1) Abrogated by the verse of the sword 113/9:5.

<sup>3</sup> A1) Abrogated by the verse of the sword 113/9:5.

<sup>4</sup> 1) قَضٰى عَلَيْهَا الْمَوْتَ ♦ T1) The same idea is in the verse 55/6: 60.

<sup>5</sup> 1) تُرْجَعُوْنَ

<sup>6</sup> T1) Knower of all that is beyond the reach of a created being's perception, as well as of all that can be witnessed by a creature's senses or mind (Asad); knower of the Invisible and the Visible (Pickthall); knower of all secrets and declarations (Khalifa); who knowest the hidden and the manifest (Rodwell) ♦ A1) Abrogated by the verse of the sword 113/9:5.

<sup>7</sup> 1) يَسْتَهْزِءُوْنَ

<sup>8</sup> 1) هُوَ

<sup>9</sup> 1) قَالَهُ

H-59/39:52<sup>1</sup>. [---] Did they not know that God extends the provision for whom he wishes, and predetermines [it]? ~ Therein are signs for a people who believe.

H-59/39:53<sup>2</sup>. [---] Say: «O my servants who exceeded against themselves! Do not despair of God's mercy. God forgives all faults. ~ He is the forgiver, the very-merciful».

H-59/39:54. Repent to your Lord, and submit to him, before the punishment comes to you. ~ Then you will not be succoured.

M-59/39:55<sup>3</sup>. Follow the best of what had been descended to you from your Lord, before the punishment comes to you suddenly, ~ while you do not perceive.

M-59/39:56<sup>4</sup>. [So] that a soul will [not] say: «O my grief for what I neglected regarding God! I was of the mockers».

M-59/39:57. Or it will [not] say: «If God had guided me, I would have been among the fearers».

M-59/39:58. Or it will [not] say when it sees the punishment: «I wish I had a return, then I would be of the good doers».

M-59/39:59<sup>5</sup>. Yes indeed! My signs came to you, you belied them, you were arrogant, and you were of the disbelievers.

M-59/39:60<sup>6</sup>. On the day of resurrection, you will see blackened the faces of those who lied against God. Is there not in the Gehenna a residence for the arrogant?

M-59/39:61<sup>7</sup>. God will save those who feared, granting them success. ~ The harm will not touch them, nor they be sad.

M-59/39:62. God is the creator of everything. He is guarantor of everything.

M-59/39:63. His are the keys of the heavens and of the earth. Those who disbelieved in God's signs, they are the losers.

M-59/39:64<sup>8</sup>. Say: «Other than God do you command me to adore, O ignorant?»

M-59/39:65<sup>9</sup>. It has been revealed, to you and to those before you: «If you associate, your work will fail, and you will be of the losers.

M-59/39:66<sup>10</sup>. Rather adore only God and be of the thankful».

M-59/39:67<sup>11</sup>. [---] They did not measure God his rightful measure, whereas the whole earth will be in his fist on the day of the resurrection, and the heavens will be rolled up by his right hand. ~

Exalted and high be he above what they associate!

M-59/39:68<sup>12</sup>. [---] The trumpet will be blown, and those in the heavens and those in the earth will be struck, except those whom God wishes. Then it will be blown another [time]. And they will stand up looking.

[---] أَوْ لَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ، وَيَقْدِرُ<sup>1</sup> [...]؟ ~ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ.

[---] قُلْ: «يَعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ! لَا تَقْنَطُوا<sup>1</sup> مِنْ رَحْمَةِ اللَّهِ. إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا<sup>2</sup>. ~ إِنَّهُ هُوَ الْعَفُوفُ، الرَّحِيمُ».

وَأَنِيبُوا إِلَىٰ رَبِّكُمْ، وَأَسْلُمُوا لَهُ، مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ. ~ ثُمَّ لَا تُنصَرُونَ. وَأَتَّبِعُوا أَحْسَنَ مَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ، مِّن قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ بَغْتَةً، ~ وَأَنْتُمْ لَا تَشْعُرُونَ.

[...] أَنْ تَقُولَ نَفْسٌ: «لِحَسْرَتِي<sup>1</sup> عَلَىٰ مَا فَرَطْتُ فِي حَنُوبِ<sup>2</sup> اللَّهِ! وَإِنْ كُنْتُ لَمِنَ السَّخِرِينَ». أَوْ تَقُولَ: «لَوْ أَنَّ اللَّهَ هَدَانِي، لَكُنْتُ مِنَ الْمُتَّقِينَ».

أَوْ تَقُولَ حِينَ تَرَىٰ الْعَذَابَ: «لَوْ أَنَّ لِي كَرَّةً، فَكُونَ مِنَ الْمُحْسِنِينَ». بَلَىٰ! قَدْ جَاءَتْكَ آيَاتِي، فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ، وَكُنْتَ مِنَ الْكَافِرِينَ.

وَيَوْمَ الْقِيَمَةِ، تَرَىٰ الَّذِينَ كَذَبُوا عَلَى اللَّهِ، وَجُوهُهُمْ مُسْوَدَّةٌ<sup>2</sup>. أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ؟

وَيُنَجِّي<sup>1</sup> اللَّهُ الَّذِينَ اتَّقَوْا، بِمَفَازَتِهِمْ<sup>2</sup>. ~ لَا يَمَسُّهُمْ السُّوءُ، وَلَا هُمْ يَحْزَنُونَ. [اللَّهُ خَلَقَ كُلَّ شَيْءٍ. وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ.

لَهُ مَقَالِيدُ السَّمُوتِ وَالْأَرْضِ]. وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ، ~ أُولَٰئِكَ هُمُ الْخَاسِرُونَ. قُلْ: «أَفَعَبَّرَ اللَّهُ، تَأْمُرُونِي<sup>2</sup>، أَعْبُدُ<sup>3</sup>، أَيُّهَا الْجَاهِلُونَ؟»

وَلَقَدْ أَوْحَىٰ، إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ: «لَنْ أَشْرَكَتَ، لِيُخْبِطَنَّ عَمَلُكَ<sup>1</sup>، وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ. بَلِ اللَّهُ فَاعٍ<sup>2</sup> وَكَنَّ مِنَ الشَّاكِرِينَ». [---] وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ<sup>2</sup>، وَالْأَرْضُ جَمِيعًا [...] قَبْضَتُهُ<sup>3</sup> يَوْمَ الْقِيَمَةِ، وَالسَّمُوتُ مَطْوِيَّتٌ<sup>4</sup> بِيَمِينِهِ. ~ سُبْحَنَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ!

[---] وَنُفِخَ فِي الصُّورِ<sup>1</sup>، فَصَعِقَ<sup>2</sup> مَنْ فِي السَّمُوتِ وَمَنْ فِي الْأَرْضِ، إِلَّا مَنْ شَاءَ اللَّهُ. ثُمَّ نُفِخَ فِيهِ [...] أَخْرَىٰ. فَإِذَا هُمْ قِيَامٌ<sup>3</sup> يَنْظُرُونَ.

<sup>1</sup> وَيَقْدِرُ، وَيَقْدِرُ

<sup>2</sup> جَمِيعًا وَلَا يَبَالِي، جَمِيعًا لِمَنْ يَشَاءُ، قِرَاءَةُ شَيْعِيَّةٍ: إِنَّ اللَّهَ يَغْفِرُ لَكُمْ جَمِيعًا الذُّنُوبَ - وَيَقُولُ جَعْفَرُ الْإِصْدَقُ: مَا عَنِ اللَّهِ مِنْ عِبَادِهِ غَيْرِنَا وَغَيْرِ شَيْعَتِنَا (2) تَقْنَطُوا

<sup>3</sup> بَغْتَةً، بَغْتَةً

<sup>4</sup> ذَكَرَ (2) حَسْرَتَايَ، حَسْرَتَايَ، حَسْرَتَاهُ

<sup>5</sup> جَاءَتْكَ ... فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ وَكَانَتْ (2) جَاءَتْكَ، جَاءَتْكَ، جَاءَتْكَ

<sup>6</sup> مُسْوَدَّةٌ، مُسْوَدَّةٌ (2) أَجُوهُهُمْ، وَجُوهُهُمْ

<sup>7</sup> بِمَفَازَاتِهِمْ (2) وَيُنَجِّي

<sup>8</sup> أَعْبُدُ (3) تَأْمُرُونَنِي، تَأْمُرُونَنِي (2) حَذَقْتُ

<sup>9</sup> لِيُخْبِطَنَّ عَمَلُكَ، لِيُخْبِطَنَّ عَمَلُكَ، لِيُخْبِطَنَّ عَمَلُكَ

<sup>10</sup> اللَّهُ

<sup>11</sup> مَطْوِيَّتٌ (4) قَبْضَتُهُ، وَقَبْضَتُهُ وَالْأَرْضُ جَمِيعًا (3) قَدَرَهُ (2) قَدَرُوا

<sup>12</sup> قِيَامًا (3) فَصَعِقَ (2) الصُّورُ، الصُّورُ

M-59/39:69<sup>1</sup>. The earth will shine with the light of its Lord, the book will be laid down, the prophets and the witnesses will be brought in, and it will be decided among them in truth.<sup>T1</sup> ~ And they will not be oppressed.

M-59/39:70. Every soul will be paid fully [the reward for] what it did. He knows best what they do.

M-59/39:71<sup>2</sup>. Those who disbelieved will be driven to the Gehenna, in groups. When they reach it, its doors will be opened, and its warders will say to them: «Did not messengers from you come to you,<sup>R1</sup> to recite to you the signs of your Lord, and warn you of the meeting of this your day?» They will say: «Yes indeed! But the word of punishment has been proved true against the disbelievers».

M-59/39:72. [To them] will be said: «Enter [through] the doors of the Gehenna, wherein you will be eternally». What an awful residence for the arrogant!

M-59/39:73<sup>3</sup>. Those who feared their Lord will be driven to the garden, in groups. When they reach it, its doors will be opened, and its warders will say to them: «Peace to you. You were good. Enter therein, you will be therein eternally».

M-59/39:74<sup>4</sup>. They will say: «Praise be to God who was truthful in his promise to us, and gave us the land as inheritance,<sup>R1</sup> settling in the garden where we wish». ~ What a marvellous wage for the workers!

M-59/39:75<sup>5</sup>. You will see the angels turning around the throne,<sup>R1</sup> exalting the praise of their Lord. It will be decided among them in truth.<sup>T1</sup> And it will be said: «Praise be to God, the Lord of the worlds!»

وَأَشْرَقَتْ<sup>1</sup> الْأَرْضُ بِنُورِ رَبِّهَا، وَوُضِعَ الْكِتَابُ، وَجُئِيَ<sup>2</sup> بِالنَّبِيِّينَ وَالشُّهَدَاءِ، وَفُضِيَ<sup>3</sup> بَيْنَهُمْ بِالْحَقِّ. ~ وَهُمْ لَا يُظْلَمُونَ.

وَوُفِّيَتْ كُلُّ نَفْسٍ [...] مَا عَمِلَتْ. وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ.

وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ، رُجْرًا. حَتَّىٰ إِذَا جَاءُوهَا، فَتَحَتْ<sup>1</sup> أَبْوَابُهَا، وَقَالَ لَهُمْ خَزَنَتُهَا: «أَلَمْ يَأْتِكُمْ<sup>2</sup> رُسُلٌ<sup>3</sup> مِنْكُمْ، يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ، وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا؟» قَالُوا: «بَلَىٰ! وَلَكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ».

قِيلَ [...] : «ادْخُلُوا [...] أَبْوَابَ جَهَنَّمَ، خَالِدِينَ فِيهَا». فَيَسْأَلُهُمْ الْمُتَكَبِّرِينَ!

وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ، رُجْرًا. حَتَّىٰ إِذَا جَاءُوهَا، وَفُتِحَتْ<sup>1</sup> أَبْوَابُهَا، وَقَالَ لَهُمْ خَزَنَتُهَا: «سَلَامٌ عَلَيْكُمْ. طِبْتُمْ. فَأَدْخُلُوهَا خَالِدِينَ».

وَقَالُوا: «الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ، وَأَوْرَثَنَا الْأَرْضَ، نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ». ~ فَنِعْمَ أَجْرُ الْعَامِلِينَ!

وَتَرَى الْمَلَائِكَةَ حَافِينَ<sup>1</sup> مِنْ حَوْلِ الْعَرْشِ، يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ. وَفُضِيَ<sup>2</sup> بَيْنَهُمْ بِالْحَقِّ. وَقِيلَ: «الْحَمْدُ لِلَّهِ، رَبِّ الْعَالَمِينَ!»

## C CHAPTER 60/40: THE FORGIVER

### سورة غافر

85 verses - Makkan [except: 56-57]<sup>6</sup>

In the name of God, the all-merciful, the very-merciful.<sup>7</sup>

M-60/40:1<sup>8</sup>. Ha, Mim.<sup>T1</sup>

M-60/40:2. The descent of the book is from God, the almighty, the knower.

M-60/40:3. Forgiver of the faults and acceptor of repentance, severe in punishment, bountiful. There is no god but him. ~ To him is the destination.

M-60/40:4<sup>9</sup>. Only those who disbelieved dispute about God's signs. Do not be deceived by their turning throughout the lands.

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.

حم.

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ، الْعَزِيزِ، الْعَلِيمِ.

غَافِرُ الدَّنْبِ وَقَابِلُ التَّوْبِ، شَدِيدُ الْعِقَابِ ذِي الطَّوْلِ. لَا إِلَهَ إِلَّا هُوَ. ~ إِلَيْهِ الْمَصِيرُ.

مَا يُجِدُلُ فِي عَائِتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا. فَلَا يَغْرُرَكَ<sup>1</sup> تَقَلُّبُهُمْ فِي الْبِلَدِ.

<sup>1</sup> 1) وَأَشْرَقَتْ ♦ T1) All in justice (Asad); with fairness (Wahiduddin Khan).

<sup>2</sup> 1) وَفُتِحَتْ 2) تَأْتِيَكُمْ ♦ R1) Cf. Dt 18:15; 18:18; Ac 3:22; 7:37.

<sup>3</sup> 1) وَفُتِحَتْ

<sup>4</sup> R1) Cf. Ps 37:29; Mt 5:4.

<sup>5</sup> 1) حَافِينَ ♦ T1) All in justice (Asad); aright (Pickthall) ♦ R1) Cf. Ap 5:11, 7:2, etc.

<sup>6</sup> This chapter takes its name from verse 3. Translated also: Forgiving (Asad); The Believers (Arberry). Other titles: المؤمن - الطول.

<sup>7</sup> See footnote 2 of chapter 1/96.

<sup>8</sup> T1) See the footnote of 2/68:1.

<sup>9</sup> 1) يَغْرُرَكَ

M-60/40:5<sup>1</sup>. The people of Noah before them belied, and the coalitions after them. Every nation strove to seize its messenger. They disputed with the falsehood to confound the truth. So I took them. ~ How was then my punishment!

M-60/40:6<sup>2</sup>. So the word of your Lord has proved true against those who disbelieved: «They will be the companions of the fire».

M-60/40:7<sup>3</sup>. [---] Those who carry the throne and those around it exalt the praise of their Lord, believe in him, and ask forgiveness for those who believed.<sup>R1</sup> «Our Lord! You embrace everything in mercy and knowledge. Forgive those who repented and followed your way, and preserve them from the punishment of the Gehenna.

M-60/40:8<sup>4</sup>. Our Lord! Make them enter the gardens of Eden that you promised to them, with the righteous among their fathers, their spouses and their descendants. ~ You are the almighty, the wise.

M-60/40:9<sup>5</sup>. Preserve them from the misdeeds. Whoever you will preserve from the misdeeds on that day, you have mercy on him». ~ That is the great success.

M-60/40:10. [---] Those who disbelieved will be called upon: «The execration of God is greater than your own execration, because you are called to the faith but disbelieve».

M-60/40:11. They will say: «Our Lord! Twice you have made us die, twice you have revived us, and we recognized our faults. Is there then a way out?»

M-60/40:12<sup>6</sup>. That is because if God alone is called upon, you disbelieve, and when it is associated with him, you believe. God's is the judgment, the elevated, the great.<sup>A1</sup>

M-60/40:13<sup>7</sup>. It is him who shows you his signs, and descends for you from the heaven provision. Only remembers him who repents.

M-60/40:14<sup>8</sup>. Therefore call upon God, dedicating to him religion.<sup>T1</sup> ~ Even though the disbelievers dislike [it].

M-60/40:15<sup>9</sup>. The possessor of the high degrees, owner of the throne, throws the spirit, with his order, upon whom he wishes of his servants, so that he may warn about the day of the meeting.

M-60/40:16<sup>10</sup>. The day in which they will emerge, nothing from them will be hidden from God: «Whose is the kingdom today?»

«God's, the one, the subduer».

M-60/40:17. That day, every soul will be rewarded for what it realized. No oppression, that day. ~ God is speedy in the account.

M-60/40:18<sup>11</sup>. [Warn them of the day that approaches,<sup>R1</sup> when the hearts will be near the throats, stifling from anguish. The oppressors will have neither ardent friend, nor obeyed intercessor. ]

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ، وَالْأَحْزَابُ مِنْ بَعْدِهِمْ. وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ. وَجَدَلُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ. فَأَخَذْنَاهُمْ. ~ فَكَيْفَ كَانَ عِقَابِي<sup>2</sup>!

وَكَذَلِكَ حَقَّتْ<sup>1</sup> كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا: «أَنَّهُمْ أَصْحَابُ النَّارِ».

[---] الَّذِينَ يَحْمِلُونَ الْعَرْشَ<sup>1</sup> وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ، وَيُؤْمِنُونَ بِهِ، وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا: «رَبَّنَا! وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا. فَاعْفُ لِلَّذِينَ تَابُوا وَاتَّبِعُوا سَبِيلَكَ، وَقِهِمْ عَذَابَ الْجَحِيمِ.

رَبَّنَا! وَادْخُلْهُمْ جَنَّاتٍ<sup>1</sup> عِدْنَ الَّتِي وَعَدْتَهُمْ، وَمَنْ صَلَحَ مِنْ ءَابَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ. ~ إِنَّكَ أَنْتَ الْعَزِيزُ، الْحَكِيمُ. وَقِهِمُ السَّيِّئَاتِ. وَمَنْ تَقِ السَّيِّئَاتِ، يَوْمَئِذٍ، فَقَدْ رَحِمْتَهُ. ~ وَكَذَلِكَ هُوَ أَفْوَزُ الْعَظِيمِ».

[---] إِنَّ الَّذِينَ كَفَرُوا يُبَادُونَ: «لَمَقْتُ اللَّهَ أَكْبَرُ مِنْ مَقَّتِكُمْ أَنْفُسَكُمْ، إِذْ تُدْعَوْنَ إِلَى الْإِيمَانِ فَتَكْفُرُونَ».

قَالُوا: «رَبَّنَا! أَمَتْنَا أَنْتَيْنِ، وَأَحْيَيْنَا أَنْتَيْنِ، فَأَعْتَرَفْنَا بِذُنُوبِنَا. فَهَلْ إِلَى خُرُوجٍ مِنْ سَبِيلٍ؟»

ذَلِكَ بِأَنَّهُ، إِذَا دُعِيَ اللَّهُ وَحْدَهُ، كَفَرْتُمْ<sup>1</sup>، وَإِنْ يُشْرَكَ بِهِ تُؤْمِنُوا<sup>2</sup>. فَالْحُكْمُ لِلَّهِ، الْعَلِيِّ، الْكَبِيرِ.

هُوَ الَّذِي يُرِيكُمْ ءَايَاتِهِ، وَيُنَزِّلُ<sup>1</sup> لَكُمْ مِنَ السَّمَاءِ رِزْقًا. وَمَا يَتَذَكَّرُ إِلَّا مَنْ يُنِيبُ.

فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ. ~ وَلَوْ كَرِهَ الْكَافِرُونَ [...]

رَفِيعُ<sup>1</sup> الدَّرَجَاتِ، ذُو الْعَرْشِ، يُلْقِي الرُّوحَ، مِنْ أَمْرَةٍ، عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ، لِيُنْذِرَ يَوْمَ<sup>2</sup> التَّلَاقِ<sup>3</sup>.

يَوْمَ هُمْ بَارُزُونَ<sup>1</sup>، لَا يَخْفَى عَلَى اللَّهِ<sup>2</sup> مِنْهُمْ شَيْءٌ: «لِمَنْ الْمُلْكُ الْيَوْمَ؟» «لِلَّهِ، ~ أَلَوْجِدُ، الْقَهَّارَ».

الْيَوْمَ، تُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ. لَا ظَلَمَ الْيَوْمَ. ~ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ.

[وَأَنْذِرْهُمْ يَوْمَ الْآزِفَةِ، إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ، كَظْمِينَ<sup>1</sup>. مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ.]

<sup>1</sup> عِقَابِي (2) بِرَسُولِيهَا

<sup>2</sup> كَلِمَاتُ (2) سَبَقَتْ

<sup>3</sup> 1) الْعَرْشُ ♦ R1) On the intercession of the angels, see 1 En 39:5, 47:2; TL 3:5, 5:5; TD 6:1-2.

<sup>4</sup> 1) صَلَحَ (2) جَنَّةُ

<sup>5</sup> 1) وَقِهِمْ، وَقِهِمْ

<sup>6</sup> قراءة شيعية: ذَلِكَ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ وَاهْلُ الْوَلَايَةِ كَفَرْتُمْ، أَوْ (قراءة أو تفسير): إِذَا ذَكَرَ اللَّهُ وَحْدَهُ بَوْلَايَةٍ مِنْ أَمْرِ بَوْلَايَتِهِ كَفَرْتُمْ 1) وَأَوْحَدَهُ كَفَرْتُمْ وَإِنْ يُشْرَكَ بِهِ مِنْ لَيْسَ لَهُ وَلَايَةٌ تُؤْمِنُوا 2) Abrogated by the verse of the sword 113/9:5.

<sup>7</sup> 1) وَيُنَزِّلُ

<sup>8</sup> T1) See the footnote of 39/7:29.

<sup>9</sup> 1) التَّلَاقِي (3) لِيُنْذِرَ يَوْمَ، لِيُنْذِرَ يَوْمَ، لِيُنْذِرَ يَوْمَ (2) رَفِيعُ

<sup>10</sup> 1) عَلَيْهِ (2) بَارُزُونَ لَهُ

<sup>11</sup> 1) كَاطِمُونَ ♦ R1) Cf. Jm 5:8-9; 1 P 4:7; Ap 1:3, 3:11; 22:7, 10, 12, 20.

M-60/40:19. He knows the treason of the eyes and what the chests hide.

M-60/40:20<sup>1</sup>. God decides in truth. And those they call upon, besides him, do not decide anything. ~ God is the hearer, the seer.

M-60/40:21<sup>2</sup>. [---] Have they not travelled in the earth to see how the end of those before them was? They were stronger than them in power and in the traces in the earth [and they deviated]. Then God took them for their faults, ~ and they had not against God any protector.

M-60/40:22. That is because their messengers brought them the proofs, but they disbelieved. Then God took them. ~ He is powerful, severe in punishment.

M-60/40:23<sup>3</sup>. [---] We sent Moses, with our signs and a manifest authority,<sup>T1</sup>

M-60/40:24<sup>4</sup>. to Pharaoh, Haman<sup>R1</sup> and Korah.<sup>R2</sup> But they said: «Lying sorcerer».

M-60/40:25. When he came to them with the truth from us, they said: «Kill the sons of those who believed with him, and keep their women alive». ~ The plots of the disbelievers are only in misguidance.

M-60/40:26<sup>5</sup>. Pharaoh said: «Let me kill Moses, and let him call upon his Lord. I fear that he will change your religion, or that he will make corruption to appear in the earth».

M-61/41:27. Moses said: «I seek refuge in my Lord and your Lord, from every arrogant who does not believe in the day of the account».

M-60/40:28<sup>6</sup>. A believing man of the people of Pharaoh, who hid his faith, said: «Will you kill a man because he says: "My Lord is God", although he came to you with the proofs from your Lord? If he is lying, then his lie is upon him. But if he is truthful, then some of what he is promising you will touch you.<sup>R1</sup> God does not guide him who is an excessive, a liar.

M-60/40:29<sup>7</sup>. O my people! You have the kingdom today, you being uppermost in the earth. But who will succour us against God's rigour if it comes to us?» Pharaoh said: «I am only showing you what I see myself, and I am only guiding you to the way of the righteousness».

M-60/40:30. He who believed said: «O my people! I fear for you a day like that of the coalitions,

M-60/40:31<sup>8</sup>. like that of the people of Noah, Aad and Tamud, and those after them. God does not want to oppress the servants.

M-60/40:32<sup>9</sup>. O my people! I fear for you the day of the interpellation,<sup>R1</sup>

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ.

وَاللَّهُ يَقْضِي بِالْحَقِّ. وَالَّذِينَ يَدْعُونَ<sup>1</sup>، مِنْ دُونِهِ، لَا يَقْضُونَ بِشَيْءٍ. ~ إِنَّ اللَّهَ هُوَ السَّمِيعُ، الْبَصِيرُ.  
[---] أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ كَانُوا مِنْ قَبْلِهِمْ؟ كَانُوا هُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَءَانَارًا فِي الْأَرْضِ [...] فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ، ~ وَمَا كَانَ لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ<sup>2</sup>.

ذَلِكَ بِأَنَّهُمْ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ، فَكَفَرُوا. فَأَخَذَهُمُ اللَّهُ. ~ إِنَّهُ قَوِيٌّ شَدِيدُ الْعِقَابِ.

[---] وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُبِينٍ،

إِلَىٰ فِرْعَوْنَ وَهَامَانَ وَكَافُرِينَ. فَقَالُوا: «سَاحِرٌ كَذَّابٌ».

فَلَمَّا جَاءَهُمْ بِالْحَقِّ مِنْ عِنْدِنَا، قَالُوا: «أَقْتُلُوا أَبْنَاءَ الَّذِينَ ءَامَنُوا مَعَهُ، وَاسْتَحْيُوا نِسَاءَهُمْ». ~ وَمَا كَيْدُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ.

وَقَالَ فِرْعَوْنُ: «دَرُونِي أَقْتُلْ مُوسَى، وَلْيَدْعُ رَبَّهُ. إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ، أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفُسَادَ»<sup>2</sup>.

وَقَالَ مُوسَى: «إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ، مِنْ كُلِّ مُتَكَبِّرٍ لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ».

وَقَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ: «أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ: "رَبِّيَ اللَّهُ" وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ؟ وَإِنْ يَكُ كَذِبًا، فَعَلَيْهِ كَذِبُهُ. وَإِنْ يَكُ صَادِقًا، يُصِيبْكُمْ بَعْضُ الَّذِي يَعِدُكُمْ. إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ.

يُقَوْمُ! لَكُمْ الْمُلْكُ الْيَوْمَ، ظَهَرِينَ فِي الْأَرْضِ. فَمَنْ يَنْصُرُنَا مِنْ بَأْسِ اللَّهِ إِنْ جَاءَنَا؟» قَالَ فِرْعَوْنُ: «مَا أَرِيكُمْ إِلَّا مَا أَرَى، وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّشَادِ».

وَقَالَ الَّذِي ءَامَنَ: «يُقَوْمُ! إِنِّي أَخَافُ عَلَيْكُمْ مِثْلَ يَوْمِ الْأَحْزَابِ،

مِثْلَ ذَابِ الْقَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ<sup>2</sup>، وَالَّذِينَ مِنْ بَعْدِهِمْ. وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعِبَادِ.

وَيُقَوْمُ! إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ<sup>1</sup>،

<sup>1</sup> تَدْعُونَ

<sup>2</sup> وَاقِي (2) مِنْكُمْ

<sup>3</sup> (1) تَدْعُونَ ♦ (T1) See the footnote of 23/53:23.

<sup>4</sup> (R1) See the footnote of 49/28:6. (R2) See the footnote of 49/28:76.

<sup>5</sup> يَظْهَرُ ... الْفُسَادُ، يَظْهَرُ ... الْفُسَادُ، يَظْهَرُ ... الْفُسَادُ (2) وَأَنْ

<sup>6</sup> (1) رَجُلٌ ♦ (R1) This narration does not appear in the Jewish writings; it recalls the words of Gamaliel in Ac 5:38-39.

<sup>7</sup> الرَّشَادِ

<sup>8</sup> وَثَمُودَ (2) ذَابِ

<sup>9</sup> (1) التَّنَادِ ♦ (R1) About this interpellation, see 39/7:46, 48.

M-60/40:33<sup>1</sup>. the day you turn the back, having no protector against God. ~ Whomever God misguides, no one can guide him.

M-60/40:34<sup>2</sup>. Joseph came to you before with the proofs, but you did not cease being in doubt about what he had brought you. When he perished, you said: «God will never raise a messenger after him». So God misguides him who is an excessive, a dubious.

M-60/40:35<sup>3</sup>. Those who dispute about God's signs, without any authority<sup>T1</sup> that has come to them, are in great execration by God and by those who believed. So God seals the heart of every arrogant, haughty».

M-60/40:36<sup>4</sup>. Pharaoh said: «O Haman!<sup>R1</sup> Build me a tower.<sup>R2</sup> I may attain the cords,

M-60/40:37<sup>5</sup>. the cords of the heavens, and may see Moses' God. Though I presume that he is lying». Thus was adorned for Pharaoh his bad deed, and so he was prevented from the way. The plot of Pharaoh is doomed to loss.

M-60/40:38<sup>6</sup>. He who believed said: «O my people! Follow me, I will guide you to the way of the guidance.

M-60/40:39. O my people! This worldly life is only enjoyment, whereas the last life is the permanent home.

M-60/40:40<sup>7</sup>. Whoever did a misdeed, will only be rewarded by the like thereof. Whoever did good, whether male or female, and is a believer, those will enter the garden, where they will be provided, without counting.

M-60/40:41. O my people! Why am I calling you to salvation, while you are culling me to the fire?

M-60/40:42. You call me to disbelieve in God and to associate with him that whereof I have no knowledge, whereas I call you to the almighty, the forgiver.

M-60/40:43<sup>8</sup>. It is sure that what you call me to, [hears] no call neither in the worldly life nor in the last life, and that to God is our return. The excessive shall be the companions of the fire.

M-60/40:44<sup>9</sup>. Soon will you remember what I say to you. I confide my affair to God. God is seer of the servants».

M-60/40:45. Therefore God preserved him from the misdeeds which they plotted, and the people of Pharaoh were then surrounded by the worst punishment:

M-60/40:46<sup>10</sup>. The fire, to which they will be presented morning and evening.<sup>R1</sup> And the day when the hour comes [it will be said]: «Make the people of Pharaoh enter the severest punishment».

يَوْمَ تُؤَلَوْنَ مُدِيرِينَ، مَا لَكُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ. ~ وَمَنْ يُضَلِّ اللَّهُ فَمَا لَهُ مِنْ هَادٍ! وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلُ بِالْبَيِّنَاتِ، فَمَا زُلْتُمْ فِي شَكٍّ مِمَّا جَاءَكُمْ بِهِ. حَتَّى إِذَا هَلَكَ قُلْتُمْ: «لَنْ يَبْعَثَ اللَّهُ مِنْ بَعْدِهِ رَسُولًا». كَذَلِكَ يُضِلُّ اللَّهُ مَنْ هُوَ مُسْرِفٌ مُرْتَابٌ.

الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ، بِغَيْرِ سُلْطَانٍ أَتَتْهُمْ، كَثِيرٌ مَقْتًا عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ ءَامَنُوا. كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ مُنْكَرٍ<sup>2</sup>، جَبَّارٍ.

وَقَالَ فِرْعَوْنُ: «يَهْمُنُ! أَتَنْبِيءُ لِي صَرَخًا. لَعَلِّي أَتْلُعَ الْأَسْبَابَ،

أَسْبَابَ السَّمُوتِ، فَأَطْلُعَ إِلَى إِلَهِي مُوسَى. وَإِنِّي لَأُظَنُّ كَذِبًا». وَكَذَلِكَ زَيْنَ فِرْعَوْنَ سُوءَ عَمَلِهِ، وَصَدًّا عَنِ السَّبِيلِ. وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِي تَبَابٍ.

وَقَالَ الَّذِي ءَامَنَ: «يَقُومُ! اتَّبِعُونِ<sup>1</sup>، أَهْدِيكُمْ سَبِيلَ الرَّشَادِ<sup>2</sup>.

يُقُومُ! إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا مَتْعٌ، وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ.

مَنْ عَمِلَ سَيِّئَةً، فَلَا يُجْزَى إِلَّا مِثْلَهَا. وَمَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أَنشَأَ وَهُوَ مُؤْمِنٌ، فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ، يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ.

وَيَقُومُ! مَا لِي أَدْعُوَكُمْ إِلَى النَّجْوَةِ، وَتَدْعُونَنِي إِلَى النَّارِ؟

تَدْعُونَنِي لِأَكْفُرَ بِاللَّهِ وَأَشْرِكَ بِهِ مَا لَيْسَ لِي بِهِ عِلْمٌ، وَأَنَا أَدْعُوَكُمْ إِلَى الْعَزِيزِ، الْعَفْرِ.

لَا جَرَمَ! إِنَّمَا تَدْعُونَنِي إِلَيْهِ، لَيْسَ لَهُ [...] دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ، وَأَنْ مَرَدَّنَا إِلَى اللَّهِ. وَأَنْ أَلْمُسْرِفِينَ هُمْ أَصْحَابُ النَّارِ.

فَسَتَذْكُرُونَ! مَا أَقُولُ لَكُمْ. وَأَفَوْضُ أَمْرِي إِلَى اللَّهِ. إِنْ اللَّهُ بِصِيرٌ بِالْعِبَادِ».

فَوَقَّهَ اللَّهُ سَيِّئَاتِ مَا مَكُرُوا، وَخَاقٍ بِالِ فِرْعَوْنَ سُوءِ الْعَذَابِ:

النَّارُ<sup>1</sup>، يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا. وَيَوْمَ تَقُومُ السَّاعَةُ [...]»: «ادْخُلُوا<sup>2</sup> ءَالَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ».

1 هادي

2 اللّٰه

3 T1) See the footnote of 23/53:23. ♦ على كلّ قلب منكر، على قلب كلّ منكر 2) سلطان

4 R1) See the footnote of 49/28:6. R2) See the footnote of 49/28:38.

5 وَصَدَّ، وَصَدَّ، وَصَدَّ، وَصَدَّ

6 الرّشاد 2) اتبعوني

7 يدخلون

8 لأجرم

9 فسندكرون، فسندكرون

10 R1) There is reference to the suffering of the tomb in verses 55/6:93 and 88/8:50 which comes from the midrash Yizhak B. Parnak. ♦ أنخلوا 2) النار

M-60/40:47. [Remember] when they will dispute with each other in the fire. The weak will say to those who became arrogant: «We were your followers. So will you avail us against any part of the fire?»

M-60/40:48<sup>1</sup>. Those who became arrogant will say: «We are all in it. God has judged among the servants».

M-60/40:49. Those who will be in the fire will say to the warders of the Gehenna: «Call upon your Lord that he may lighten for us one day of the punishment».

M-60/40:50. They will say: «Did not your messengers come to you with the proofs?» They will say: «Yes indeed!» They will say: «Call therefore». ~ The call of the disbelievers is only in misguidance.

M-60/40:51<sup>2</sup>. [---] We will succour our messengers and those who believed, in the worldly life and on the day when the witnesses will stand up,

M-60/40:52<sup>3</sup>. the day when the apologies of the oppressors will not benefit them. ~ They will have the curse and the worst home.

M-60/40:53. [We gave Moses the guidance, and gave as inheritance the book to the children of Israel,

M-60/40:54. guidance, ~ and remembrance for those endowed with intelligence.]

M-60/40:55<sup>4</sup>. So endure. God's promise is true. Ask forgiveness of your fault, and exalt the praise of your Lord, evening and morning.

H-60/40:56<sup>5</sup>. Those who dispute about God's signs, without any authority<sup>T1</sup> came to them, there is nothing in their chests but pride which they cannot attain.<sup>T2</sup> Seek then refuge with God. ~ He is the hearer, the seer.

H-60/40:57. The creation of the heavens and of the earth is greater than the creation of the humans. ~ But most humans do not know.

M-60/40:58<sup>6</sup>. The blind and the seer are not equal, nor are those who believed and did the good deeds and the wrongdoer. ~ But you remember little.

M-60/40:59. The hour is coming, there is no doubt therein. ~ But most humans do not believe.

M-60/40:60<sup>7</sup>. Your Lord said: «Call upon me, I will answer you.<sup>R1</sup> Those who are too arrogant for my worship will enter soon in the Gehenna, humiliated».

M-60/40:61. [---] It is God who made you the night so that you can rest therein, and the day to see. Your Lord has favour for humans. ~ But most humans do not thank.

M-60/40:62<sup>8</sup>. That is God, your Lord, creator of everything. There is no god but him. ~ How then are you perverted?

[...] وَإِذْ يَتَحَاوُونَ فِي النَّارِ. فَيَقُولُ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا: «إِنَّا كُنَّا لَكُمْ تَبَعًا. فَهَلْ أَنْتُمْ مُعْنُونَ عَلَّا نَصِيرًا مِّنَ النَّارِ؟»

قَالَ الَّذِينَ اسْتَكْبَرُوا: «إِنَّا كُلٌّ فِيهَا. إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ».

وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ: «أَدْعُوا رَبَّكُمْ يُخَفِّفْ عَلَّا يَوْمًا مِّنَ الْعَذَابِ».

قَالُوا: «أَوَلَمْ تَكُنْ تَأْتِيكُمْ رَسُولُكُم بِالْبَيِّنَاتِ؟» قَالُوا: «بَلَىٰ! قَالُوا: «فَادْعُوا». ~ وَمَا دُعَاؤُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ.

[---] إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا، فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهُدَاءُ،

يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعَذَرَتُهُمْ. ~ وَلَهُمُ اللَّعْنَةُ، وَلَهُمْ سُوءُ الدَّارِ.

[وَلَقَدْ ءَاتَيْنَا مُوسَى الْهُدَى، وَأَوْرَثْنَا بَنِي إِسْرَءِيلَ الْكِتَابَ،

هُدًى، ~ وَذَكَرْنا لَأُولِي الْأَلْبَابِ.]

فَاصْبِرْ. إِنَّ وَعْدَ اللَّهِ حَقٌّ. وَاسْتَغْفِرْ لِذَنْبِكَ، وَسَبِّحْ بِحَمْدِ رَبِّكَ، بِالْعَشِيِّ وَالْإِبْكَارِ<sup>1</sup>.

إِنَّ الَّذِينَ يُجَادِلُونَ فِي ءَايَاتِ اللَّهِ، بِغَيْرِ سُلْطَنِ أَتْلُهُمْ، إِنْ فِي صُدُورِهِمْ إِلَّا كِبْرٌ مَّا هُمْ بِبِلَغِيهِ. فَاسْتَعِذْ بِاللَّهِ. ~ إِنَّهُ هُوَ السَّمِيعُ، الْبَصِيرُ.

لَخَلْقُ السَّمُوتِ وَالْأَرْضِ أَكْبَرُ مِمَّنْ خَلَقَ النَّاسَ. ~ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ.

وَمَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ، وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَلَا الْمُسِيءُ. ~ قَلِيلًا مَّا تَتَذَكَّرُونَ<sup>1</sup>.

إِنَّ السَّاعَةَ لَأْتِيَةٌ، لَا رَيْبَ فِيهَا. ~ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ.

وَقَالَ رَبُّكُمْ: «أَدْعُونِي، أَسْتَجِبْ لَكُمْ. إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ، دَاخِرِينَ».

[---] اللَّهُ الَّذِي جَعَلَ لَكُمْ اللَّيْلَ لِتَسْكُنُوا فِيهِ، وَالنَّهَارَ مُبْصِرًا. إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ. ~ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ.

ذَلِكُمْ اللَّهُ، رَبُّكُمْ، خَلَقَ كُلَّ شَيْءٍ. لَا إِلَهَ إِلَّا هُوَ. ~ فَأَنَّى تُؤْفَكُونَ؟

1) كُلٌّ

2) تَقُومُ

3) تَنْفَعُ (2) يَوْمَ

4) وَالْإِبْكَارِ

5) T1) See the footnote of 23/53:23. T2) Which they will never be able to satisfy (Asad); which they do not perceive (Progressive Muslims).

6) يَتَذَكَّرُونَ

7) 1) سَيَدْخُلُونَ ♦ R1) Jr 33:3; Mt 7:7; Mk 11:24.

8) 1) يُؤْفَكُونَ (2) خَالِقٌ

M-60/40:63<sup>1</sup>. Thus are perverted those who were denying God's signs.<sup>T1</sup>

M-60/40:64<sup>2</sup>. It is God who made for you the earth as a settlement, and the heaven as roof, shaped you, perfecting your shapes, and provided you with good things. That is God, your Lord. Blessed be God, the Lord of the worlds.

M-60/40:65<sup>3</sup>. He is the living. There is no god but him. Therefore call upon him, dedicating to him the religion.<sup>T1</sup> Praise be to God, the Lord of the worlds!

M-60/40:66. [---] Say: «It is forbidden for me to adore those whom you call, besides God, once the proofs came to me from my Lord. And I am commanded to submit to the Lord of the worlds».

M-60/40:67<sup>4</sup>. It is he who created you from earth, then from a drop, then from an adhesion, then he brings you out as infants, then [he lets you] attain your full strength, then become old persons. Some of you he recalls earlier. To attain an appointed term. ~ Maybe you reason!

M-60/40:68<sup>5</sup>. It is him who revives and makes die.<sup>R1</sup> When he decides a matter, he has only to say: «Be!», and it is.<sup>R2</sup>

M-60/40:69. [---] Have you not seen those who dispute about God's signs how they are turned away?

M-60/40:70. Those who belied the book and that wherewith we sent our messengers, ~ they will know,

M-60/40:71<sup>6</sup>. when they will be dragged, the shackles around their necks, and with the chains,

M-60/40:72. in the ardent water, then they will boil in fire.

M-60/40:73. Then it will be said to them: «Where is what you were associating,

M-60/40:74. besides God?» They will say: «They have been misguided from us. Rather we did not call upon anything before». So God misguides the disbelievers.

M-60/40:75. That is because you were exulting in the earth, without the right, and because you were jubilating.

M-60/40:76. Enter [through] the doors of the Gehenna, wherein you will be eternally. What an awful residence for the arrogant!

M-60/40:77<sup>7</sup>. Therefore endure.<sup>A1</sup> God's promise is true. Whether we make you see a part of what we promise them [as punishment], or we take you away [before their punishment], it is to us that they will be returned.

M-60/40:78. We sent messengers before you. Among them those whom we narrated to you, and among them those whom we did not narrate to you. It was not for a messenger to bring a sign except with God's permission. When God's order comes, it will be decided in truth. It is then that will lose those who stay on falsehood.

M-60/40:79. [---] It is God who made the cattle for you so that you ride some of them, eat therefrom,

كَذَلِكَ يُؤْفَكُ الَّذِينَ كَانُوا بِآيَاتِ اللَّهِ يَجْحَدُونَ.

اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا، وَالسَّمَاءَ بِنَاءً، وَصَوَّرَكُمْ، فَأَحْسَنَ صُورَكُمْ، وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ. ذَلِكَ اللَّهُ رَبُّكُمْ. فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ.

هُوَ الْحَيُّ. لَا إِلَهَ إِلَّا هُوَ. فَادْعُوهُ، مُخْلِصِينَ لَهُ الدِّينَ. الْحَمْدُ لِلَّهِ، رَبِّ الْعَالَمِينَ!

[---] قُلْ: «إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ، مِنْ دُونِ اللَّهِ، لَمَّا جَاءَنِي الْبَيِّنَاتُ مِنْ رَبِّي. وَأُمِرْتُ أَنْ أُسَلِّمَ لِرَبِّ الْعَالَمِينَ».

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَرَابٍ، ثُمَّ مِنْ نَطْفَةٍ، ثُمَّ مِنْ عَلَقَةٍ، ثُمَّ يُخْرِجُكُمْ طِفْلًا، ثُمَّ [لِتَبْلُغُوا أَشُدَّكُمْ، ثُمَّ لَتَكُونُوا شُيُوخًا] 2 3. وَمِنْكُمْ مَنْ يَتَوَفَّى مِنْ قَبْلٍ. وَلِتَبْلُغُوا أَجَلًا مُّسَمًّى. ~ وَلَعَلَّكُمْ تَعْقِلُونَ!

هُوَ الَّذِي يُحْيِي وَيُمِيتُ. فَإِذَا قَضَىٰ أَمْرًا، فَإِنَّمَا يَقُولُ لَهُ: «كُنْ!»، فَيَكُونُ!

[---] أَلَمْ تَرَ إِلَى الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ أَنَّىٰ يُصْرَفُونَ؟ الَّذِينَ كَذَّبُوا بِالْكِتَابِ وَبِمَا أَرْسَلْنَا بِهِ رُسُلَنَا، ~ فَسَوْفَ يَعْلَمُونَ، إِذِ الْأَغْلَىٰ فِي أَعْقِبِهِمْ، وَالسَّلْسِلُ يُسْحَبُونَ!

فِي الْحَمِيمِ، ثُمَّ فِي النَّارِ يُسْجَرُونَ. ثُمَّ قِيلَ لَهُمْ: «أَيْنَ مَا كُنْتُمْ تُشْرِكُونَ،

مِنْ دُونِ اللَّهِ؟» قَالُوا: «ضَلُّوا عَنَّا. بَلْ لَمْ نَكُنْ نَدْعُوا مِنْ قَبْلُ شَيْئًا». كَذَلِكَ يُضِلُّ اللَّهُ الْكَافِرِينَ.

ذَلِكَ [...] بِمَا كُنْتُمْ تَفْرَحُونَ فِي الْأَرْضِ، بِغَيْرِ الْحَقِّ، وَبِمَا كُنْتُمْ تَمْرَحُونَ. ادْخُلُوا [...] أَبْوَابَ جَهَنَّمَ، خِلْدِينَ فِيهَا. فَيَسَّ مَثْوَى الْمُتَكَبِّرِينَ!

فَأَصْبِرْ. إِنَّ وَعْدَ اللَّهِ حَقٌّ. فَإِنَّمَا تَرِيدُكَ بَعْضُ الَّذِينَ نَعِدُهُمْ [...], أَوْ نَتَوَقَّعُكَ [...], ~ فَأَلَيْنَا يَرْجِعُونَ!

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ. مِنْهُمْ مَنْ قَصَصْنَا عَلَيْكَ، وَمِنْهُمْ مَنْ لَمْ نَقْصُصْ عَلَيْكَ. وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ. فَإِذَا جَاءَ أَمْرُ اللَّهِ، فَضَيَّ بِالْحَقِّ. وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ.

[---] اللَّهُ الَّذِي جَعَلَ لَكُمْ الْأَنْعَامَ، لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ،

<sup>1</sup> 1) (T1) ♦ يُؤْفَكُ Thus those who have repudiated God's signs just shrug them off (Irving).

<sup>2</sup> 1) صَوَّرَكُمْ، صُورَكُمْ

<sup>3</sup> T1) See the footnote of 39/7:29.

<sup>4</sup> 1) أَشَدَّكُمْ وَمِنْكُمْ مَنْ يَكُونُ شَيْخًا 3) شَيْوُخًا 2) تُخْرِجُكُمْ

<sup>5</sup> 1) فَيَكُونُ ♦ R1) Dt 32:39; 1 S 2:6; Jn 5:24; 1 Jn 3:14. R2) Gn 1:3-24 and Ps 33:9.

<sup>6</sup> 1) وَالسَّلَاسِلُ يُسْحَبُونَ، وَالسَّلَاسِلُ يُسْحَبُونَ، فِي السَّلَاسِلِ يُسْحَبُونَ، وَبِالسَّلَاسِلِ يُسْحَبُونَ

<sup>7</sup> 1) (A1) ♦ يَرْجِعُونَ، تَرْجِعُونَ Abrogated by the verse of the sword 113/9:5.



M-60/40:80. have benefits in them, reach by them what is desired in your chests, and be carried on them and on the feluccas.

M-60/40:81. He shows you his signs. Which then of God's signs do you deny?

M-60/40:82. [---] Have they not travelled in the earth to see how the end of those before them was? They were more numerous than them, and stronger in power and in traces in the earth. Yet what they were realising did not avail them.

M-60/40:83<sup>1</sup>. When their messengers came to them with the proofs, they exulted in what they had as knowledge. ~ And they were surrounded by [the punishment] which they were ridiculing.

M-60/40:84. When they saw our rigour, they said: «We believe in God alone, and we disbelieve in those whom we were associating with him».

M-60/40:85<sup>2</sup>. But their faith could not avail them when they saw our rigour. This is God's law that has been passed on his servants. It is then that the disbelievers will lose.

وَلَكُمْ فِيهَا مَنَافِعُ، وَلِتَبْلُغُوا عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ، وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ.  
وَيُرِيكُمْ آيَاتِهِ فَأَيُّ آيَاتِ اللَّهِ تُنْكِرُونَ؟

[---] أَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ؟ كَانُوا أَكْثَرَ مِنْهُمْ، وَأَشَدَّ قُوَّةً وَءِثَارًا فِي الْأَرْضِ. فَمَا أَغْنَى عَنْهُمْ مَا كَانُوا يَكْسِبُونَ.

فَلَمَّا جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ، فَرِحُوا بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ. ~ وَخَاقَ بِهِمْ [...] مَا كَانُوا بِهِ يَسْتَهْزِءُونَ<sup>1</sup>.

فَلَمَّا رَأَوْا بَأْسَنَا، قَالُوا: «ءَامَنَّا بِاللَّهِ وَحْدَهُ، وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ».

فَلَمْ يَكُنْ لَهُمْ بَيِّنَةٌ لَمَّا رَأَوْا بَأْسَنَا. سُنَّتَ اللَّهُ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ. وَخَسِرَ هُنَاكَ الْكَافِرُونَ.

## CHAPTER 61/41: THE EXPOUNDED SIGNS

### سورة فصلت

#### 54 verses Makkan<sup>3</sup>

In the name of God, the all-merciful, the very-merciful.<sup>4</sup>

M-61/41:1<sup>5</sup>. Ha, Mim.<sup>T1</sup>

M-61/41:2. A descent from the all-merciful, the very-merciful.

M-61/41:3<sup>6</sup>. A book whose signs have been detailed, an Arabic Koran, ~ for a people who know,

M-61/41:4<sup>7</sup>. an announcer and a warner. But most of them disregarded. They do not hear.

M-61/41:5<sup>8</sup>. They said: «Our hearts are sheathed from that to which you call us, there is a heaviness in our ears, and between us and you there is a veil. Do [what you like] and we do [what we like]».

M-61/41:6<sup>9</sup>. Say: «I am but a human like you, and it is revealed to me that your God is one god.<sup>R1</sup> So be straight with him and ask forgiveness from him. Woe to the associators,

M-61/41:7. who do not give the tithe and disbelieve in the last life!

M-61/41:8. Those who believed and did the good deeds will have a non-reproached wage».

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.  
حَمْدٌ.

تَنْزِيلٌ مِنَ الرَّحْمَنِ، الرَّحِيمِ.

كُتِبَ فَصِّلْتُ<sup>1</sup> آيَاتِهِ، فَرَأَيْنَا عَرَبِيًّا، ~ لَقَوْمٍ يَعْلَمُونَ،

بَشِيرًا وَنَذِيرًا<sup>1</sup>. فَأَعْرَضَ أَكْثَرُهُمْ. فَهُمْ لَا يَسْمَعُونَ.

وَقَالُوا: «قُلُوبُنَا فِي أَكِنَّةٍ مِمَّا نَدْعُوْنَا إِلَيْهِ، وَفِي أَذَانِنَا وَقْرٌ<sup>1</sup>، وَمِنْ بَيْنِنَا وَبَيْنَكَ حِجَابٌ. فَأَعْمَلْ [...] إِنَّا نَعْمَلُونَ [...]».

قُلْ<sup>1</sup>: «إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ، يُوحَىٰ<sup>2</sup> إِلَيَّ أَنَّمَا إِلَهُكُمْ إِلَهٌ وَاحِدٌ. فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوهُ. وَوَيْلٌ لِّلْمُشْرِكِينَ،

الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ، هُمْ كُفْرُونَ! إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ».

<sup>1</sup> يَسْتَهْزِءُونَ، يَسْتَهْزِئُونَ 1)

<sup>2</sup> سُنَّتُهُ 2) يَنْفَعُهُمْ 1)

<sup>3</sup> This chapter takes its name from verse 3. Translated also: Clearly Spelled Out (Asad); Revelations Well Expounded (Pickthall); Detailed (Rashad Khalifa); Distinguished (Arberry). Other titles: السجدة - المصابيح

<sup>4</sup> See footnote 2 of chapter 1/96.

<sup>5</sup> T1) See the footnote of 2/68:1.

<sup>6</sup> فَصِّلْتُ، فَصِّلْتُ 1)

<sup>7</sup> بَشِيرٌ وَنَذِيرٌ 1)

<sup>8</sup> إِنَّا 2) وَقْرٌ، وَقْرٌ 1)

<sup>9</sup> 1) يُوحَى 2) قَالَ 1) Cf. Dt 6: 4.

M-61/41:9<sup>1</sup>. [---] Say: «Do you disbelieve in him who created the earth in two days, and make equals to him?»<sup>T1</sup> That is the Lord of the worlds.

M-61/41:10<sup>2</sup>. He made therein anchored mountains above it, blessed it, and predetermined therein its livelihood in four days,<sup>T1</sup> equally for those who ask.

M-61/41:11<sup>3</sup>. Then he turned to the heaven, which was smoke, and to it and the earth he said: «Come, willingly or unwillingly». Both said: «We come willingly».<sup>R1</sup>

M-61/41:12<sup>4</sup>. So he completed them seven the heavens in two days, and revealed in every the heaven its affair. We adorned the lowest the heaven with lamps,<sup>R1</sup> and [made for it] a ward.<sup>T1</sup> ~ That is the predetermination of the almighty, the knower.

M-61/41:13<sup>5</sup>. [---] If they disregard, say; «I warned you of a thunderbolt like the thunderbolt of Aad and Tamud».

M-61/41:14<sup>6</sup>. [Remember] when the messengers came to them from before them and from behind them,<sup>T1</sup> [saying to them]: «Adore none but God». They said: «Had our Lord wished, he would have descended angels. We disbelieve in what you have been sent with».

M-61/41:15. As for Aad, they were arrogant in the earth, without the right, and said: «Who is stronger than us in power?» Did they not see that God who created them is stronger than them in power? And they were denying our signs.

M-61/41:16<sup>7</sup>. So we sent on them a tumultuous wind<sup>T1</sup> on inauspicious days, that we may make them taste the punishment of humiliation in the worldly life. But the punishment of the last life is more humiliating. ~ And they will not be succoured.

M-61/41:17<sup>8</sup>. As for Tamud, we guided them, but they preferred blindness to guidance. ~ So the thunderbolt of the punishment of abjection took them for what they were realizing,

M-61/41:18. and we saved those who believed and were fearing.

M-61/41:19<sup>9</sup>. [Remember] the day when God's enemies will be gathered to the fire, and here they are parted.<sup>T1</sup>

M-61/41:20. When they will come to it, their hearing, their eyes and their skins will bear witness against them of what they were doing.

M-61/41:21<sup>10</sup>. They will ask their skins: «Why did you bear witness against us?» They will say: «God made us speak, the one who causes everything to speak, created you the first time, ~ and to whom you will be returned».

[---] قُلْ: «أَنْتُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ، وَتَجْعَلُونَ لَهُ أَنْدَادًا؟» ذَلِكَ رَبُّ الْعَالَمِينَ.

وَجَعَلَ فِيهَا رُوسًا مِنْ فَوْقِهَا، وَزَكَرَ فِيهَا، وَقَدَّرَ<sup>1</sup> فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ، سَوَاءً<sup>2</sup> لِلْسَّائِلِينَ.

ثُمَّ اسْتَوَى إِلَى السَّمَاءِ، وَهِيَ دُخَانٌ، فَقَالَ لَهَا وَلِلْأَرْضِ: «اتَّبِينِي طَوْعًا<sup>3</sup> أَوْ كَرْهًا<sup>4</sup>». قَالَتَا: «اتَّبِعِينَ».

فَقَضَّاهُنَّ سَبْعَ سَمَوَاتٍ، فِي يَوْمَيْنِ، وَأَوْحَى فِي كُلِّ سَمَاءٍ أَمْرَهَا. وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ، [...] وَحَفِظْنَا. ~ ذَلِكَ تَقْدِيرُ الْعَزِيزِ، الْعَلِيمِ.

[---] فَإِنْ أَعْرَضُوا، فَقُلْ: «أَنْذَرْتُكُمْ صَاعِقَةً مِثْلَ صَاعِقَةِ عَادَ وَثَمُودَ».

[...] إِذْ جَاءَتْهُمْ الرُّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ [...] «أَلَا تَعْبُدُونَ إِلَّا اللَّهَ». قَالُوا: «لَوْ شَاءَ رَبُّنَا، لَأَنْزَلَ مَلَائِكَةً. فَإِنَّا بِمَا أُرْسِلْنَا بِهِ كَاذِبُونَ».

فَأَمَّا عَادٌ، فَاسْتَكْبَرُوا فِي الْأَرْضِ، بِغَيْرِ الْحَقِّ، وَقَالُوا: «مَنْ أَشَدُّ قُوَّةً؟» أَوْ لَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً؟ وَكَانُوا بِلَايَتِنَا يَجْحَدُونَ.

فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا، فِي أَيَّامٍ نَحْسَاتٍ<sup>1</sup>، لِنَنْذِرَهُمْ<sup>2</sup> عَذَابَ الْآخِرَةِ فِي الْحَيَاةِ الدُّنْيَا. وَلَعَذَابُ الْآخِرَةِ أَكْثَرُ. ~ وَهُمْ لَا يُنصَرُونَ.

وَأَمَّا ثَمُودُ، فَهَدَيْنَاهُمْ. فَاسْتَحَبُّوا الْعَمَى عَلَى الْهُدَى. ~ فَأَخَذْنَاهُمْ صَاعِقَةً الْعَذَابِ الْهُونِ<sup>2</sup> بِمَا كَانُوا يَكْسِبُونَ،

وَنَجَّيْنَا الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ. [...] وَيَوْمَ يُحْشَرُ<sup>1</sup> أَعْدَاءُ اللَّهِ إِلَى النَّارِ، فَهُمْ يُوزَعُونَ.

حَتَّى إِذَا مَا جَاءُوهَا، شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَرُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ.

وَقَالُوا لَجُلُودِهِمْ: «لِمَ شَهِدْتُمْ عَلَيْنَا؟» قَالُوا: «أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ، وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ، ~ وَإِلَيْهِ تُرْجَعُونَ»<sup>3</sup>.

<sup>1</sup> T1) Referring to the term *niddah* in Lv. 20:21; Ez 7:20; Lm 1:8 and 17; Ze 13:1; Esd 9:11, Bonnet-Eymard (vol. 1, p. 37-38) translates: horrors. Luxenberg (p. 318-319) says that *nid* in Syriac means that which is impure or hated, referring to idols.

<sup>2</sup> T1) In four seasons (Irving); in four periods (Ali Ünal); in four aeons (Asad).

<sup>3</sup> R1) Cf. Is 48:13; Ps 50:1, 4.

<sup>4</sup> R1) Cf. Gn 1:14 ♦ T1) And made them secure (Asad); and rendered it inviolable (Shakir).

<sup>5</sup> صَاعِقَةً مِثْلَ صَاعِقَةِ

<sup>6</sup> T1) Publicly and privately (Progressive Muslims); from all angles (Abdel Haleem).

<sup>7</sup> T1) See the footnote of 37/54:19.

<sup>8</sup> عَذَابِ الْهُوانِ (2) ثَمُودًا، ثَمُودًا، ثَمُودًا

<sup>9</sup> T1) And then shall be driven onward (Asad); then they shall be formed into groups (Shakir).

<sup>10</sup> تَرْجَعُونَ (3) شَهِدْتُمْ (2) لِمَهُ

M-61/41:22<sup>1</sup>. You could not hide yourselves [fearing] that your hearing, your eyes and your skins would bear witness against you. But you presumed that God does not know much of what you do. M-61/41:23. That was the presumption you presumed about your Lord. It ruined you, and thus you became of the losers. M-61/41:24<sup>2</sup>. If they endure [the punishment], the fire will be their residence. And if they beg to be excused, they will not be excused.<sup>R1</sup>

M-61/41:25<sup>3</sup>. We assigned them companions attached to them,<sup>T1</sup> and those adorned for them what is before them and behind them. Thus the word has proved true against them as it did against nations of humans and djinns that passed away before them. ~ They were losers.

M-61/41:26<sup>4</sup>. [---] Those who disbelieved said: «Do not listen to this Koran and be frivolous about it. ~ You may dominate!»

M-61/41:27<sup>5</sup>. We will make those who disbelieved taste a severe punishment, and we will reward them [a punishment for the] worst of that which they were doing.

M-61/41:28<sup>6</sup>. That is the reward of God's enemies: the fire. For them therein shall be the home of the eternity, as reward for they were denying our signs.

M-61/41:29<sup>7</sup>. Those who disbelieved said: «Our Lord! Show us the two who misguided us of the djinns and humans. We will lay them beneath our feet, so that they become of the lowest».

M-61/41:30<sup>8</sup>. [---] Those who said: «Our Lord is God», and have been straight, the angels descend on them [saying]: «Do not fear, do not sadden, and rejoice for the garden that you are promised.

M-61/41:31. We are your allies in the worldly life and in the last life. You will have therein what your souls want, and you will have therein what you call for,

M-61/41:32<sup>9</sup>. a home from a forgiver, a very-merciful».

M-61/41:33<sup>10</sup>. Who has better speech than [the speech of] him who called to God, did good and said: «I am of the submitters»?

M-61/41:34<sup>11</sup>. The good deed and the misdeed are not equal. Repel [the misdeed] with what is better manner. Then him between whom and you was enmity would be as if he were an ardent ally.<sup>A1R1</sup>

M-61/41:35<sup>12</sup>. Only those who endured will achieve [this better manner], and only him who has a great luck will achieve it.<sup>R1</sup>

M-61/41:36. If you are tempted by a temptation from the Satan, seek refuge with God. ~ He is the hearer, the knower.

وَمَا كُنْتُمْ تَسْتَتِرُونَ [...] أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ. وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ. وَذَلِكَ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ. أَرَدْنَكُمْ، فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ». فَإِنْ يَصْبِرُوا [...]، فَالْأَنَارُ مَثْوًى لَهُمْ. وَإِنْ يَسْتَغِيثُوا، فَمَا هُمْ مِنَ الْمُعْتَبِينَ<sup>1</sup>.

وَقَبَضْنَا لَهُمْ قُرْءَاءَ قُرَيْشٍ أُولَئِكَ لَمْ يَكُنْ لَهُمْ مَأْوٍ أَيْدِيهِمْ وَمَا خَلْفَهُمْ. وَحَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنِّ وَالْإِنْسِ. ~ إِنَّهُمْ كَانُوا خَاسِرِينَ.

[---] وَقَالَ الَّذِينَ كَفَرُوا: «لَا تَسْمَعُوا لِهَذَا الْقُرْءَانِ، وَالْغَوْا فِيهِ. ~ لَعَلَّكُمْ تَغْلِبُونَ!» فَلَنَذِيقَنَّ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا، وَلَنَجْزِيَنَّهُمْ [...] أَسْوَأَ الَّذِي كَانُوا يَعْمَلُونَ.

ذَلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ: الْأَنَارُ. لَهُمْ فِيهَا دَارٌ أَلْخَدُ، جَزَاءُ إِمَّا كَانُوا بِآيَاتِنَا يَجْحَدُونَ.

وَقَالَ الَّذِينَ كَفَرُوا: «رَبَّنَا! أَرْنَا الَّذِينَ أَضَلَّانَا مِنَ الْجِنِّ وَالْإِنْسِ. نَجْعَلُهُمَا تَحْتَ أَقْدَامِنَا، لِيَكُونَا مِنْ الْأَسْفَلِينَ».

[---] إِنْ الَّذِينَ قَالُوا: «رَبُّنَا اللَّهُ»، ثُمَّ اسْتَغْمُوا، نَنْزِلُ عَلَيْهِمُ الْمَلَكُ [...] «أَلَا تَخَافُوا وَلَا تَحْزَنُوا، وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ. نَحْنُ أَوْلِيَائُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ. وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنْفُسُكُمْ، وَلَكُمْ فِيهَا مَا تَدْعُونَ،

نُزُلًا مِنْ غُفُورٍ، رَحِيمٍ».

وَمَنْ أَحْسَنُ قَوْلًا [...] مِمَّنْ دَعَا إِلَى اللَّهِ، وَعَمِلَ صَالِحًا، وَقَالَ: «إِنِّي مِنَ الْمُسْلِمِينَ»؟ وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ. ادْفَعْ [...] بِالَّتِي هِيَ أَحْسَنُ. فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ.

وَمَا يُلْقَاهَا [...] إِلَّا الَّذِينَ صَبَرُوا، وَمَا يُلْقَاهَا إِلَّا ذُو حِظٍّ عَظِيمٍ<sup>2</sup>.

وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ، فَاسْتَعِذْ بِاللَّهِ. ~ إِنَّهُ هُوَ السَّمِيعُ، الْعَلِيمُ.

<sup>1</sup> رَعَفْتُمْ (2) يُعْهَدُ (1)

<sup>2</sup> 1) يُسْتَعْتَبُونَ ... الْمُعْتَبِينَ R1) Chapter 63 of Enoch mentions the supplications of kings and princes so that the angels of punishment grant them a rest time to recognize their faults, but the angels refuse.

<sup>3</sup> T1) See the footnote of 34/50:23.

<sup>4</sup> 1) الْغَوْا

<sup>5</sup> أسوأ (2) قراءة شيعية: فَلَنَذِيقَنَّ الَّذِينَ كَفَرُوا بِئْرَ كَيْفِهِمْ وَلَآئِيَةِ أَمِيرِ الْمُؤْمِنِينَ عَذَابًا شَدِيدًا

<sup>6</sup> 1) النَّارُ دَارُ

<sup>7</sup> 1) الَّذِينَ (2) أَرْنَا

<sup>8</sup> 1) لَا

<sup>9</sup> 1) نُزُلًا

<sup>10</sup> قراءة شيعية: مَنْ أَحْسَنُ قَوْلًا مَنْ دَعَا إِلَى اللَّهِ وَهُوَ صَبِي وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ - والصبي هو علي (2) إِي 1)

<sup>11</sup> A1) Abrogated by the verse of the sword 113/9:5 ♦ R1) Cf. Rm 12: 17-21.

<sup>12</sup> 1) قراءة شيعية: إِلَّا كُلُّ ذُو حِظٍّ عَظِيمٍ (2) يُلْقَاهَا، يُلْقَاهَا

M-61/41:37<sup>1</sup>. [---] Of his signs are the night and the day, the sun and the moon. Do not prostrate to the sun, nor the moon,<sup>R1</sup> but prostrate to God who created them. ~ If it is him whom you adore.

M-61/41:38<sup>2</sup>. But if they became arrogant [and refuse to prostrate, God does not need their prostration]. Those who are with your Lord exalt him, night and day, and they do not get tired.

M-61/41:39<sup>3</sup>. Of his signs is that you see the earth prostrate. When we descended on it the water, it moved and increased. Him who revived it is reviving the dead. ~ He is powerful over everything.

M-61/41:40<sup>4</sup>. Those who distort our signs will not be hidden from us. Who is better, someone who will be thrown into the fire? Or someone who will come secure on the day of the resurrection? Do whatever you wish. ~ He is seer of what you do.

M-61/41:41. [---] Those who disbelieved in the remembrance when it came to them [will be punished]. ~ It is a mighty book.

M-61/41:42. The falsehood cannot come to it from before it nor from behind it. A descent from a wise, a laudable.

M-61/41:43. Nothing is said to you except what has been said before you. Your Lord is possessor of forgiveness, and possessor of painful punishment.

M-61/41:44<sup>5</sup>. If we had made it a Koran in a foreign tongue, they would have said: «If only his signs had been detailed! Is this [a book] in a foreign tongue and an Arab [prophet]?» Say: «For those who believed, it is guidance and healing. As for those who do not believe, it is a heaviness in their ears, and it is a blindness for them. Those are called from a far place».

M-61/41:45. We gave Moses the book, but it was diverged therein. If a word had not preceded from your Lord, it would have been decided between them. They are in a suspicious doubt about it.

M-61/41:46. Whoever does good, it is for himself. Whoever does evil, it is against himself. ~ Your Lord is not oppressor to the servants.

M-61/41:47<sup>6</sup>. To him is returned the knowledge of the hour.<sup>R1</sup> No fruits emerges from their sheaths, nor does any female carry or bring forth, except by his knowledge. The day he calls them: «Where are my associates?», they will say: «We announce to you that none of us is a witness».<sup>T1</sup>

M-61/41:48. What they were calling upon before has erred away from them. And they will presume that there is no escape for them.

M-61/41:49<sup>7</sup>. [---] The human does not get tired of calling the good. But if evil afflicts him, then he becomes desperate, disheartened.

[---] وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ، وَالشَّمْسُ وَالْقَمَرُ. لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ، وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ. ~ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ.

فَإِنْ أَسْتَكْبَرُوا [...] فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ، بِاللَّيْلِ وَالنَّهَارِ، وَهُمْ لَا يَسْئَمُونَ<sup>1</sup>.

وَمِنْ آيَاتِهِ أَنْتَ تَرَى الْأَرْضَ خَاشِعَةً. فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ، اهْتَزَّتْ وَرَبَّتْ<sup>2</sup>. إِنَّ الَّذِي أَحْيَاهَا لَمُحْيٍ الْمَوْتَى. ~ إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا. أَفَمَنْ يُلْقَى فِي النَّارِ خَيْرٌ؟ أَمْ مَنْ يَأْتِي عَامِنًا يَوْمَ الْقِيَمَةِ؟ أَعْمَلُوا مَا شِئْتُمْ. ~ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ.

[---] إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ [...] ~ وَإِنَّهُ لَكِتَابٌ عَزِيزٌ.

لَا يَأْتِيهِ الْبُطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ. تَنْزِيلٌ مِنْ حَكِيمٍ، حَمِيدٍ.

مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ. إِنَّ رَبَّكَ لَدُوٌّ مَغْفِرٌ وَدُوٌّ عَقَابٍ أَلِيمٍ.

وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَمِيًّا، لَقَالُوا: «لَوْلَا فَصَّلَتْ آيَاتُهُ! [...] أَعْجَمِيٌّ<sup>2</sup> [...] وَعَرَبِيٌّ؟» قُلْ: «هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءً. وَالَّذِينَ لَا يُؤْمِنُونَ، فِي آذَانِهِمْ وَقْرٌ<sup>3</sup>، وَهُوَ عَلَيْهِمْ عَمًى<sup>4</sup>. أُولَئِكَ يُنَادَوْنَ مِنْ مَكَانٍ بَعِيدٍ».

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ، فَاخْتَلَفَ فِيهِ. وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ، لَفُضِيَ بَيْنَهُمْ. وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ. مَنْ عَمِلَ صَالِحًا، فَلِنَفْسِهِ. وَمَنْ أَسَاءَ، فَعَلَيْهَا. ~ وَمَا رَبُّكَ بِظَلَمٍ لِلْعَبِيدِ.

إِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ. وَمَا تَخْرُجُ مِنْ ثَمَرَاتٍ مِنْ أَكْمَامِهَا<sup>2</sup>، وَمَا تَحْمِلُ مِنْ أُنْثَى وَلَا تَضَعُ، إِلَّا بِعِلْمِهِ. وَيَوْمَ يُنَادِيهِمْ: «أَيْنَ شُرَكَاءِي<sup>3</sup>» قَالُوا: «عَادَتُكَ مَآمِنًا مِنْ شَوْهَدٍ».

وَضَلَّ عَنْهُمْ مَا كَانُوا يَدْعُونَ مِنْ قَبْلُ. وَظَنُّوا مَا لَهُمْ مِنْ مَجِيبٍ.

[---] لَا يَسْتَمُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ<sup>2</sup>. وَإِنْ مَسَّهُ الشَّرُّ، فَيَسْأَلْ قَنُوطَ<sup>3</sup>.

<sup>1</sup> R1) Cf. Dt 4:19; 17:3; Ws 13:2; Jb 31:26-28.

<sup>2</sup> 1) يَسْأَمُونَ، يَسْأَمُونَ

<sup>3</sup> 1) وَرَبَّتْ

<sup>4</sup> 1) يُلْحِدُونَ

<sup>5</sup> 1) عَمًى، عَمًى (4) وَقْرٌ، وَقْرٌ (3) أَعْجَمِيٌّ، أَعْجَمِيٌّ (2) فَصَّلَتْ

<sup>6</sup> 1) أَكْمَامِهَا (2) ثَمَرَاتٍ R1) Cf. Mt 24:36; Mk 13:32 ♦ T1) Luxenberg (p. 75-76) reads إِذْ ذَاكَ instead of أَدْنَاكَ and translates: they will then answer: «None of us professes (to these) any longer!»

<sup>7</sup> 1) قراءة شيعية: والكافر إِنَّ مَسَّهُ الصَّرُّ فَيُتَوَسَّلُ مِنَ الرَّحْمَةِ قَنُوطُ (3) دُعَاءِ بِالْخَيْرِ، دُعَاءِ الْمَالِ (2) يَسْتَمُ

M-61/41:50<sup>1</sup>. If we make him taste a mercy from us after hardship has afflicted him, he says: «This is my own. I presume that the hour will not come. But if I were returned to my Lord, with him will be the fairer for me». We will inform those who disbelieved of what they did, and we will make them taste a rough punishment.

M-61/41:51<sup>2</sup>. When we gratify the human, he disregards [the call to us] and goes aside. And when evil afflicts him, he makes a broad call.<sup>T1</sup>

M-61/41:52<sup>3</sup>. Say: «Did you see if it is from God and then you disbelieved in it? Who is more misguided than him who is in a far dis-sension?»

M-61/41:53<sup>4</sup>. We will show them our signs in the horizons<sup>T1</sup> and in themselves, until it becomes manifest to them that it is the truth. ~ Does your Lord not suffice as a witness on everything?

M-61/41:54<sup>5</sup>. They are in doubt about the meeting of their Lord. ~ It is him who surrounds everything.

وَلَيْنَ أَذَقْنَاهُ رَحْمَةً مِنَّا، مِنْ بَعْدِ ضَرَاءٍ مَسَّتْهُ، لَيَقُولَنَّ: «هَذَا لِي. وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً. وَلَيْنَ رُجِعْتُ إِلَى رَبِّي، إِنَّ لِي عِنْدَهُ لِلْخَسَنَى». فَلَنُنَبِّئَنَّ الَّذِينَ كَفَرُوا بِمَا عَمِلُوا، وَلَنَذِيقَنَّ هُمْ مِنْ عَذَابٍ غَلِيظٍ.

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَنِ، أَعْرَضَ [...] وَنَا بَجَانِبَةٍ. وَإِذَا مَسَّهُ الشَّرُّ، قَدَّ دُعَاءٍ عَرِيضٍ.

قُلْ: «أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ، ثُمَّ كَفَرْتُمْ بِهِ؟ ~ مَنْ أَضَلَّ مِمَّنْ هُوَ فِي شِقَاقٍ بَعِيدٍ؟»

سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ، حَتَّى يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ. ~ أَوْ لَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ؟

أَلَا إِنَّهُمْ فِي مَرِيبَةٍ مِّنْ لِّقَاءِ رَبِّهِمْ. ~ أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ.

## CHAPTER 62/42: THE CONSULTATION

### سورة الشورى

53 verses - Makkan [except: 23-25, 27]<sup>6</sup>

In the name of God, the all-merciful, the very-merciful.<sup>7</sup>

M-62/42:1<sup>8</sup>. Ha, Mim.<sup>T1</sup>

M-62/42:2<sup>9</sup>. Ain, Sin, Qaf.<sup>T1</sup>

M-62/42:3<sup>10</sup>. It is as [this revelation that] God, the almighty, the wise, reveals to you, and to those before you.

M-62/42:4. His is what is in the heavens and in the earth. He is the elevated, the great.

M-62/42:5<sup>11</sup>. The heavens would almost split above them, and the angels exalt the praise of their Lord, and ask forgiveness for those who are in the earth.<sup>A1</sup> God is the forgiver, the very-merciful.

M-62/42:6<sup>12</sup>. As for those who take, besides him, allies, God is watchful over them.<sup>T1</sup> And you are not their guarantor.<sup>A1</sup>

M-62/42:7<sup>13</sup>. Thus we have revealed to you an Arabic Koran, so that you may warn the mother of the cities<sup>R1</sup> and those who are around it, and may warn of the day of the gathering, there is no doubt therein. [The people will be therein two groups:] A group in the garden, and a group in the blaze.

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.

حَم.

عَسَق.

[...] كَذَلِكَ يُوحَىٰ إِلَيْكَ، وَإِلَى الَّذِينَ مِنْ قَبْلِكَ، اللَّهُ الْعَزِيزُ، الْحَكِيمُ.

لَهُ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ. وَهُوَ الْعَلِيُّ، الْعَظِيمُ.

تَكَادُ السَّمُوتُ يَنْفَطِرْنَ مِنْ فَوْقِهِمْ<sup>2</sup>، وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ، وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ<sup>4</sup>. أَلَا إِنَّ اللَّهَ هُوَ الْغَفُورُ، الرَّحِيمُ.

وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ، أَوْلِيَاءَ، اللَّهُ حَفِيفٌ عَلَيْهِمْ. وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ.

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا، لِتُنذِرَ<sup>2</sup> أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا، وَتُنذِرَ يَوْمَ الْجَمْعِ، لَا رَيْبَ فِيهِ. [...] قَرِيبٌ<sup>3</sup> فِي الْجَنَّةِ، وَقَرِيبٌ<sup>3</sup> فِي السَّعِيرِ.

<sup>1</sup> رَجَعْتُ (2) وَلَيْنَ (1)

<sup>2</sup> (1) وَنَاءَ ♦ T1) He is full of wordy prayers (Asad); he starts lengthy prayers (Sarwar).

<sup>3</sup> (1) أَرَيْتُمْ

<sup>4</sup> (1) إِنَّهُ ♦ T1) In the Universe (Shakir); in the (furthest) regions (of the earth) (Yusuf Ali).

<sup>5</sup> (1) مَرِيَّةٌ

<sup>6</sup> This chapter takes its name from verse 38. Translated also: The Counsel (Pickthall).

<sup>7</sup> See footnote 2 of chapter 1/96.

<sup>8</sup> T1) See the footnote of 2/68:1.

<sup>9</sup> T1) See the footnote of 2/68:1.

<sup>10</sup> (1) نُوحِي، يُوحَى

<sup>11</sup> A1) قراءة شيعية: وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَلَا يَفْتَرُونَ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ مِنَ الْمُؤْمِنِينَ (4) مِمَّنْ فَوْقَهُمْ (3) يَنْفَطِرْنَ، تَنْفَطِرْنَ، تَنْفَطِرْنَ (2) يَكَادُ (1) Abrogated by 60/40:7 according to which the angels «ask forgiveness for those who believed».

<sup>12</sup> T1) God is Guardian over them (Bakhtiar); Allah takes care of them (Bewley) ♦ A1) Abrogated by the verse of the sword 113/9:5.

<sup>13</sup> (1) قَرِيبًا (3) لِيُنذِرَ (2) نُوحِي (1) ♦ R1) See the footnote of 55/6:92.

---] وَلَوْ شَاءَ اللَّهُ، لَجَعَلَهُمْ أُمَّةً وَاحِدَةً. وَلَكِنْ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ. وَالظَّالِمُونَ<sup>١</sup>، مَا لَهُمْ مِنْ وَلِيٍّ وَلَا نَصِيرٍ.

[...] أَمْ آتَّخِذُوا، مِنْ دُونِى، أَوْلِيَاءَ؟ [...] فَاللَّهُ هُوَ  
الْأَوْلَى، وَهُوَ يُحْيِي الْمَوْتَى. ~ وَهُوَ عَلَى كُلِّ شَيْءٍ  
قَدِيرٌ.

[---] وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ، فَحُكْمُهُ إِلَى اللَّهِ. ذَلِكُمْ  
اللَّهُ، رَبِّي، عَلَيْهِ تَوَكَّلْتُ، وَإِلَيْهِ أُنِيبُ.

فَاطْرُ السَّمَوَاتِ وَالْأَرْضِ. جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ  
 [...] وَمِنَ الْأَنْعَامِ أَرْوَاجًا، يَذْرُوكُمْ فِيهِ. لَيْسَ  
 كَمِثْلِهِ شَيْءٌ. وَهُوَ السَّمِيعُ، الْبَصِيرُ.

لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ. يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ،  
وَيَقْدِرُ<sup>1</sup> [...] ~ إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ.

[---] شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا، وَالَّذِي أَوْحَيْنَا إِلَيْكَ، وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ: «أَقِيمُوا الدِّينَ، وَلَا تَتَفَرَّقُوا فِيهِ». [كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ! اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ، وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ.]

وَمَا تَقْرَءُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ، نَبْعًا بَيْنَهُمْ.  
وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ، إِلَى أَجَلٍ مُسَمًّى، لَفُضِّي  
بَيْنَهُمْ. وَإِنَّ الَّذِينَ أُورِثُوا الْكُتُبَ مِنْ بَعْدِهِمْ أَلْفَى شَكًّا  
مِنْهُ رَبِّب.

فَلَذِكْ فَادْعُ، وَاسْتَقِمْ كَمَا أَمَرْتُ، وَلَا تَتَّبِعْ أَهْوَاءَهُمْ، وَقُلْ: «ءَأَمَنْتُمْ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ، وَأَمَرْتُ لِعَدْلِ بَيْنِكُمْ؟ اللَّهُ رَبُّنَا وَرَبُّكُمْ. لَنَا أَعْمَلُنَا، وَلَكُمْ أَعْمَلُكُمْ. لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمْ. اللَّهُ يَجْمَعُ بَيْنَنَا. ~ وَاللَّهُ الْمَصِيرُ».

وَالَّذِينَ يُحَاجُّونَ فِي [...] اللَّهُ [...] مِنْ بَعْدِ مَا  
اسْتَجِيبَ لَهُ، حُجَّتُهُمْ دَاحِضَةٌ عِنْدَ رَبِّهِمْ، وَعَلَيْهِمْ  
غَضَبٌ، وَلَهُمْ عَذَابٌ شَدِيدٌ.

[...] اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ. وَمَا يُدْرِيكَ؟ لَعَلَّ [...] السَّاعَةَ قَرِيبٌ.

يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا. وَالَّذِينَ ءَامَنُوا،  
مُسْتَفْضُونَ مِنْهَا. وَيَعْلَمُونَ أَنَّهَا الْحَقُّ. ~ أَلَا إِنَّ الَّذِينَ  
يُمَارُونَ فِي السَّاعَةِ لَفِي ضَلَالٍ بَعِيدٍ.

[---] اللَّهُ لَطِيفٌ بِعِبَادِهِ. يُرْزُقُ مَنْ يَشَاءُ. ~ وَهُوَ الْقَوِيُّ، الْعَزِيزُ.

<sup>2</sup> 1) فَاظْرِبْ, فَاظْرِبْ ♦ T1) To multiply you thereby (Asad) ♦ R1) Cf. Gn 2:21-23. R2) Cf. Ps 113:5; Ba 3:36.

قراءة شعبية: كَبُرَ عَلَى الْمُشْرِكِينَ بُولَاقِيَةٍ عَلَيْهِ مَا تَدْعُوهُ إِلَيْهِ يَا مُحَمَّدٌ مِنْ بُولَاقِيَةٍ عَلَيْهِ (الكَلْبَنِي مَجْلَد 1، ص 418) أَوْ: شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَابْرَاهِيمَ (1) وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَمُوسَى وَعِيسَى الَّذِي أَخْتَلَفْنَا إِنَّكَ أَنْ أَهْمُوا الدِّينَ بِالْمُحَمَّدِ وَلَا تَتَفَرَّقُوا فِيهِ وَكُنُوا عَلَى جَمَاعَةٍ كَبُرَ عَلَى الْمُشْرِكِينَ بُولَاقِيَةٍ عَلَيْهِ مَا تَدْعُوهُ إِلَيْهِ يَا مُحَمَّدُ مِنْ بُولَاقِيَةٍ عَلَيْهِ

<sup>6</sup> A1) Abrogated by the verse of the sword 113/9:5.

M-62/42:20<sup>1</sup>. Whoever wants the tilth of the last life, we will increase his tilth for him. Whoever wants the tilth of the worldly life, we give him thereof, but he will have no part in the last life.<sup>A1</sup>

M-62/42:21<sup>2</sup>. [---] Or do they have associates [with God] who legislated for them from the religion what God did not allow? If it was not a decisive word, it would have been decided among them. The oppressors will have a painful punishment.

M-62/42:22<sup>3</sup>. You will see the oppressors preoccupied of [the punishment] because of what they have realized, and which will fall on them. Those who believed and did the good deeds, will be in the orchards of the gardens. They will have what they wish with their Lord. ~ That is the great favour.

H-62/42:23<sup>4</sup>. That is the announcement [that] God gives to those of his servants who believed and did the good deeds. Say: «I do not ask you for any wage<sup>A1</sup> for it, but love for the relatives».<sup>R1</sup> Whoever earns goodness, he will increase for him goodness therein. ~ God is forgiving, thankful.

H-62/42:24<sup>5</sup>. Or do they say: «He forged a lie against God»? Had God wished, he would seal your heart. God erases the falsehood and proves the truth by his words. ~ He is knower of what is in the chests.

H-62/42:25<sup>6</sup>. It is him who accepts the repentance from his servants, forgives the misdeeds, and knows what you do.

M-62/42:26. He answers those who believed and did the good deeds, and increases for them from his favour. The disbelievers will have a severe punishment.

H-62/42:27<sup>7</sup>. [---] Should God spread the provision to his servants, they would abuse in the earth. But he descends according to a pre-determination what he wishes. ~ He is aware of his servants, seer.

M-62/42:28<sup>8</sup>. It is him who descends rain after they have despaired, and scatters his mercy. ~ He is the ally, the laudable.

M-62/42:29. Of his signs is the creation of the heavens, the earth and the animals that he dispersed therein. He is able to gather them when he wishes.

M-62/42:30<sup>9</sup>. [Whatever affliction afflicted you is because of what your hands realized, but he forgives much.

M-62/42:31. You cannot foil [God escaping] in the earth, and you will have, besides God, neither an ally nor a succourer.]

M-62/42:32<sup>10</sup>. Of his signs, are the vessels in the sea, like mountains.

مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ، نَزِدْ لَهُ فِي حَرْثِهِ. وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا، نُؤْتِهِ مِنْهَا، وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ.

[---] أَمْ لَهُمْ شُرَكَاءُ [...] شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ؟ وَلَوْ لَا كَلِمَةُ الْفَصْلِ، لَفُضِيَ بَيْنَهُمْ. وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ.

تَرَى الظَّالِمِينَ مُشْفِقِينَ [...] مِمَّا كَسَبُوا<sup>1</sup>، وَهُوَ وَاقِعٌ بِهِمْ. وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي رَوْضَاتِ الْجَنَّاتِ. لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ. ~ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ.

ذَلِكَ الَّذِي يُبَشِّرُ<sup>1</sup> اللَّهُ [...] عِبَادَهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ. قُلْ: «لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا، إِلَّا الْمَوَدَّةَ<sup>2</sup> فِي الْقُرْبَى». وَمَنْ يَقْتَرِفْ حَسَنَةً، نَّزِدْ<sup>3</sup> لَهُ فِيهَا حُسْنًا<sup>4</sup>. ~ إِنَّ اللَّهَ غَفُورٌ، شَكُورٌ.

أَمْ يَقُولُونَ: «أَقْتَرَى عَلَى اللَّهِ كَذِبًا؟» فَإِنْ يَشَأْ اللَّهُ يَحْتَمِ عَلَى قُلُوبِكُمْ. وَيَمْحُ اللَّهُ الْبَاطِلَ، وَيُجَوِّدُ الْحَقَّ بِكَلِمَاتِهِ<sup>1</sup>. ~ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ.

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ، وَيَعْفُو عَنِ السَّيِّئَاتِ، وَيَعْلَمُ مَا تَفْعَلُونَ<sup>1</sup>.

وَيَسْتَجِيبُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ، وَيَزِيدُهُمْ مِنْ فَضْلِهِ. وَالْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ.

[---] وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ، لَبْغَوْا فِي الْأَرْضِ. وَلَكِنْ يُنَزِّلُ<sup>1</sup> بِقَدَرٍ مَا يَشَاءُ. ~ إِنَّهُ بِعِبَادِهِ خَبِيرٌ، بَصِيرٌ.

وَهُوَ الَّذِي يُنَزِّلُ<sup>1</sup> الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا<sup>2</sup>، وَيَنْشُرُ رَحْمَتَهُ. ~ وَهُوَ الْوَلِيُّ، الْحَمِيدُ.

وَمِنْ آيَاتِهِ، خَلْقَ السَّمُوتِ وَالْأَرْضِ وَمَا بَثَّ فِيهِمَا مِنْ دَابَّةٍ. وَهُوَ عَلَى جَمْعِهِمْ، إِذَا يَشَاءُ، قَدِيرٌ.

[وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ، فِيمَا كَسَبْتُمْ أَيْدِيَكُمْ، وَيَعْفُوا عَنْ كَثِيرٍ.

وَمَا أَنْتُمْ بِمُعْجِزِينَ [...] فِي الْأَرْضِ، وَمَا لَكُمْ مِنْ دُونِ اللَّهِ، مِنْ وَلِيٍّ وَلَا نَصِيرٍ.]

وَمِنْ آيَاتِهِ، الْجَوَارِ<sup>1</sup> فِي الْبَحْرِ، كَالْأَعْلَامِ.

<sup>1</sup> 1) (A1) Abrogated by 50/17:18. ♦ نُؤْتِيهِ، نُؤْتِيَهُ (2) يَزِدْ 1)

<sup>2</sup> 1) وَأَنْ

<sup>3</sup> 1) قراءة شيعية: ترى الظالمين لآل محمد حقهم خائفون مما ارتكبوا

<sup>4</sup> 1) (A1) Abrogated by 58/34:47 R1) See the footnote of 44/19:14. ♦ حُسْنَى (4) يَزِدْ (3) مَوَدَّةَ (2) يُبَشِّرُ، يُبَشِّرُ 1)

<sup>5</sup> 1) بِكَلِمَاتِهِ

<sup>6</sup> 1) يَفْعَلُونَ

<sup>7</sup> 1) يُنَزِّلُ

<sup>8</sup> 1) قَنَطُوا، قَنَطُوا (2) يُنَزِّلُ 1)

<sup>9</sup> 1) بِمَا

<sup>10</sup> 1) الْجَوَارِ، الْجَوَارِ 1)

M-62/42:33<sup>1</sup>. If he so wishes, he can calm the wind, so that [the vessels] remain motionless on the back [of the sea]. ~ Therein are signs for every enduring, thankful.

M-62/42:34<sup>2</sup>. Or he can damage [the vessels as punishment] for what they realized, but he forgives much.

M-62/42:35<sup>3</sup>. Those who dispute about our signs know that there is no escape for them.

M-62/42:36. [---] What was given you is the enjoyment of the worldly life. And what is with God is better and more lasting for those who believed ~ and confide in their Lord.

M-62/42:37<sup>4</sup>. Those who avoid the great sins and the depravities, and whenever they are angry they forgive.

M-62/42:38<sup>5</sup>. Those who answered the call of their Lord, performed the prayer, [conducted] their affair by consultation among themselves,<sup>R1</sup> ~ and spend of what we provided them.

M-62/42:39<sup>6</sup>. Those who, when touched by the abuse, defend themselves.<sup>A1</sup>

M-62/42:40<sup>7</sup>. The reward of a misdeed is a similar misdeed.<sup>R1</sup> But whoever forgives and does good, his wage falls upon God.<sup>A1</sup> ~ He does not love the oppressors.

M-62/42:41<sup>8</sup>. As for him who defended himself after he has been oppressed, against those there is no way.

M-62/42:42. The way is only against those who oppress the humans and abuse in the earth without the right. ~ Those will have a painful punishment.

M-62/42:43. Whoever endured and forgave, ~ that is the firmness in the affairs.

M-62/42:44<sup>9</sup>. [---] Whomever God misguides has no ally after him.

[---] You will see the oppressors saying, when they will see the punishment: «Is there any way of return?»

M-62/42:45<sup>10</sup>. You will see them presented to [the Gehenna], prostrate from the humiliation, looking with a furtive eye. Those who believed will say: «The losers are those who lost themselves and their family, on the day of resurrection». ~ The oppressors will have a lasting punishment.

M-62/42:46. They had not any allies to succour them, besides God. Whomever God misguides does not have any way.

M-62/42:47<sup>11</sup>. [---] Answer [the call of] your Lord before a day comes from God which cannot be averted. You will have no shelter, that day, and you will have no reprobation.<sup>T1</sup>

إِنْ يَشَاءُ يُسَكِّنَ الرِّيحَ<sup>1</sup>، فَيُطْلِلَنَّ<sup>2</sup> رَوَاكِدَ عَلَى ظَهْرِهِ. ~ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ.

أَوْ يُوقِفَهُنَّ بِمَا كَسَبُوا، وَيَعْفُو<sup>1</sup> عَنْ كَثِيرٍ.

وَيَعْلَمُ<sup>1</sup> الَّذِينَ يُجَادِلُونَ فِي آيَاتِنَا مَا لَهُمْ مِنْ مَّجِيسٍ.

[---] فَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَّعِ الْحَيَاةَ الدُّنْيَا. وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى، لِلَّذِينَ ءَامَنُوا ~ وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ.

وَالَّذِينَ يَجْتَنِبُونَ كَبِيرَ<sup>1</sup> الْإِثْمِ وَالْفَوَاحِشِ، وَإِذَا مَا غَضِبُوا، هُمْ يَغْفِرُونَ.

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ، وَأَقَامُوا الصَّلَاةَ، وَأَمْرُهُمْ شُورَى بَيْنَهُمْ، ~ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ.

وَالَّذِينَ، إِذَا أَصَابَهُمُ الْبَغْيُ، هُمْ يَنْتَصِرُونَ.

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا. فَمَنْ عَفَا وَأَصْلَحَ، فَأَجْرُهُ عَلَى اللَّهِ. ~ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ.

وَلَمَنْ أَنْتَصَرَ بَعْدَ ظُلْمَةٍ، فَأُولَئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ.

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ، وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ. ~ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ.

وَلَمَنْ صَبَرَ وَغَفَرَ، ~ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ.

[---] وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ وَلِيٍّ مِنْ بَعْدِهِ. [---] وَتَرَى الظَّالِمِينَ، لَمَّا رَأَوْا الْعَذَابَ، يَقُولُونَ: «هَلْ إِلَى مَرَدٍّ مِنْ سَبِيلٍ»<sup>1</sup>.

وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا [...]، خُشِعِينَ مِنَ الذَّلِيلِ<sup>1</sup>، يَنْظُرُونَ مِنْ طَرْفٍ خَفِيٍّ<sup>2</sup>. وَقَالَ الَّذِينَ ءَامَنُوا: «إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيَهُمْ، يَوْمَ الْقِيَمَةِ». ~ أَلَا إِنَّ الظَّالِمِينَ فِي عَذَابٍ مُقِيمٍ<sup>3</sup>.

وَمَا كَانَ لَهُمْ مِنْ أَوْلِيَاءَ يَنْصُرُونَهُمْ، مِنْ دُونِ اللَّهِ.

وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ سَبِيلٍ.

[---] اسْتَجِيبُوا لِرَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنَ اللَّهِ. مَا لَكُمْ مِنْ مُلْجَأٍ، يَوْمَئِذٍ، وَمَا لَكُمْ مِنْ نَكِيرٍ.

<sup>1</sup> فَيُطْلِلَنَّ (2) الرِّيحَ

<sup>2</sup> وَيَعْفُو، وَيَغْفُو

<sup>3</sup> وَيَعْلَمُ، وَيَعْلَمُ، وَلِيَعْلَمَ

<sup>4</sup> كَبِيرٍ

<sup>5</sup> R1) The consultation system in the verses 48/27:32, 62/42:38 and 89/3:159 may have been inspired, according to Sankharé (p 55-57), by the Greek democracy.

<sup>6</sup> A1) Abrogated by 62/42:43.

<sup>7</sup> A1) Abrogated by 62/42:43 ♦ R1) See the footnote of 87/2:178.

<sup>8</sup> يَغْنَمًا ظِلْمَ

<sup>9</sup> قراءة شيعية: وَتَرَى الظَّالِمِينَ آلَ مُحَمَّدٍ حَقَّهُمْ لَمَّا رَأَوْا الْعَذَابَ يَقُولُونَ هَلْ إِلَى مَرَدٍّ مِنْ سَبِيلٍ - وعلي هو العذاب

<sup>10</sup> قراءة شيعية: أَلَا إِنَّ الظَّالِمِينَ آلَ مُحَمَّدٍ فِي عَذَابٍ مُقِيمٍ (3) قراءة شيعية: وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا خَاشِعِينَ مِنَ الذَّلِيلِ لَعَلِي يَنْظُرُونَ إِلَيْهِ مِنْ طَرْفٍ خَفِيٍّ - يعني القانم (2) الذَّلِيلِ

<sup>11</sup> T1) Nor an advocate (Progressive Muslims); no one to defend you (Sarwar).



M-62/42:48<sup>1</sup>. If they disregard [answering you], we did not send you as watchful over them.<sup>A1</sup> Upon you is only the notification. When we make the human taste a mercy from us, he exults thereat. ~ But if an evil afflicts them for what their hands advanced, the human is then ungrateful.

M-62/42:49. [---] God's is the kingdom of the heavens and of the earth. He creates what he wishes. He gives females to whom he wishes, and gives males to whom he wishes.

M-62/42:50. Or he couples them males and females, and he makes sterile whom he wishes. ~ He is knower, powerful.

M-62/42:51<sup>2</sup>. [---] It was not for any human that God should speak to him except by revelation, or from behind a veil, or that he send a messenger to reveal whatsoever he wishes by his permission. ~ He is elevated, wise.

M-62/42:52<sup>3</sup>. So we have revealed to you a spirit of our order. You did not know what either the book, or the faith were. But we made it a light by which we guide whomever we wish of our servants.

You guide to a straight path,

M-62/42:53. God's path whose is what is in the heavens and in the earth. ~ The affair reverts to God.

فَإِنْ أَعْرَضُوا [...] فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا. إِنْ عَلَيْكَ إِلَّا الْبَلْغُ. وَإِنَّا إِذَا أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً، فَرَحَ بِهَا. ~ وَإِنْ تَصْنَعُهُمْ سَيِّئَةً بِمَا قَدَّمْتَ أَيْدِيَهُمْ، فَإِنَّ الْإِنْسَانَ كَفُورٌ.

[---] لِلَّهِ مُلْكُ السَّمُوتِ وَالْأَرْضِ. يَخْلُقُ مَا يَشَاءُ. يَهْبُ لِمَنْ يَشَاءُ إِنْتًا، وَيَهْبُ لِمَنْ يَشَاءُ الذُّكُورُ.

أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنْتًا، وَيَجْعَلُ مَنْ يَشَاءُ عَقِيمًا. ~ إِنَّهُ عَلِيمٌ قَدِيرٌ.

[---] وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا، أَوْ مِنْ وَرَآئِ حِجَابٍ، أَوْ يُرْسِلَ<sup>2</sup> رَسُولًا فَيُوحِيَ بَأْذَنِهِ مَا يَشَاءُ. ~ إِنَّهُ عَلِيمٌ حَكِيمٌ.

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا. مَا كُنْتَ تَدْرِي مَا الْكِتَابُ، وَلَا الْإِيمَانُ. وَلَكِنْ جَعَلْنَاهُ نُورًا تَهْدِي بِهِ مِنْ نُّسَاءِ مَنْ عِبَادِنَا. فَإِنَّكَ لَتَهْدِي<sup>1</sup> إِلَى صِرَاطٍ مُسْتَقِيمٍ،

صِرَاطَ اللَّهِ الَّذِي لَهُ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ. ~ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ.

## CHAPTER 63/43: THE ORNAMENTS

### سورة الزخرف

89 verses - Makkan [except: 54]<sup>4</sup>

In the name of God, the all-merciful, the very-merciful.<sup>5</sup>

M-63/43:1<sup>6</sup>. Ha, Mim.<sup>T1</sup>

M-63/43:2. By the manifest book!

M-63/43:3. We made it an Arabic Koran. ~ Maybe you reason!

M-63/43:4<sup>7</sup>. It is in the mother of the book,<sup>T1</sup> before us,<sup>T1</sup> elevated, wise.

M-63/43:5<sup>8</sup>. Should we exempt you from the remembrance for being an excessive people?

M-63/43:6. How many prophets have we sent to the first!

M-63/43:7<sup>9</sup>. No prophet comes to them but they were ridiculing him.

M-63/43:8. Then we destroyed stronger than them in assault, and the example of the first passed.

M-63/43:9. [---] If you ask them: «Who created the heavens and the earth?», they will say: «The almighty, the knower created them».

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.

حَمْدٌ.

وَالْكِتَابِ الْمُبِينِ!

إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا. ~ لَعَلَّكُمْ تَعْقِلُونَ! وَإِنَّهُ فِي أُمِّ الْكِتَابِ، لَدَيْنَا، لَعَلِي<sup>2</sup>، حَكِيمٌ.

أَفَنَضْرِبُ عَنْكُمْ الذِّكْرَ صَفْحًا<sup>1</sup> أَنْ كُنْتُمْ قَوْمًا مُسْرِفِينَ؟

وَكَمْ أَرْسَلْنَا مِنْ نَبِيِّ فِي الْأَوَّلِينَ! وَمَا يَأْتِيهِمْ مِنْ نَبِيٍّ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ<sup>1</sup>.

فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشًا، وَمَضَى مَثَلُ الْأَوَّلِينَ.

[---] وَلَئِنْ سَأَلْتَهُمْ: «مَنْ خَلَقَ السَّمُوتِ وَالْأَرْضَ؟»، لَيَقُولُنَّ: «خَلَقَهُنَّ الْعَزِيزُ، الْعَلِيمُ».

<sup>1</sup> A1) Abrogated by the verse of the sword 113/9:5.

<sup>2</sup> يُرْسِلُ (2 حُجُبٍ 1)

<sup>3</sup> لَتَهْدِي، لَتَهْدِي، لَتَدْعُوهم، لَتَدْعُو 1)

<sup>4</sup> This chapter takes its name from verse 35. Translated also: Gold (Asad); The Embellishment (Pickthall). The term *Zukhruf* is mentioned four times in the Koran in addition to this title. In the verse 50/17:93, this term has been changed in the variation with the term *dhahab*, gold. According to Sankharé (p. 120), it comes from the Greek ζωγραφία which means painting. Jeffery thinks it comes from the Syriac and means scarlet colour (colour of the dress with which was dressed Jesus in Mt 27:28).

<sup>5</sup> See footnote 2 of chapter 1/96.

<sup>6</sup> T1) See the footnote of 2/68:1.

<sup>7</sup> 1) قِرَاءَةٌ شَيْعِيَّةٌ: علي (2 إم) 1) T1) In the source (Asad); in the original of the Book (Shakir). Same term in the Talmud (Sanhedrin 4a).

<sup>8</sup> 1) إِذْ (2 صَفْحًا 1)

<sup>9</sup> 1) يَسْتَهْزِءُونَ، يَسْتَهْزِءُونَ

M-63/43:10<sup>1</sup>. Who made the earth a cradle for you, and made in it ways for you. ~ Maybe you be guided!

M-63/43:11<sup>2</sup>. Who descended water from the heaven, according to a predetermination, and thereby we revived a dead region. Thus you will be brought out [from the graves].

M-63/43:12. Who created all couples, and made for you feluccas and cattle on which you ride,

M-63/43:13<sup>3</sup>. so that you may sit on their backs, then remember the grace of your Lord, when you are seated thereon, and say: «Exalted is him who subjected this to us, whereas we were not able to do it.<sup>T1</sup>

M-63/43:14. It is to our Lord that we will return».

M-63/43:15<sup>4</sup>. [---] They assign to him a part of his servants. ~ The human is a manifest ungrateful.

M-63/43:16. Has he then taken daughters out of what he created, and reserved sons for you?

M-63/43:17<sup>5</sup>. When there is announced to any of them a similar of what is attributed to the all-merciful, his face remains blackened, stifled by anguish.

M-63/43:18<sup>6</sup>. Or [has he taken] one brought up among ornaments, while in the dispute he cannot be manifest?

M-63/43:19<sup>7</sup>. They made the angels, who are the servants of the all-merciful, into females. Did they witness their creation? Their testimony will be written down, and they will be asked.

M-63/43:20<sup>8</sup>. [---] They said: «Had the all-merciful wished, we would not have adored them». They have no knowledge thereof. They only conjecture.<sup>T1</sup>

M-63/43:21. Or have we given them a book before [the Koran] so that they hold fast to it?

M-63/43:22<sup>9</sup>. Rather they said: «We found our fathers in a religion, and we do guide ourselves by their footsteps».

M-63/43:23<sup>10</sup>. And thus we did not send before you any warner, in a city, without its opulents saying: «We found our fathers in a religion, and we do imitate their footsteps».

M-63/43:24<sup>11</sup>. He said: «Even though I came to you with a better guidance than what you found your fathers in?» They said: «We disbelieve in what you have been sent with».

M-63/43:25. Therefore we revenged them. ~ Look how was the end of the believers.

M-63/43:26<sup>12</sup>. [---] [Remember] when Abraham said to his father and his people: «I am quit of what you adore,

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا<sup>1</sup>، وَجَعَلَ لَكُم فِيهَا سُبُلًا. ~ لَعَلَّكُمْ تَهْتَدُونَ!  
وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً، بِقَدَرٍ، فَأَنْشَرْنَا بِهِ بَلْدَةً مَيْتًا<sup>2</sup>. كَذَلِكَ تُخْرَجُونَ<sup>2</sup> [...]

وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا، وَجَعَلَ لَكُم مِّنَ الْأَنْفَالِكِ وَالْأَنْعَامِ مَا تَرْكَبُونَ،

لِتَسْتَوُوا عَلَى ظُهُورِهِ، ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ، إِذَا اسْتَوَيْتُمْ عَلَيْهِ، وَتَقُولُوا: «سُبْحَانَ الَّذِي أَسْرَخَنَا لَنَا هَذَا، وَمَا كُنَّا لَهُ مُقْرِنِينَ<sup>2</sup>!

وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ».

[---] وَجَعَلُوا لَهُ مِنْ عِبَادَةٍ جَزَاءً<sup>1</sup>. ~ إِنَّ الْإِنْسَانَ لَكَفُورٌ مُّبِينٌ.

أَمْ اتَّخَذَ مِمَّا يَخْلُقُ بَنَاتٍ، وَأَصْفَحَكُمْ بِالْبَنِينَ؟

وَإِذَا بُشِّرَ أَحَدُهُمْ بِمَا ضَرَبَ لِلرَّحْمَنِ مَثَلًا، ظَلَّ وَجْهُهُ مُسْوَدًّا<sup>1</sup>، وَهُوَ كَظِيمٌ.

أَوْ [...] مَنْ يُنْسَوُا<sup>1</sup> فِي الْحَلِيَّةِ، وَهُوَ فِي الْخِصَامِ<sup>2</sup> غَيْرٌ مُّبِينٌ.

وَجَعَلُوا الْمَلَائِكَةَ، الَّذِينَ هُمْ عِبَادُ الرَّحْمَنِ، إِنثًا. أَشْهَدُوا<sup>2</sup> خَلْقَهُمْ؟ سَيُكْتَبُ<sup>3</sup> شَهَادَتُهُمْ<sup>4</sup> 5، وَيُسْأَلُونَ<sup>6</sup>.

[---] وَقَالُوا: «لَوْ شَاءَ الرَّحْمَنُ، مَا عَبَدْتَهُمْ». مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ. إِنْ هُمْ إِلَّا يَخْرُصُونَ.

أَمْ عَانَتْهُمْ كُتُبًا مِنْ قَبْلِهِ [...] فَهُمْ بِهِ مُسْتَمْسِكُونَ؟

بَلْ قَالُوا: «إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّة<sup>1</sup>، وَإِنَّا عَلَىٰ آثَرِهِمْ مُّقْتَدُونَ».

وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ، فِي قَرْيَةٍ، مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا: «إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّة<sup>1</sup>، وَإِنَّا عَلَىٰ آثَرِهِمْ مُّقْتَدُونَ».

قُلْ<sup>1</sup>: «أَوَلَوْ جِئْتُكُمْ بِآهَدَىٰ مِمَّا وَجَدْتُمْ عَلَيْهِ آبَاءَكُمْ؟» قَالُوا: «إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ».

فَأَنْتَقَمْنَا مِنْهُمْ. ~ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ!

[---][...] وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ: «إِنِّي<sup>1</sup> بَرَاءٌ<sup>2</sup> مِمَّا تَعْبُدُونَ،

<sup>1</sup> 1) مهذا

<sup>2</sup> 1) تَخْرُجُونَ 2) مَيِّتًا

<sup>3</sup> 1) مُقْرِنِينَ، الْمُقْرِنِينَ 2) مَنْ 1) T1) We would not have been able to attain to it (Asad); we had not been ones who are equal to it (Bakhtiar); we could not have controlled them by ourselves (Khalifa).

<sup>4</sup> 1) جَزَاءً، جَزُؤًا

<sup>5</sup> 1) مُسْوَدًّا، مُسْوَدًّا

<sup>6</sup> الكلام 2) يُنْسَوُا، يُنْسَأُ، يُنْسَأُ، لَا يُنْسَأُ إِلَّا

<sup>7</sup> 1) وَيُسْأَلُونَ، وَيُسْأَلُونَ 6) سَيُكْتَبُ، سَيُكْتَبُ 5) شَهَادَتُهُمْ 4) سَيُكْتَبُ 3) أَشْهَدُوا، أَشْهَدُوا، أَشْهَدُوا 2) عِنْدَ، عِبَادَ، عِبَادَ، عِبَادَ

<sup>8</sup> T1) See the footnote of 51/10:66.

<sup>9</sup> 1) إِهْمَ، أُمَّةً، مِلَّةً

<sup>10</sup> 1) إِهْمَ، أُمَّةً، مِلَّةً

<sup>11</sup> 1) جِئْتُكُمْ، جِئْنَاكُمْ 2) قُلْ

<sup>12</sup> 1) بَرَاءٌ، بَرِيءٌ 2) إِنِّي

M-63/43:27<sup>1</sup>. except him who created me, for he will guide me».

M-63/43:28<sup>2</sup>. He made it a persistent word among his posterity. ~ Maybe they return!

M-63/43:29<sup>3</sup>. Rather I gave enjoyment to these and to their fathers, until the truth and a manifest messenger came to them.

M-63/43:30. But when the truth came to them, they said: «This is sorcery, and we disbelieve therein».

M-63/43:31<sup>4</sup>. They said: «If only this Koran descended on a great man from the two cities!»

M-63/43:32<sup>5</sup>. Is it them who allot your Lord's mercy? It is us who allotted among them their livelihood in the worldly life. We raised some of them above others in degrees, so that some may take others into service. The mercy of your Lord is better than what they accumulate.

M-63/43:33<sup>6</sup>. Were it not [the aversion] that humans be one [disbelieving] nation, we would have made for the houses of those who disbelieve in the all-merciful ceiling of silver, and stairways whereby they mount,

M-63/43:34<sup>7</sup>. for their houses doors, and couches whereon they would lean,

M-63/43:35<sup>8</sup>. as well as ornaments.<sup>T1</sup> Yet all that would have been but enjoyment of the worldly life. Whereas the last life, with your Lord, is for the fearers.

M-63/43:36<sup>9</sup>. Whoever blinds himself upon the remembrance of the all-merciful, we assign unto him a Satan who will be attached to him.<sup>T1</sup>

M-63/43:37<sup>10</sup>. They divert them from the way, and they think that they are guided.

M-63/43:38<sup>11</sup>. When [the blind with his attached] will come to us, he will say: «Would that there had been between me and you the distance between the two orients!<sup>T1</sup> What an awful attached companion!»<sup>T2</sup>

M-63/43:39<sup>12</sup>. It is of no avail to you, today, since you oppressed. You will be associated in the punishment.

M-63/43:40. Is it you who make the deaf hear, or guide the blind ~ and who was in manifest misguidance?

M-63/43:41<sup>13</sup>. Either we take you away, and then we will revenge them.

إِلَّا الَّذِي فَطَرَنِي، فَإِنَّهُ سَيَهْدِينِ<sup>1</sup>.  
وَجَعَلَهَا كَلِمَةً بَاقِيَةً<sup>2</sup> فِي عَقِبِهِ<sup>3</sup>. ~ لَعَلَّهُمْ يَرْجِعُونَ!

بَلْ مَتَّعْتُ<sup>1</sup> هَؤُلَاءِ وَءَابَاءَهُمْ، حَتَّىٰ جَاءَهُمُ الْحَقُّ وَرَسُولٌ مُّبِينٌ.

وَلَمَّا جَاءَهُمُ الْحَقُّ، قَالُوا: «هَذَا سِحْرٌ، وَإِنَّا بِهِ كَافِرُونَ».

وَقَالُوا: «لَوْلَا نُزِّلَ<sup>1</sup> هَذَا الْقُرْآنُ عَلَىٰ رَجُلٍ<sup>2</sup> مِّنَ الْفَرِيقَيْنِ عَظِيمٍ!»

أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ<sup>1</sup>؟ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَّعِيشَتَهُمْ<sup>2</sup> فِي الْحَيَاةِ الدُّنْيَا. وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ، لِّيَتَّخِذَ بَعْضُهُمْ بَعْضًا سَخِرِيًّا<sup>3</sup>. وَرَحِمْتَ<sup>4</sup> رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ.

وَلَوْلَا [...] أَنْ يَكُونَ النَّاسُ أُمَّةً [...] وَجَدَهُ، لَجَعَلْنَا لِمَن يَكْفُرْ بِالرَّحْمَنِ<sup>1</sup> لِبُيُوتِهِمْ سُفُفًا<sup>2</sup> مِّنْ فِضَّةٍ، وَمَعَارِجَ<sup>3</sup> عَلَيْهَا يَطْهَرُونَ،

وَلِبُيُوتِهِمْ أَبْوَابًا، وَسُرَرًا<sup>1</sup> عَلَيْهَا يَتَّكُونَ<sup>2</sup>،

وَزُخْرُفًا. وَإِنْ كُلُّ ذَلِكَ لَمَّا<sup>1</sup> مَتَّعَ الْحَيَاةِ الدُّنْيَا. وَالْآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ.

وَمَن يَعْمَسْ<sup>1</sup> عَنِ ذِكْرِ الرَّحْمَنِ، نُقَيِّضْ لَهُ شَيْطَانًا<sup>2</sup> فَهُوَ لَهُ قَرِينٌ.

وَإِنَّهُمْ لَيُصُدُّونَهُمْ عَنِ السَّبِيلِ، وَيَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ.

حَتَّىٰ إِذَا جَاءَنَا<sup>1</sup> [...]، قَالَ: «لَيْتَ بَيْنِي وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ! فَبِئْسَ الْقَرِينُ!»

وَلَنْ يَنْفَعَكُمْ آلِيَوْمَ، إِذْ ظَلَمْتُمْ<sup>1</sup>. أَتُكْمُ<sup>2</sup> فِي الْعَذَابِ مُشْتَرِكُونَ.

أَفَأَنْتَ تَسْمَعُ الصَّهْمَ، أَوْ تَهْدِي الْعُمْيَ ~ وَمَنْ كَانَ فِي ضَلَالٍ مُّبِينٍ؟

فَأَمَّا نَذْهَبُ<sup>1</sup> بِكَ، فَأَمَّا مِنْهُمْ مُنْتَقِمُونَ<sup>2</sup>.

<sup>1</sup> سَيَهْدِينِي  
<sup>2</sup> عَقِبِهِ، عَاقِبِهِ (3) بَاقِيَةً (2) كَلِمَةً، كَلِمَةً

<sup>3</sup> مَتَّعْتُ، مَتَّعْنَا

<sup>4</sup> رَجُلٍ (2) قِرَاءَةُ شَيْعِيَّةٍ: أَنْزَلَ

<sup>5</sup> وَرَحِمَهُ (4) سَخِرِيًّا (3) مَّعِيشَتَهُمْ (2) رَحِمَهُ

<sup>6</sup> وَمَعَارِيجَ (3) سُفُفًا، سُفُفًا، سُفُوفًا (2) قِرَاءَةُ شَيْعِيَّةٍ: وَلَوْلَا أَنْ يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً كَفَرْنَا لِمَنْ يَكْفُرُ بِالرَّحْمَنِ

<sup>7</sup> يَتَّكُونَ (2) وَسُرَرًا

<sup>8</sup> (1) وَمَا كُلُّ ذَلِكَ إِلَّا (2) لَمَّا، لَمَّا، إِلَّا (T1) On the meaning of the term *zukhruf*, see the footnote of the chapter 63/43.

<sup>9</sup> (T1) See the footnote of 34/50:23. ♦ يُقَيِّضْ لَهُ شَيْطَانًا، يُقَيِّضْ لَهُ شَيْطَانًا (2) يَعْمَسُ، يَعْمَسُ

<sup>10</sup> وَيَحْسَبُونَ

<sup>11</sup> (T1) Two sunrises (Bakhtiar); as east is from west (Haleem). (T2) See the footnote of 34/50:23. ♦ جَاءَنَا

<sup>12</sup> أَتُكْمُ (2) قِرَاءَةُ شَيْعِيَّةٍ: وَلَنْ يَنْفَعَكُمْ الْيَوْمَ إِذْ ظَلَمْتُمْ آلَ مُحَمَّدٍ حَقَّهُمْ

<sup>13</sup> فَأَمَّا نَذْهَبُ (2) نَذْهَبُنْ، نَذْهَبَا

M-63/43:42<sup>1</sup>. Or we show you what we promised them, we are then almighty over them.

M-63/43:43<sup>2</sup>. So hold fast to what has been revealed to you. You are on a straight path.

M-63/43:44<sup>3</sup>. It is a remembrance for you and your people. You will be asked.

M-63/43:45<sup>4</sup>. Ask those we sent, before you, of our messengers:<sup>T1</sup>  
«Have we made, besides the all-merciful, gods to be adored?»

M-63/43:46. [---] We sent Moses, with our signs, to Pharaoh and his notables, and he said: «I am the messenger of the Lord of the worlds».

M-63/43:47. When he came to them with our signs, they laughed at them.

M-63/43:48. Every sign we showed them was greater than the preceding one. Then we took them with the punishment. ~ Maybe they return!

M-63/43:49. They said: «O sorcerer! Call on your Lord for us according to his covenant with you. We will be guided».

M-63/43:50<sup>5</sup>. When we removed the punishment from them, they recanted [their oaths].

M-63/43:51<sup>6</sup>. Pharaoh called to his people. He said: «O my people! Is not mine the kingdom of Egypt, as well as these rivers that run beneath me? ~ Do you not see?<sup>R1</sup>

M-63/43:52<sup>7</sup>. Am I [not] better than this one who is humiliated and can hardly manifest himself?<sup>T1</sup>

M-63/43:53<sup>8</sup>. If only bracelets from gold were thrown on him, or the angels came with him as companion!»

H-63/43:54<sup>9</sup>. He belittled his people,<sup>T1</sup> and they obeyed him.<sup>R1</sup> ~ They were a perverse people.

M-63/43:55. Then when they displeased us, we revenged them. So we drowned them all together.

M-63/43:56<sup>10</sup>, and we made of them a precedent<sup>T1</sup> and an example for the last.

1 نُرِينَاكَ 1)

2) أَوْحَى، أَوْحَى 1)

3) تُسَلُّونَ 1)

[illegible]

5 يَنْكُثُونَ 1)

<sup>6</sup> R1) Cf. Ez 29:1-3. According to Jewish legend, Pharaoh said to Moses: I have no need of Him. I have created myself, and if ye say that He causes dew and rain to descend, I have the Nile, the river that hath its source under the tree of life, and the ground impregnated by its waters bears fruit so huge that it takes two asses to carry it. And it is palatable beyond description, for it has three hundred different tastes (Ginzberg, vol. 2, p. 127).

7 1) أَمَا 2) بَيِّنُ ♦ T1) Make his meaning clear (Asad); express himself (Haleem).

8 أَسَاوِرَة، أَسْوَرة، أَسَاوِر، أَسَاوِير 2) أَلْقَى 1)

9 T1) He incited his people to levy (Asad); he persuaded his people to make light (of Moses) (Pickthall); he made fool of his people (Usmani) ♦ R1) This may be in reference to a Jewish legend which says that Moses announced the first plague to Pharaoh one morning when the king was walking by the river's brink. This morning walk enabled him to practice a deception. He called himself a god, and pretended that he felt no human needs. To keep up the illusion, he would repair to the edge of the river every morning, and ease nature there while alone and unobserved. At such a time, it was that Moses appeared before him, and called out to him, «Is there a god that hath human needs?» «Verily, I am no god», replied Pharaoh, «I only pretend to be one before the Egyptians, who are such idiots, one should consider them asses rather than human beings» (Ginzberg, vol. 2, p. 133).

10 1) سُلْفًا، سُلْفًا ♦ T1) A thing of the past (Asad); the vanguard (Qara'i).

M-63/43:57<sup>1</sup>. [---] When the son of Mary was cited as an example, your people turned away therefrom.  
M-63/43:58<sup>2</sup>. They said: «Are our gods better? Or is he?» They cite him only in dispute. Rather they are a quarrelling people.  
M-63/43:59. He is but a servant we gratified, and made him an example for the children of Israel.  
M-63/43:60. Had we wished, we would have made angels [instead of you] to be [your] successors in the earth.  
M-63/43:61<sup>3</sup>. It is a signal<sup>T1</sup> of the hour. Do not doubt about it, and follow me. This is a straight path.  
M-63/43:62. Let not the Satan divert you. ~ He is for you a manifest enemy.  
M-63/43:63<sup>4</sup>. When Jesus came with the proofs, he said: «I came to you with the wisdom, and to make manifest to you some of that wherein you diverge. ~ Fear God and obey me.  
M-63/43:64<sup>5</sup>. God is my Lord and your Lord, so adore him. This is a straight path».  
M-63/43:65. But the coalitions among themselves diverged. Woe to those who oppressed of the punishment of a distressing day!  
M-63/43:66<sup>6</sup>. [---] Are they waiting for the hour to come to them suddenly, while they do not perceive?  
M-63/43:67. The friends, that day, will become one another's enemies, except the fearers.  
M-63/43:68<sup>7</sup>. O my servants! No fear on you today, nor be you sad.  
M-63/43:69. Those who believed in our signs and were submitters,  
M-63/43:70<sup>8</sup>. [they will be told:] «Enter the garden with your spouses, you will be satisfied».<sup>T1</sup>  
M-63/43:71<sup>9</sup>. Dishes of gold and goblets will be passed around them. There will be therein all that the souls desire and the eyes delight in. You will be therein eternally.<sup>R1</sup>  
M-63/43:72<sup>10</sup>. That is the garden which you are given as an inheritance for what you were doing.  
M-63/43:73. For you therein will be many fruits of which you shall eat.  
M-63/43:74. The criminals will be in the punishment of the Gehenna, eternally,  
M-63/43:75<sup>11</sup>. which shall not be abated from them. And so then they are therein consternated.  
M-63/43:76<sup>12</sup>. We did not oppress them, but it was them who were the oppressors.

[---] وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا، إِذَا قَوْمُكَ مِنْهُ يَصُدُّونَ<sup>1</sup>.  
وَقَالُوا: «ءَالِهَتُنَا خَيْرٌ أَمْ هُوَ؟» مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا<sup>3</sup>. بَلْ هُمْ قَوْمٌ خَصِمُونَ.  
إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ، وَجَعَلْنَاهُ مَثَلًا لِبَنِي إِسْرَءِيلَ.  
وَلَوْ نَشَاءُ، لَجَعَلْنَا مِنْكُمْ [...] مَلَائِكَةً فِي الْأَرْضِ يَخْلُفُونَ [...].  
وَإِنَّهُ لَعَلَمٌ لِّلسَّاعَةِ. فَلَا تَمْتَرُنَّ بِهَا، وَاتَّبِعُونِ<sup>2</sup>. هَذَا صِرَاطٌ مُسْتَقِيمٌ<sup>3</sup>.  
وَلَا يَصُدُّكُمْ الشَّيْطَانُ. ~ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ.  
وَلَمَّا جَاءَ عِيسَى بِالْبَيِّنَاتِ، قَالَ: «قَدْ جِئْتُكُمْ بِالْحِكْمَةِ، وَلَا يَبِينُ لَكُمْ بَعْضُ الَّذِي تَخْتَلَفُونَ فِيهِ. ~ فَاتَّقُوا اللَّهَ وَأَطِيعُوا<sup>4</sup>.  
إِنَّ اللَّهَ هُوَ رَبِّي وَرَبُّكُمْ، فَاعْبُدُوهُ. هَذَا صِرَاطٌ مُسْتَقِيمٌ<sup>5</sup>.  
فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ. فَوَيْلٌ لِّلَّذِينَ ظَلَمُوا مِنْ عَذَابِ يَوْمِ الْبَیْمِ!  
[---] هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً ~ وَهُمْ لَا يَشْعُرُونَ؟  
الْأَخِلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ، إِلَّا الْمُنَافِقِينَ.  
يُعَذِّبُوا! ~ لَا خَوْفٌ عَلَيْكُمْ الْيَوْمَ، وَلَا أَنْتُمْ تَحْزَنُونَ.  
الَّذِينَ ءَامَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ،  
[...]: «أَدْخُلُوا الْجَنَّةَ أَنْتُمْ وَزَوْجُكُمْ، تُحْبَرُونَ».  
يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِّنْ ذَهَبٍ وَأَكْوَابٍ. وَفِيهَا مَا تَشْتَهِيهِ الْأَنفُسُ وَتَلَذُّهُ<sup>2</sup> الْأَعْيُنُ. ~ وَأَنْتُمْ فِيهَا خَالِدُونَ.  
وَبَلَدٌ الْجَنَّةِ الَّتِي أَوْرَثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ.  
لَكُمْ فِيهَا فِكْهَةٌ كَثِيرَةٌ مِّنْهَا تَأْكُلُونَ.  
إِنَّ الْمُجْرِمِينَ فِي عَذَابِ جَهَنَّمَ، خَالِدُونَ،  
لَا يَفْتَرُ عَنْهُمْ. وَهُمْ فِيهَا مُبْلِسُونَ.  
وَمَا ظَلَمْنَاهُمْ، وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ<sup>1</sup>.

<sup>1</sup> يَصُدُّونَ، قراءة شيعية: يضجون

<sup>2</sup> جدلاً (3) هذا (2) آلهتنا

<sup>3</sup> Variation: It is a recall. ♦ قراءة شيعية: هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ (3) وَاتَّبِعُونِي (2) لَعَلَّم، لِلْعَلَمِ، لَذَكْرٌ

<sup>4</sup> وَأَطِيعُونِي

<sup>5</sup> قراءة شيعية: هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ

<sup>6</sup> بَغْتَةً، بَغْتَةً

<sup>7</sup> خَوْفٌ، خَوْفٌ (2) عِبَادِي، عِبَادِي

<sup>8</sup> بَغْتَةً، بَغْتَةً ♦ T1) Luxenberg (p. 253) translates from Hebrew and Syriac: you shall be brought together.

<sup>9</sup> (2) تَشْتَهِي (1) ♦ R1) There are similar descriptions of the trays of Paradise in the Jewish legends (Ginzberg, vol. 1, p. 14).

<sup>10</sup> وَرَثَتُمُوهَا

<sup>11</sup> فِيهَا

<sup>12</sup> الظَّالِمُونَ، قراءة أو تفسير شيعي: وَمَا ظَلَمْنَاهُمْ بِتَرْكِهِمْ وَلَا يَكُنْ مِنْكُمْ أَهْلُ بَيْتِكَ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ

M-63/43:77<sup>1</sup>. They will call: «O Malik!<sup>R1</sup> Let your Lord put an end to us». He will say: «You will have to stay.

M-63/43:78<sup>2</sup>. We came to you with the truth. ~ But most of you hate the truth».

M-63/43:79. Or have they determined an affair? Then we are also determining.

M-63/43:80<sup>3</sup>. Or do they think that we do not hear neither their secret nor their confidence? Yes indeed! And our messengers with them write down.

M-63/43:81<sup>4</sup>. [---] Say: «If the all-merciful had a son, then I would be the first of the worshippers».

M-63/43:82. Exalted be the Lord of the heavens and of the earth, the Lord of the throne, from what they utter!

M-63/43:83<sup>5</sup>. Leave them then discoursing and playing until they meet their day which they are promised.<sup>A1</sup>

M-63/43:84<sup>6</sup>. It is him who is God in the heaven and God in the earth. ~ He is the wise, the knower.

M-63/43:85<sup>7</sup>. Blessed be him whose is the kingdom of the heavens and of the earth and what is between them, who has the knowledge of the hour, ~ and to whom you will be returned.

M-63/43:86<sup>8</sup>. Those whom they call upon, beside him, do not possess intercession, except those who bore witness to the truth, while they know.

M-63/43:87<sup>9</sup>. If you ask them who created them, they will say: «God». ~ How then are they perverted?

M-63/43:88<sup>10</sup>. [---] He says:<sup>T1</sup> «O My Lord! These are a people who do not believe».

M-63/43:89<sup>11</sup>. [---] Absolve them and say: «Peace».<sup>A1</sup> ~ They will know.

وَنَادَوْا: «يُمْلِكُ! لِيَقْضِ عَلَيْنَا رَبُّكَ». قَالَ: «إِنَّكُمْ مُكْنُونٌ.

لَقَدْ جِئْتُكُمْ بِالْحَقِّ. ~ وَلَكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَرُهُونَ».

أَمْ أَمْرًا؟ فَإِنَّا مُبْرَمُونَ.

أَمْ يَحْسِبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ؟ بَلَى! وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ.

[---] قُلْ: «إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ، فَأَنَا أَوَّلُ الْعَبِيدِ»<sup>2</sup>.

سُبْحَنَ رَبِّ السَّمَوَاتِ وَالْأَرْضِ، رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ!

فَذَرْهُمْ يُخوضُوا وَيَلْعَبُوا حَتَّى يُلَاقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ.

وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ، وَفِي الْأَرْضِ إِلَهٌ. ~ وَهُوَ الْحَكِيمُ الْعَلِيمُ.

وَتَبَارَكَ الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا، وَعِنْدَهُ عِلْمُ السَّاعَةِ، ~ وَإِلَيْهِ تُرْجَعُونَ<sup>1</sup>.

وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ<sup>1</sup>، مِنْ دُونِهِ، الشَّفَعَةَ، إِلَّا مَنْ شَهِدَ بِالْحَقِّ، وَهُمْ يَعْلَمُونَ.

وَلَمَّا سَأَلْتَهُمْ: «مَنْ خَلَقَهُمْ؟»، لَيَقُولُنَّ: «اللَّهُ». ~ فَأَنَّى يُؤْفَكُونَ<sup>1</sup>!

[---] وَقِيلَ<sup>1</sup>: «يَرْبِّ! إِنَّ هَؤُلَاءِ قَوْمٌ لَا يُؤْمِنُونَ».

[---] فَأَصْفَحْ عَنْهُمْ وَقُلْ: «سَلَامٌ». ~ فَسَوْفَ يَعْلَمُونَ<sup>1</sup>.

<sup>1</sup> 1) مال، مال، مال (R1) Name of the guardian angel of hell.

<sup>2</sup> 1) جِنَّتِكُمْ

<sup>3</sup> 1) لَدَيْهِمْ 2) يَحْسِبُونَ

<sup>4</sup> 1) الْعَبِيدِ، الْعَبِيدِ 2) وَلَدٌ

<sup>5</sup> 1) يُلَاقُوا (A1) Abrogated by the verse of the sword 113/9:5.

<sup>6</sup> 1) الله

<sup>7</sup> 1) يُرْجَعُونَ، تُرْجَعُونَ، يُرْجَعُونَ

<sup>8</sup> 1) يَدْعُونَ، تُدْعُونَ، تُدْعُونَ

<sup>9</sup> 1) تُؤْفَكُونَ

<sup>10</sup> 1) رَبُّ، رَبُّ 2) وَقِيلَ، وَقِيلَ، فَقَالَ

<sup>11</sup> 1) تَعْلَمُونَ (A1) Abrogated by the verse of the sword 113/9:5.

## CHAPTER 64/44: THE SMOKE

### سورة الدخان

#### 59 verses Makkan<sup>1</sup>

In the name of God, the all-merciful, the very-merciful.<sup>2</sup>

M-64/44:1<sup>3</sup>. Ha, Mim.<sup>T1</sup>

M-64/44:2. By the manifest book!

M-64/44:3<sup>4</sup>. We descended it in a blessed night. It is us who were warning.<sup>R1</sup>

M-64/44:4<sup>5</sup>. Therein every wise order is decided,

M-64/44:5<sup>6</sup>. an order from us. It is us who were sending,

M-64/44:6<sup>7</sup>. as a mercy from your Lord. ~ He is the hearer, the knower.

M-64/44:7<sup>8</sup>. He is the Lord of the heavens and of the earth and what is between them. ~ If only you were convinced!

M-64/44:8<sup>9</sup>. There is no god but him. He revives and makes to die.<sup>R1</sup> He is your Lord and the Lord of your forefathers.

M-64/44:9. Rather they are in doubt, playing.

M-64/44:10<sup>10</sup>. Watch for the day when the heaven will bring a manifest smoke,<sup>R1</sup>

M-64/44:11. that will cover the humans. [They will say:] «This will be a painful punishment.

M-64/44:12. Our Lord! Remove from us the punishment. We are believers».

M-64/44:13. How can they have the remembrance, whereas a manifest messenger already came to them?

M-64/44:14<sup>11</sup>. Then they departed from him turning their backs saying: «He is taught, a possessed by a djinn».

M-64/44:15<sup>12</sup>. We will remove the punishment a little. [But then] you will relapse.

M-64/44:16<sup>13</sup>. [Remember] the day we assault with the great assault. We will take revenge.

M-64/44:17<sup>14</sup>. [---] We tested, before them, the people of Pharaoh, and an honourable messenger came to them,

M-64/44:18. saying: «Give back to me the servants of God. I am for you a faithful messenger.

M-64/44:19<sup>15</sup>. Do not rise up against God. I bring to you a manifest authority.<sup>T1</sup>

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.

حَمْ.

وَالْكِتَابِ الْمُبِينِ!

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ. إِنَّا كُنَّا مُنذِرِينَ.

فِيهَا يُفَرَّقُ كُلُّ أَمْرٍ حَكِيمٍ،

أَمْرًا مِّنْ عِندِنَا. إِنَّا كُنَّا مُرْسِلِينَ،

رَحْمَةً لِّمَن رَّزَقَهُ. ~ إِنَّهُ هُوَ السَّمِيعُ، الْعَلِيمُ.

رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا. ~ إِنْ كُنْتُمْ

مُوقِنِينَ.

لَا إِلَهَ إِلَّا هُوَ. يُحْيِي وَيُمِيتُ. رَبُّكُمْ وَرَبُّ آبَائِكُمُ

الْأُولَى.

بَلْ هُمْ فِي شَكٍّ يَلْعَبُونَ.

فَارْتَبِعْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ،

يَغْشَى النَّاسَ. [...] : «هَذَا عَذَابٌ أَلِيمٌ.

رَبَّنَا! اكْشِفْ عَنَّا الْعَذَابَ. إِنَّا مُؤْمِنُونَ».

أَنَّى لَهُمُ الذِّكْرَى، وَقَدْ جَاءَهُمْ رَسُولٌ مُّبِينٌ؟

ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا: «مُعَلَّمٌ، مَّجْنُونٌ».

إِنَّا كَاشِفُو الْعَذَابِ قَلِيلًا. [...] إِنَّكُمْ عَائِدُونَ.

[...] يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى. إِنَّا مُنتَقِمُونَ.

[---] وَلَقَدْ فَتَنَّا، قَبْلَهُمْ، قَوْمَ فِرْعَوْنَ، وَجَاءَهُمْ رَسُولٌ

كَرِيمٌ،

أَن: «أَدْعُوا إِلَيَّ عِبَادَ اللَّهِ [...] إِيَّايَ لَكُمْ رَسُولٌ أَمِينٌ.

وَأَنْ لَا تَعْلُوا عَلَى اللَّهِ. إِيَّايَ أَتَيْتُكُمْ بِسُلْطَنٍ مُّبِينٍ.

<sup>1</sup> This chapter takes its name from verse 10.

<sup>2</sup> See footnote 2 of chapter 1/96.

<sup>3</sup> T1) See the footnote of 2/68:1.

<sup>4</sup> R1) It is the 27<sup>th</sup> night of Ramadan.

<sup>5</sup> 1) يُفَرَّقُ - كُلُّ؛ يُفَرَّقُ، يُفَرَّقُ، يُفَرَّقُ - كُلُّ

<sup>6</sup> 1) أَمْرٌ

<sup>7</sup> 1) رَحْمَةً

<sup>8</sup> 1) رَبُّ

<sup>9</sup> 1) رَبُّكُمْ وَرَبُّ آبَائِكُمُ ♦ R1) Cf. Dt 32:39; 1 S 2:6; Jn 5:24; 1 Jn 3:14.

<sup>10</sup> R1) Mt 24:30 speaks about «clouds of the heaven».

<sup>11</sup> 1) مُعَلَّمٌ

<sup>12</sup> 1) أَتَيْتُكُمْ (2) كَاشِفُونَ

<sup>13</sup> 1) نَبْطِشُ الْبَطْشَةَ، نَبْطِشُ الْبَطْشَةَ، نَبْطِشُ الْبَطْشَةَ

<sup>14</sup> 1) فَتَنَّا

<sup>15</sup> 1) أَتَيْتُكُمْ ♦ T1) See the footnote of 23/53:23.

M-64/44:20<sup>1</sup>. I seek refuge in my Lord and your Lord, so that you do not stone me.  
M-64/44:21<sup>2</sup>. If you did not believe me, separate yourselves from me».  
M-64/44:22<sup>3</sup>. Then he called on his Lord [saying]: «These are a criminal people».  
M-64/44:23<sup>4</sup>. [God said:] «Travel by night with my servants, for you will be pursued.  
M-64/44:24<sup>5</sup>. Leave the sea parted. They are soldiers who will be drowned».  
M-64/44:25<sup>6</sup>. How many gardens and springs they left behind!  
M-64/44:26<sup>7</sup>. How many cultures and honourable abode!  
M-64/44:27<sup>8</sup>. How much comfort they were enjoying!  
M-64/44:28. [The order was] thus. We gave them as inheritance to another people.  
M-64/44:29<sup>9</sup>. Neither the heaven nor earth wept for them, nor were they respited.  
M-64/44:30<sup>10</sup>. We saved the children of Israel from the humiliating punishment,  
M-64/44:31<sup>11</sup>. from Pharaoh. He was haughty, of the excessive.  
M-64/44:32. We favoured them, with knowledge, above the worlds,  
M-64/44:33. and we gave them signs wherein are a manifest test.  
M-64/44:34. [---] These say:  
M-64/44:35. «That is only our first death. And we will not be resurrected.  
M-64/44:36. So bring back our fathers. ~ If you were truthful».  
M-64/44:37<sup>12</sup>. Are they better? Or the people of Tubba' and those before them, that we destroyed? They were criminals.  
M-64/44:38. We did not create the heavens, the earth and what is between them playing.  
M-64/44:39. We created them but with the truth. ~ But most of them do not know.  
M-64/44:40<sup>13</sup>. The day of decision will be the appointed time for them all together.  
M-64/44:41. The day an ally will avail nothing for an ally, and they will not be succoured.  
M-64/44:42. Except him on whom God has mercy. ~ He is the almighty, the very-merciful.  
M-64/44:43<sup>14</sup>. [---] The tree of Zaqqum<sup>T1</sup>

وَإِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ أَنْ تَرْجُمُونِ<sup>1</sup>.  
وَإِنْ لَمْ تُؤْمِنُوا لِي فَأَعْتَزَلُونِ<sup>2</sup>.  
فَدَعَا رَبَّهُ<sup>3</sup> [...]: «هَؤُلَاءِ قَوْمٌ مُّجْرِمُونَ».  
[...]: «فَاسْرِ بِعِبَادِي لَيْلًا، إِنَّكُمْ مُّتَّبِعُونَ».  
وَأَتْرَكَ الْبَحْرَ رَهْوًا. إِنَّهُمْ جُنْدٌ مُّعْرِفُونَ».  
كَمْ تَرَكُوا مِنْ جَنَّاتٍ، وَعُيُونٍ<sup>4</sup>!  
وَزُرُوعٍ، وَمَقَامٍ كَرِيمٍ<sup>5</sup>!  
وَنَعْمَةٍ كَانُوا فِيهَا فُكْهِينَ<sup>6</sup>!  
[...]: كَذَلِكَ. وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ.  
فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ، وَمَا كَانُوا مُنْظَرِينَ<sup>7</sup>.  
وَلَقَدْ نَجَّيْنَا بَنِي إِسْرَءِيلَ مِنَ الْعَذَابِ الْمُهِينِ<sup>8</sup>،  
مَنْ فِرْعَوْنَ<sup>9</sup>. إِنَّهُ كَانَ عَلِيلًا، مِّنَ الْمُسْرِفِينَ.  
وَلَقَدْ أَخَذْنَاهُمْ عَلَىٰ عِلْمٍ، عَلَى الْعَالَمِينَ،  
وَعَاثَيْنَاهُمْ مِّنَ الْآيَاتِ مَا فِيهِ بَلَاءٌ مُّبِينٌ.  
[---] إِنَّ هَؤُلَاءِ لَقَائِلُونَ:  
«إِنْ هِيَ إِلَّا مَوْتَتُنَا الْأُولَىٰ. وَمَا نَحْنُ بِمُنشَرِينَ».  
فَأَنذَرُوا بِآيَاتِنَا. ~ إِنْ كُنْتُمْ صَادِقِينَ»  
أَهُمْ خَيْرٌ؟ أَمْ قَوْمُ تُبَّعٍ وَالَّذِينَ مِنْ قَبْلِهِمْ، أَهْلَكْنَاهُمْ؟ ~  
إِنَّهُمْ كَانُوا مُّجْرِمِينَ.  
وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَعِبِينَ.  
مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ. ~ وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ.  
إِنَّ يَوْمَ الْفَصْلِ مِيقَاتُهُمْ<sup>10</sup> أَجْمَعِينَ.  
يَوْمَ لَا يُغْنِي مَوْلَىٰ عَنْ مَوْلَىٰ شَيْئًا، وَلَا هُمْ يُنصَرُونَ.  
إِلَّا مَنْ رَحِمَ اللَّهُ. ~ إِنَّهُ هُوَ الْعَزِيزُ، الرَّحِيمُ.  
[---] إِنَّ شَجَرَةَ الزَّقْقُمِ<sup>11</sup>

1 تَرْجُمُونِي

2 فَأَعْتَزَلُونِي

3 إِنَّ

4 فَاسْرِ

5 أَنَّهُمْ

6 وَعُيُونٍ

7 قراءة شيعية للآيتين 25 و 26: كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَنَعِيمٍ وَخُلُودٍ وَمَقَامٍ كَرِيمٍ (2) وَمَقَامٍ

8 فَكُهِينَ (2) وَنَعْمَةٍ

9 فما بكى عليهم الملائكة والمؤمنين بل كانوا بهلاكهم مسرورين

10 عَذَابِ الْمُهِينِ

11 مَنْ فِرْعَوْنَ

12 أَنَّهُمْ

13 مِيقَاتُهُمْ

14 1) شَجَرَةُ، شَجَرَةٌ ♦ T1) See the footnote of 46/56:52.



M-64/44:44<sup>1</sup>. will be the food of the sinner.  
M-64/44:45<sup>2</sup>. Like the tar<sup>T1</sup> boiling in the bellies,  
M-64/44:46. as the boiling of the ardent water.  
M-64/44:47<sup>3</sup>. Take him and carry him away to the middle of the Gehenna.  
M-64/44:48. Then pour above his head from the punishment of the ardent water.  
M-64/44:49<sup>4</sup>. Taste, you who are the almighty, the honourable.  
M-64/44:50. This is that whereof you were doubting.  
M-64/44:51<sup>5</sup>. [---] The fearers will be in a secure abode,  
M-64/44:52<sup>6</sup>. in gardens with springs.  
M-64/44:53<sup>7</sup>. Thy will be wearing [clothes] from satin and brocade, facing each other.  
M-64/44:54<sup>8</sup>. [The order was] thus. We will espouse them to virgins with large eyes.<sup>T1</sup>  
M-64/44:55. They will call therein for every kind of fruit, secure.  
M-64/44:56<sup>9</sup>. They will not taste death therein, except the first death, and he will preserve them from the punishment of the Gehenna,  
M-64/44:57. as a favour of your Lord. ~ That is the great success.  
M-64/44:58. [---] So have we made easy [its comprehension] in your tongue. ~ Maybe they remember!  
M-64/44:59<sup>10</sup>. Therefore watch, they too are watching.<sup>A1</sup>

طَعَامَ الْآثِمِينَ<sup>1</sup>.  
كَالْمُهْلِ<sup>2</sup> يَغْلِي<sup>1</sup> فِي الْبُطُونِ،  
كَغَلِي الْحَمِيمِ.  
خُذُوهُ فَاعْتِلُوهُ<sup>3</sup> إِلَى سَوَاءِ الْجَحِيمِ.  
ثُمَّ صَبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ.  
ذُقْ، إِنَّكَ<sup>4</sup> أَنْتَ الْعَزِيزُ<sup>1</sup>، الْكَرِيمُ<sup>2</sup>.  
إِنَّ هَذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ.  
[---] إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ،  
فِي جَنَّاتٍ وَعُيُونٍ<sup>1</sup>.  
يَلْبَسُونَ [...] مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ<sup>1</sup>، مُتَقَابِلِينَ.  
[...] كَذَلِكَ. وَرَوَّجْتُهُمْ<sup>1</sup> بِخُورٍ<sup>2</sup> عَيْنٍ.  
يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ غَايِبَةٍ.  
لَا يَذُوقُونَ<sup>1</sup> فِيهَا الْمَوْتَ<sup>2</sup>، إِلَّا الْمَوْتَةَ الْأُولَى، وَوَقَّاهُمْ<sup>3</sup> عَذَابَ الْجَحِيمِ،  
فَضْلًا مِنْ رَبِّكَ. ~ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ.  
[---] فَأَنَّمَا يُسَّرُّهُ [...] بِلسَانِكَ. ~ لَعَلَّهُمْ يَتَذَكَّرُونَ!  
فَأَرْتَقِبْ، إِنَّهُمْ مُرْتَقِبُونَ.

## CHAPTER 65/45: THE KNEELING

### سورة الجاثية

37 verses - Makkan [except: 14]<sup>11</sup>

In the name of God, the all-merciful, the very-merciful.<sup>12</sup>  
M-65/45:1<sup>13</sup>. Ha, Mim.<sup>T1</sup>  
M-65/45:2. The descent of the book is from God the almighty, the wise.  
M-65/45:3. [---] There are in the heavens and in the earth signs for the believers.  
M-65/45:4<sup>14</sup>. In your own creation, and in what he scatters of animals, there are signs for a convinced people.

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.  
حم.  
تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ، الْعَزِيزِ، الْحَكِيمِ.  
[---] إِنَّ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِلْمُؤْمِنِينَ.  
وَفِي خَلْقِكُمْ، وَمَا يَبُثُّ مِنْ دَابَّةٍ، ءَايَاتٍ لِقَوْمٍ يُوقِنُونَ.

1) الفاجر  
2) 1) تَغْلِي 2) كَالْمُهْلِ T1) Molten lead (Asad); hot oil (Progressive Muslims); pitch (Muhammad Ahmed - Samira).  
3) فَاغْتِلُوهُ  
4) 1) قراءة شيعية: ذق إنك انت الضعيف اللئيم 2) أَنْتَ  
5) مَقَامٍ  
6) وَعُيُونٍ  
7) وَإِسْتَبْرَقٍ  
8) 1) وَأَمْدَدْنَاهُمْ T1) See the footnote of 46/56:22. 2) بِخُورٍ، بَعِيسٍ  
9) 1) وَوَقَّاهُمْ 2) طَعَمَ الْمَوْتَ 3) يُذَاقُونَ  
10) A1) Abrogated by the verse of the sword 113/9:5.  
11) This chapter takes its name from verse 28. Translated also: Kneeling Down (Asad); Hobbling (Arberry). Other titles: الشريعة - الدهر  
12) See footnote 2 of chapter 1/96.  
13) T1) See the footnote of 2/68:1.  
14) 1) آيَاتٍ، لآيَاتٍ آيَةً

M-65/45:5<sup>1</sup>. And also [in] the succession of night and day, in what God descended from the heaven of provision and revived therewith the earth after its death, and in the modulation<sup>T1</sup> of winds, ~ there are signs for a reasoning people.

M-65/45:6<sup>2</sup>. [---] Those are God's signs that we recite to you with the truth. In what narration after [the narration of] God and his signs will they believe?

M-65/45:7. Woe to every perverter, sinner!

M-65/45:8. He hears God's signs recited to him, then arrogantly persists, as if he had not heard them. Therefore announce to him a painful punishment.

M-65/45:9<sup>3</sup>. If he knew any of our signs, he ridiculed it. ~ Those will have a humiliating punishment.

M-65/45:10. The Gehenna is behind them. What they realized will not avail them, nor those whom they took, besides God, as allies. ~ They will have a great punishment.

M-65/45:11<sup>4</sup>. This is guidance. Those who disbelieved in the signs of their Lord will have a punishment of afflicting abomination.

M-65/45:12. [---] It is God who subjected the sea to you, so that the feluccas may run thereon, by his order, and that you seek of his favour. ~ Maybe you thank!

M-65/45:13<sup>5</sup>. He subjected to you all what is in the heavens and in the earth, coming from him. ~ Therein are signs for a people who think.

H-65/45:14<sup>6</sup>. [---] Say to those who believed to forgive those who do not hope for God's days,<sup>A1</sup> ~ so that he may reward a people for what they were realizing.

M-65/45:15<sup>7</sup>. Whoever does good, it is for himself. Whoever does evil, it is against himself. ~ Then it is to your Lord that you will be returned.

M-65/45:16<sup>8</sup>. [---] We gave the children of Israel the book, the wisdom and the prophecy, we provided them with good things, and favoured them above the worlds.

M-65/45:17<sup>9</sup>. We brought them proofs of the order. They diverged only after knowledge came to them, by abuse among themselves.<sup>T1</sup> Your Lord will decide between them, on the day of resurrection, in that wherein they were diverging.

M-65/45:18. Then we put you on a path of the order. Therefore follow it, and do not follow the desires of those who do not know.

M-65/45:19. They cannot avail you at all against God. The oppressors are allies to each other. And God is the ally of the fearers.

M-65/45:20<sup>10</sup>. This [Koran] constitutes visible proof for the humans, guidance, and mercy for a convinced people.

[...] وَأَخْتَلَفَ الْبَلَدُ وَالنَّهَارُ، وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ رِزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا، وَتَصْرِيفَ الرِّيحِ<sup>2</sup>، ~ ءَايَاتٍ لِّقَوْمٍ يَعْقِلُونَ.

[---] تِلْكَ ءَايَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ. فَبِأَيِّ حَدِيثٍ بَعْدَ [...] اللَّهُ وَءَايَاتِهِ يُؤْمِنُونَ؟

وَيَلْ لَّكُلِّ أَقَاك، أَيُّهْم! يَسْمَعُ ءَايَاتُ اللَّهِ تَتْلَى عَلَيْهِ، ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا. فَيُبْشِرُهُ بِعَذَابِ الْيَمِّ.

وَإِذَا عَلِمَ مِنْ ءَايَاتِنَا شَيْئًا، اتَّخَذَهَا هُزُوًا<sup>2</sup>. ~ أُولَئِكَ لَهُمْ عَذَابٌ مُّهِينٌ.

مِنْ وَرَائِهِمْ جَهَنَّمُ. وَلَا يُغْنِي عَنْهُمْ مَا كَسَبُوا شَيْئًا، وَلَا مَا اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ. ~ وَلَهُمْ عَذَابٌ عَظِيمٌ.

هَذَا هُدًى. وَالَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ لَهُمْ عَذَابٌ مِّن رَّجْزٍ<sup>1</sup> أَلِيمٌ<sup>2</sup>.

[---] اللَّهُ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ، لِنَجْرِى الْفُلُوكَ فِيهِ، بِأَمْرَةٍ، وَلِتَبْتَغُوا مِنْ فَضْلِهِ. ~ وَلِعَلَّكُمْ تَشْكُرُونَ!

وَسَخَّرَ لَكُم مَّا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ<sup>1</sup>. ~ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ.

[---] قُلِ لِلَّذِينَ ءَامَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ، ~ لِيَجْزِيَ<sup>1</sup> قَوْمًا بِمَا كَانُوا يَكْسِبُونَ.

مَنْ عَمِلَ صَالِحًا، فَلِنَفْسِهِ. وَمَنْ أَسَاءَ، فَعَلَيْهَا. ~ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ!

[---] وَلَقَدْ ءَاتَيْنَا نَبِيَّ إِسْرَءِيلَ الْكِتَابَ وَالْحَكْمَ وَالنُّبُوَّةَ، وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ، وَفَضَّلْنَاهُمْ عَلَى الْعَالَمِينَ.

وَءَاتَيْنَاهُمْ بَيِّنَاتٍ مِّنَ الْأَمْرِ. فَمَا اخْتَلَفُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ، بَغْيًا بَيْنَهُمْ. إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ، يَوْمَ الْقِيَمَةِ، فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ.

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ. فَاتَّبِعْهَا، وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ.

إِنَّهُمْ لَن يَغْنَوْا عَنْكَ مِنْ اللَّهِ شَيْئًا. وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ. وَاللَّهُ وَلِيُّ الْمُتَّقِينَ.

هَذَا<sup>1</sup> [...] بَصِيرَةٌ لِلنَّاسِ، وَهُدًى، وَرَحْمَةٌ لِّقَوْمٍ يُوقِنُونَ.

<sup>1</sup> 1) 2) وَأَخْتَلَفَ، وَفِي اخْتِلَافٍ (T1) Change (Asad); ordering (Pickthall); diversifying (Bakhtiar).

<sup>2</sup> 1) تُوْمِنُونَ، تُؤَقِنُونَ 2) يَتْلُوهَا

<sup>3</sup> 1) هُزُوًا، هُزُوا 2) عَلِمَ

<sup>4</sup> 1) أَلِيمٌ 2) رُجْزٍ

<sup>5</sup> 1) مِّنْهُ، مِّنْهُ، مِّنْهُ

<sup>6</sup> 1) لِيَجْزِيَ (A1) Abrogated by the verse of the sword 113/9:5.

<sup>7</sup> 1) تُرْجَعُونَ

<sup>8</sup> 1) وَالنُّبُوَّةَ

<sup>9</sup> T1) See the footnote of 62/42:14.

<sup>10</sup> 1) هَذِهِ

M-65/45:21<sup>1</sup>. [---] Do those who commit the misdeeds think that we will make them equal with those who believed and did the good deeds, [in] their life and [after] their death? ~ How ill they judge!

M-65/45:22. God created the heavens and the earth in truth, and that every soul may be rewarded for what it has realized. ~ They will not be oppressed.

M-65/45:23<sup>2</sup>. [---] Did you see him who took his desires for his god, whom God misguided with knowledge, sealed up his hearing and his heart, and put on his eye a covering?<sup>T1</sup> Who will then guide him after God? ~ Would you not remember?

M-65/45:24<sup>3</sup>. They said: «That is but our worldly life. We die and we live,<sup>T1</sup> and nothing but time destroys us».<sup>R1</sup> They have no knowledge thereof. ~ They are only presuming.

M-65/45:25<sup>4</sup>. [---] When our manifest signs are recited to them, their only argument was to say: «Bring back our fathers. ~ If you were truthful».

M-65/45:26. [---] Say: «God revives you, then makes you die, then he will gather you on the day of resurrection, there is no doubt therein». ~ But most humans do not know.

M-65/45:27. God's is the kingdom of the heavens and of the earth. The day when the hour comes, on that day, the falsifiers will lose.

M-65/45:28<sup>5</sup>. You will see every nation kneeling. Every nation will be called to its book. [They will be told:] ~ «Today you will be rewarded for what you were doing.

M-65/45:29<sup>6</sup>. This is our book that speaks against you with the truth. We were copying what you were doing».

M-65/45:30. Those who believed and did the good deeds, their Lord will enter them in his mercy. That is the manifest success.

M-65/45:31. As for those who disbelieved, [they will be told:] «Were not my signs recited to you? But you were arrogant ~ and you were a criminal people».

M-65/45:32<sup>7</sup>. When it was said: «God's promise is true, and the hour there is no doubt therein», you said: «We do not know what the hour is. We do [not] but presume. And we are not convinced».

M-65/45:33<sup>8</sup>. The misdeeds that they did appeared unto them. ~ And they were surrounded by [the punishment] which they were ridiculing.

M-65/45:34. It will be said: «Today we forget you as you forgot the meeting of this your day, and the fire will be your shelter. ~ You will have no succourers.

[---] أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً، [...] مَحْيَاهُمْ [...] وَمَمَاتُهُمْ؟<sup>2</sup> ~ سَاءَ مَا يَحْكُمُونَ! وَخَلَقَ اللَّهُ السَّمُوتِ وَالْأَرْضَ بِالْحَقِّ، وَلَنُجْزِيَ كُلَّ نَفْسٍ بِمَا كَسَبَتْ. ~ وَهُمْ لَا يُظْلَمُونَ.

[---] أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ، وَأَضَلَّهُ اللَّهُ عَلَى عِلْمٍ، وَخَتَمَ عَلَى سَمْعِهِ وَقَلْبِهِ، وَجَعَلَ عَلَى بَصَرِهِ عِشْوَةً؟<sup>2</sup> فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ؟ ~ أَفَلَا تَذَكَّرُونَ؟<sup>3</sup>

وَقَالُوا: «مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا. نَمُوتُ وَنَحْيَا<sup>4</sup>، وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ<sup>4</sup>». وَمَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ. ~ إِنْ هُمْ إِلَّا يَظُنُّونَ.

[---] وَإِذَا نُتْلَىٰ عَلَيْهِمْ ءَايَاتُنَا بَيِّنَاتٍ، مَا كَانَ حُجَّتُهُمْ إِلَّا أَنْ قَالُوا: «أَتُورَا<sup>2</sup> بِآيَاتِنَا. ~ إِنْ كُنْتُمْ صَادِقِينَ».

[---] قُلْ: «اللَّهُ يُحْيِيكُمْ، ثُمَّ يُمِيتُكُمْ، ثُمَّ يَجْمَعُكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ، لَا رَيْبَ فِيهِ». ~ وَلَكِنْ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ.

وَلِلَّهِ مُلْكُ السَّمُوتِ وَالْأَرْضِ. وَيَوْمَ تَقُومُ السَّاعَةُ، يَوْمَئِذٍ يَخْسَرُ الْمُنَظِّلُونَ.

وَنَرَىٰ كُلَّ أُمَّةٍ جَانِثَةً. كُلُّ أُمَّةٍ تُدْعَىٰ إِلَىٰ كِتَابِهَا. [...] ت<sup>1</sup> ~: «الْيَوْمَ تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ».

هَذَا كِتَابُنَا. يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ<sup>1</sup>. إِنَّا كُنَّا نَسْتَنسِخُ مَا كُنْتُمْ تَعْمَلُونَ».

فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ، فَيُدْخِلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ. ذَلِكَ هُوَ الْفَوْزُ الْمُبِينُ.

وَأَمَّا الَّذِينَ كَفَرُوا [...] : «أَفَلَمْ نَكُنْ ءَايَاتِي تُنْتَلَىٰ عَلَيْكُمْ؟ فَاسْتَكْبَرْتُمْ ~ وَكُنْتُمْ قَوْمًا مُّجْرِمِينَ».

وَإِذَا قِيلَ: «إِنَّ<sup>1</sup> وَعْدَ اللَّهِ حَقٌّ، وَالسَّاعَةُ<sup>2</sup> لَا رَيْبَ فِيهَا»، قُلْتُمْ: «مَا نَدْرِي مَا السَّاعَةُ. إِنْ [...] نَظُنُّ إِلَّا ظَنًّا. وَمَا نَحْنُ بِمُحْسِنِينَ».

وَبَدَا لَهُمْ سَيِّئَاتُ مَا عَمِلُوا. ~ وَحَاقَ بِهِمْ [...] مَا كَانُوا بِهٖ يَسْتَهْزِءُونَ<sup>1</sup>.

وَقِيلَ: «الْيَوْمَ نَنْسَخُكُمْ كَمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَذَا، وَمَأْوِلُكُمْ النَّارُ. ~ وَمَا لَكُمْ مِنْ نَاصِرِينَ».

<sup>1</sup> وَمَمَاتُهُمْ (2) سَوَاءً

<sup>2</sup> T1) Upon whose sight He has placed a veil (Asad); blindfold on his sight (Bakhtiar); upon his eyesight dimness (Palmer). We find the term in Hebrew meaning smoke in Is 6:4 (Bonnet-Eymard, vol. 1, p. 26).

<sup>3</sup> T1) Variation: We live and we die ♦ R1) Sankharé (p. 102) suggests that this verse is a condemnation of the Greek atomistic view that the universe had no creator and that it was born of a fortuitous meeting of atoms.

<sup>4</sup> اَيُّهَا (2) حُجَّتُهُمْ

<sup>5</sup> كُلُّ (2) جَانِثَةً

<sup>6</sup> قراءة شيعية: هَذَا كِتَابُنَا يُنْطِقُ عَلَيْكُمْ بِالْحَقِّ - لِأَنَّ الْكِتَابَ لَمْ يُنْطِقْ وَلَنْ يُنْطِقْ وَلَكِنَّ رَسُولَ اللَّهِ هُوَ النَّاطِقُ بِالْكِتَابِ

<sup>7</sup> وَالسَّاعَةُ، وَإِنَّ وَالسَّاعَةَ (2) أَنْ

<sup>8</sup> يَسْتَهْزِءُونَ، يَسْتَهْزِءُونَ

M-65/45:35<sup>1</sup>. That is because you ridiculed God's signs, and the worldly life deceived you». Today, they will not be brought out therefrom, ~ nor will they be asked to exonerate themselves.  
M-65/45:36<sup>2</sup>. Praise be to God, Lord of the heavens and Lord of the earth, the Lord of the worlds.  
M-65/45:37. His is greatness in the heavens and in the earth. ~ He is the almighty, the wise.

ذَلِكُمْ بِأَنكُمْ اتَّخَذْتُمْ عَآيَاتِ اللَّهِ هُزُوًا، وَغَرَّتْكُمْ الْحَيَاةُ الدُّنْيَا». فَأَلْيَوْمَ، لَا يُخْرَجُونَ مِنْهَا، وَلَا هُمْ يُسْتَعْتَبُونَ.  
فَلِلَّهِ الْحَمْدُ! رَبِّ السَّمُوتِ وَرَبِّ الْأَرْضِ، رَبِّ الْعَالَمِينَ.  
وَلَهُ الْكِبَرِيَاءُ فِي السَّمُوتِ وَالْأَرْضِ. ~ وَهُوَ الْعَزِيزُ الْحَكِيمُ.

## CHAPTER 66/46: AL-AHQAF

### سورة الاحقاف

35 verses - Makkan [except: 10, 15, 35]<sup>3</sup>

In the name of God, the all-merciful, the very-merciful.<sup>4</sup>  
M-66/46:1<sup>5</sup>. Ha, Mim.<sup>T1</sup>  
M-66/46:2. The descent of the book is from God, the almighty, the wise.  
M-66/46:3. We did not create the heavens, the earth and what is between them, but with the truth, and [until] an appointed term. ~ Those who disbelieved are disregarding of what they have been warned of.  
M-66/46:4<sup>6</sup>. Say: «Did you see him whom you call, besides God? Show me what they have created of the earth. Have they been associated [to God] in [the creation] of the heavens?»<sup>T1</sup> Bring me a book before this, or a trace of a knowledge. ~ If you were truthful.  
M-66/46:5<sup>7</sup>. Who is more misguided than him who calls, besides God, upon those that will not answer him, till the day of resurrection? They are rather inattentive to their call.  
M-66/46:6. And when the humans will be gathered, they will be their enemies, and will disbelieve in their worship.  
M-66/46:7. And when our manifest signs are recited to them, those who disbelieved said because of the truth, when it came to them: «This is a manifest sorcery».  
M-66/46:8<sup>8</sup>. Or do they say: «He forged it»? Say: «Had I forged it, then you cannot protect me at all against God. He knows best what you utter about it.<sup>T1</sup> He suffices as witness between me and you. ~ He is the forgiver, the very-merciful».  
M-66/46:9<sup>9</sup>. Say: «I am not an innovation among the messengers, nor do I know what will be done with me, or with you. I do follow only what is revealed to me, and I am not but a manifest warner».<sup>A1</sup>

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.  
حَمْ.  
تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ، الْعَزِيزِ، الْحَكِيمِ.  
مَا خَلَقْنَا السَّمُوتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا، إِلَّا بِالْحَقِّ، [...] وَأَجَلٍ مُّسَمًّى. ~ وَالَّذِينَ كَفَرُوا عَمَّا أُنذِرُوا مُّعْرِضُونَ.  
قُلْ: «أَرَأَيْتُمْ مَا تَدْعُونَ<sup>3</sup>، مِنْ دُونِ اللَّهِ؟ أُرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ. أَمْ لَهُمْ شِرْكٌ [...] فِي [...] السَّمُوتِ؟ أُنْثَوْنِي بِكِتَابٍ، مِنْ قَبْلِ هَذَا، أَوْ أَثَرَةٍ<sup>4</sup> مِنْ عِلْمٍ. ~ إِنْ كُنْتُمْ صَادِقِينَ».  
وَمَنْ أَضَلُّ مِمَّنْ يَدْعُوا، مِنْ دُونِ اللَّهِ، مَنْ لَا يَسْتَجِيبُ لَهُ، إِلَى يَوْمِ الْفَيْمَةِ؟ وَهُمْ عَنْ دُعَائِهِمْ غَفُولُونَ.  
وَإِذَا حُسِرَ النَّاسُ، كَانُوا لَهُمْ أَعْدَاءً، وَكَانُوا بِعِبَادَتِهِمْ كُفَرِينَ.  
وَإِذَا تَنَزَّلَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٌ، قَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ، لَمَّا جَاءَهُمْ: ~ «هَذَا سِحْرٌ مُبِينٌ».  
أَمْ يَقُولُونَ: «أَفْتَرَيْنَاهُ؟ قُلْ: «إِنْ أَفْتَرَيْتُهُ، فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ شَيْئًا. هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ. كَفَى بِهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ. ~ وَهُوَ الْعَفُورُ، الرَّحِيمُ».  
قُلْ: «مَا كُنْتُ بِدْعًا مِنَ الرُّسُلِ، وَمَا أَدْرِي مَا يُفْعَلُ<sup>2</sup> بِي، وَلَا بِكُمْ. إِنْ أَتَّبَعُ إِلَّا مَا يُوْحَىٰ<sup>3</sup> إِلَيَّ، وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ».

<sup>1</sup> 1) يَخْرُجُونَ

<sup>2</sup> 1) رَبِّ

<sup>3</sup> This chapter takes its name from verse 21. Translated also: The Sand-Dunes (Asad); The Sandhills (Pickthall); The Dunes (Rashad Khalifa). This name indicates an undetermined region in the South of Arabia.

<sup>4</sup> See footnote 2 of chapter 1/96.

<sup>5</sup> T1) See the footnote of 2/68:1.

<sup>6</sup> 1) أَثَرَةٍ، أَثَرَةٍ، إِثَارَةٍ، إِثْرَةٍ (4) تُعْبِدُونَ (3) مَنْ (2) أَرِيتُمْ (1) Have they any portion in the heavens (Pickthall); have they an association in the heavens (Bakhtiar).

<sup>7</sup> مَا (2) يَدْعُو غير الله (1)

<sup>8</sup> T1) Of that [slander] into which you so recklessly plunge (Asad); of everything you scheme (Khalifa).

<sup>9</sup> A1) Abrogated by the verses 111/48:1-7. ♦ قراءة شيعية: ما يوحى الي في علي (4) يوحى (3) يُفْعَلُ (2) بِدْعًا، نَذِيرٌ

H-66/46:10<sup>1</sup>. Say: «Did you see that while it was from God you disbelieved in it, yet a witness from the children of Israel testified to its similarity and believed, and you became arrogant? [Would you not be oppressors?] ~ God does not guide the oppressive people».

M-66/46:11. Those who disbelieved said to those who believed: «If it had been good, they would not have preceded us to it». As they were not guided thereby they will say: «This is only an old perversion».

M-66/46:12<sup>2</sup>. [---] [God descended] before [the Koran], Moses' book, a guide and a mercy. This is a confirming book, in Arabic language, to warn those who oppressed, and an announcement to the good doers.

M-66/46:13<sup>3</sup>. [---] Those who said: «Our Lord is God», and then went straight, ~ no fear on them, nor be they sad.

M-66/46:14. Those are the companions of the garden, wherein they will be eternally, ~ as a reward for what they were doing.

H-66/46:15<sup>4</sup>. We have enjoined upon the human goodness to his parents.<sup>R1</sup> His mother carried him reluctantly and gave birth to him. He is carried and weaned during thirty months. When he attained full strength and attained forty years, he said: «My Lord! Arouse me that I may thank you for your grace wherewith you gratified me and my parents, and that I do good that you accept, and make that my descendants be righteous. I repented to you and I am of the submitters».

M-66/46:16<sup>5</sup>. Those from whom we accept the best of what they have done, and pass over their misdeeds, are among the companions of the garden. Truthful promise that they were promised.

M-66/46:17<sup>6</sup>. [Remember] him who said to his parents: «Fie on you! Do you promise me that I will be brought out [of the grave] even though generations have passed away before me?» And those two, calling God for help: «Woe to you! Believe, God's promise is true». But he said: «This is nothing but legends of the first».

M-66/46:18<sup>7</sup>. Those are they against whom has proved true the word, concerning nations of the djinns and the humans that have passed away before them. ~ They were losers.

M-66/46:19<sup>8</sup>. For all there are degrees according to what they did. He will repay them fully [the reward of] their deeds. ~ And they will not be oppressed.

M-66/46:20<sup>9</sup>. The day those who disbelieved will be presented to the fire, [it will be said]: «You did away with your good things during your worldly life, and you enjoyed therewith. Today, you will be rewarded with the punishment of the humiliation, for you were arrogant in the earth, without the right, ~ and for you were perverting».

قُلْ: «أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ، وَشَهِدَ شَاهِدٌ مِنْ بَنِي إِسْرَءِيلَ عَلَىٰ مِثْلِهِ فَأَمَّا، وَاسْتَكْبَرْتُمْ؟ [...] ~ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ».

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا: «لَوْ كَانَ خَيْرًا، مَا سَبَقُونَا إِلَيْهِ». وَإِذْ لَمْ يَهْتَدُوا بِهِ، فَسَيَقُولُونَ: «هَذَا إِفْكٌ قَدِيمٌ».

[---] [...] وَمِنْ قَبْلِهِ [...]، كُتِبَ مُوسَى، إِمَامًا وَرَحْمَةً. وَهَذَا كِتَابٌ مُصَدِّقٌ، لِسَانًا عَرَبِيًّا، لِيُنْذَرَ<sup>2</sup> الَّذِينَ ظَلَمُوا، وَيُبَشِّرَ<sup>3</sup> لِلْمُحْسِنِينَ.

[---] إِنَّ الَّذِينَ قَالُوا: «رَبُّنَا اللَّهُ»، ثُمَّ اسْتَفْتَمُوا، ~ فَلَا خَوْفٌ عَلَيْهِمْ، وَلَا هُمْ يَحْزَنُونَ. أُولَئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا، ~ جَزَاءُ بِمَا كَانُوا يَعْمَلُونَ.

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا. حَمَلَتْهُ أُمُّهُ كُرْهًا،<sup>2</sup> وَوَضَعَتْهُ كُرْهًا.<sup>2</sup> وَحَمَلُهُ وَفِصَالُهُ<sup>3</sup> ثَلَاثُونَ شَهْرًا. حَتَّىٰ إِذَا بَلَغَ<sup>4</sup> أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً، قَالَ: «رَبِّ! أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَلَدِي، وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ، وَأَصْلِحْ لِي فِي دَرْيَيْتِي. إِنِّي تَبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ».

أُولَئِكَ الَّذِينَ نَتَقَّلُ<sup>1</sup> عَنْهُمْ أَحْسَنَ<sup>2</sup> مَا عَمِلُوا، وَنَتَجَاوَزُ<sup>3</sup> عَنْ سَيِّئَاتِهِمْ، فِي أَصْحَابِ الْجَنَّةِ. وَعَدَ<sup>4</sup> الصِّدْقَ الَّذِي كَانُوا يُوعَدُونَ.

[...] وَالَّذِي قَالَ لَوْلَدِيهِ: «أَفْتِ! لَكُمَا أَتَعِدَانِي<sup>2</sup> أَنْ أَخْرُجَ<sup>3</sup> [...] وَقَدْ خَلَتْ الْقُرُونُ مِنْ قَبْلِي؟» وَهُمَا، يَسْتَعْجِلَانِ اللَّهَ: «وَيْلَكَ! ءَامِنٌ، إِنَّ<sup>4</sup> وَعْدَ اللَّهِ حَقٌّ». فَيَقُولُ: ~ «مَا هَذَا إِلَّا أَسْطِيرُ الْأَوَّلِينَ».

أُولَئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ، فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنِّ وَالْإِنْسِ. ~ إِنَّهُمْ كَانُوا خَاسِرِينَ.

وَلِكُلِّ دَرَجَةٍ مِمَّا عَمِلُوا. وَلِيُوقِفَهُمْ<sup>1</sup> [...] أَعْمَلُهُمْ. ~ وَهُمْ لَا يُظْلَمُونَ.

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ، [...]: «أَذْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا، وَأَسْتَمْتُمْ بِهَا. فَالْيَوْمَ، تُجْزَوْنَ عَذَابَ الْهُونِ<sup>2</sup>، بِمَا كُنْتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ، بِغَيْرِ الْحَقِّ، ~ وَبِمَا كُنْتُمْ تَفْسُقُونَ».

1 أَرَأَيْتُمْ

2 لِيُنْذَرَ، لِيُنْذَرَ، لِيُنْذَرَ (2 وَمِنْ قَبْلِهِ كِتَابٌ

3 خَوْفٌ، خَوْفٌ

4 1) حَسَنًا، حَسَنًا، حَسَنًا (2 كُرْهًا (3 وَفِصَالُهُ، وَفِصَالُهُ (4 اسْتَوَى R1) See the footnote of 44/19:14.

5 1) يَتَجَاوَزُ، وَيَتَجَاوَزُ (3 يَتَقَبَّلُ ... أَحْسَنَ (2 يَتَقَبَّلُ

6 1) أَنْ (4 أَخْرَجَ (3 أَتَعِدَانِي، أَتَعِدَانِي (2 أَفْتُ، أَفْتُ، أَفْتُ، أَفْتُ، أَفْتُ

7 1) أَنَّهُمْ

8 1) وَلِنُوقِفَهُمْ، وَلِنُوقِفَهُمْ

9 1) تَفْسُقُونَ (3 الْهُونَ (2 أَذْهَبْتُمْ، أَذْهَبْتُمْ

M-66/46:21<sup>1</sup>. [---] Remember the brother of Aad when he warned his people in Al-Ahqaf, whereas warners passed away before him and after him: «Adore none but God. ~ I fear for you the punishment of a great day».

M-66/46:22<sup>2</sup>. They said: «Have you come to us to turn us away from our gods? Bring us what you threaten us with. ~ If you were of the truthful».

M-66/46:23<sup>3</sup>. He said: «The knowledge is only with God. I deliver to you what I am sent with. But I see you an ignorant people».

M-66/46:24<sup>4</sup>. When they saw a cloud, heading to their valleys, they said: «This is a cloud which will rain on us». Rather it is what you seek to hasten. A wind in which there is a painful punishment, M-66/46:25<sup>5</sup>. destroying everything, by the order of its Lord, and in the morning nothing could be seen except their dwellings. ~ It is such that we reward the criminal people.

M-66/46:26<sup>6</sup>. We empowered them [upon] that wherewith we have not empowered you. We assigned them hearing, eyes and hearts. But their hearing, eyes and hearts availed them not at all, as they were denying God's signs. ~ And they were surrounded by [the punishment] which they were ridiculing.

M-66/46:27. [---] We destroyed the cities around you, and we modulated the signs. ~ Maybe they return!

M-66/46:28<sup>7</sup>. If only had succoured them those whom they had taken, besides God, to bring them closer as gods! Rather they were misguided from them. That is their perversion and what they were forging [therein].

M-66/46:29<sup>8</sup>. [---] [Remember] when we directed to you a number of djinns so that they hear the Koran. When they were present at it, they said: «Listen». When [its lecture] was finished, they returned to their people as warners.

M-66/46:30<sup>9</sup>. They said: «O our people! We heard about a book which descended after Moses, confirming what was before it,<sup>T1</sup> which guides to the truth and to a right way.

M-66/46:31. O our people! Answer God's caller and believe in him. He will forgive you [what preceded] of your faults, and will protect you from a painful punishment».

M-66/46:32. Whoever does not answer God's caller cannot foil [God, escaping therefrom] in the earth, and will not have, besides him, any allies. ~ Those are in manifest misguidance.

M-66/46:33<sup>10</sup>. [---] Did they not see that God, who created the heavens and the earth and was not tired by their creation,<sup>R1</sup> is able to revive the dead? Yes indeed! ~ He is powerful over everything.

[---] وَأَذْكُرْ أَخَا عَادٍ إِذْ أَنْذَرَ قَوْمَهُ بِالْأَحْقَافِ وَقَدْ خَلَتْ الْأَنْدَادُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ: «أَلَّا تَعْبُدُوا إِلَّا اللَّهَ. ~ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ».

قَالُوا: «أَجِئْتَنَا لِتُفَكِّنَا عَنْ آلِهَتِنَا؟ فَاتِنَا بِمَا تُعِدُّنَا. ~ إِنْ كُنْتَ مِنَ الصَّادِقِينَ».

قَالَ: «إِنَّمَا أَعْلِمُ عِنْدَ اللَّهِ، وَأُبَلِّغُكُمْ مَا أُرْسِلْتُ بِهِ. وَلَكِنِّي أَرَىٰكُمْ قَوْمًا تَجْهَلُونَ». فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَّتِهِمْ، قَالُوا: «هَذَا عَارِضٌ مُّطِيرٌ». بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ. رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ، تَذْمُرُ<sup>1</sup> كُلَّ شَيْءٍ، بِأَمْرِ رَبِّهَا، فَاصْبَحُوا لَا يَرَىٰ<sup>2</sup> إِلَّا مَسْكَنَهُمْ<sup>3</sup>. ~ كَذَلِكَ نَجْزِي الْقَوْمَ الْمَجْرِمِينَ.

وَلَقَدْ مَكَّنَّهُمْ فِيهَا [...] إِنْ مَكَّنَّاكُمْ فِيهِ. وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَرًا وَأَفْئِدَةً. فَمَا أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَرُهُمْ وَلَا أَفْئِدَتُهُمْ مِنْ شَيْءٍ، إِذْ كَانُوا يَجْحَدُونَ بِآيَاتِ اللَّهِ. ~ وَحَاقَ بِهِمْ [...] مَا كَانُوا بِهِ يَسْتَهْزِءُونَ<sup>4</sup>.

[---] وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِنَ الْقُرَىٰ، وَصَرَفْنَا<sup>1</sup> الْأَلْبَتِ. ~ لَعَلَّهُمْ يَرْجِعُونَ! فَلَوْلَا نَصْرُهُمُ الَّذِينَ اتَّخَذُوا، مِنْ دُونِ اللَّهِ، قُرْبَانًا<sup>2</sup> ءَالِهَةً! بَلْ ضَلُّوا عَنْهُمْ. وَذَلِكَ إِفْكُهُمْ<sup>3</sup> وَمَا كَانُوا يَفْتَرُونَ [...].

[---][...] وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ. فَلَمَّا حَضَرُوهُ، قَالُوا: «انصِتُوا». فَلَمَّا قُضِيَ<sup>1</sup> [...]، وَلَوْ إِلَىٰ قَوْمِهِمْ مُّنْذِرِينَ.

قَالُوا: «يَقُومُنَا! إِنَّا سَمِعْنَا كِتَابًا أُنْزِلَ مِنْ بَعْدِ مُوسَىٰ، مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ، يَهْدِي إِلَى الْحَقِّ وَإِلَى طَرِيقِ مُّسْتَقِيمٍ. يَقُومُنَا! أَجِيبُوا دَاعِيَ اللَّهِ وَءَامِنُوا بِهِ، يَغْفِرَ لَكُمْ [...] مِنْ ذُنُوبِكُمْ، وَيُجِرَكُمْ مِنْ عَذَابِ أَلِيمٍ».

وَمَنْ لَا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ [...] فِي الْأَرْضِ، وَلَيْسَ لَهُ، مِنْ دُونِهِ، أَوْلِيَاءٌ. ~ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ.

[---] أَوْ لَمْ يَرَوْا أَنَّ اللَّهَ، الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ، وَلَمْ يَعْْيِ<sup>1</sup> بِخَلْقِهِنَّ، بِقَدِيرٍ<sup>2</sup> عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ؟ بَلَىٰ! ~ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ.

<sup>1</sup> بَعْدَهُ

<sup>2</sup> فَاتِنَا (3) لِتُفَكِّنَا (2) أَجِئْتَنَا

<sup>3</sup> وَأُبَلِّغُكُمْ

<sup>4</sup> قُلْ بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ هِيَ رِيحٌ (2) اسْتَعْجَلْتُمْ

<sup>5</sup> مَسْكَنُهُمْ (4) تَرَى، تَرَى ... مَسَاكِنُهُمْ (3) يَذْمُرُ كُلَّ (2) تَذْمُرُ

<sup>6</sup> يَسْتَهْزِءُونَ، يَسْتَهْزِءُونَ

<sup>7</sup> أَفْكُهُمْ، أَفْكُهُمْ، أَفْكُهُمْ، أَفْكُهُمْ (فعل) (2) قُرْبَانًا

<sup>8</sup> قُضِيَ (2) صَرَفْنَا

<sup>9</sup> T1) See the footnote of 43/35:31.

<sup>10</sup> R1) See the footnote of 39/7:54. (2) يَغْيِي

M-66/46:34. [---] The day those who disbelieved are presented to the fire, [it will be said to them]: «Is this not the truth?» They will say: «Yes indeed! By our Lord!» He will say: «Then taste the punishment, ~ for you were disbelieving».

H-66/46:35<sup>1</sup>. Therefore endure,<sup>A1</sup> as endured the messengers endowed with firmness. And do not hasten for them [the punishment which will reach them]. The day they will see what they have been promised, it will be as if they did not stay except an hour from day-time. [That is] a notification [to the humans]. Will any be destroyed except the perverse people?

[---] وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ [...] : «الَّذِينَ هَذَا بِالْحَقِّ؟» قَالُوا: «بَلَى! وَرَبَّنَا!» قَالَ: «فَدُفِّرُوا الْعَذَابَ، ~ بِمَا كُنْتُمْ تَكْفُرُونَ».

فَأَصْبِرْ، كَمَا صَبَرَ أُولُوا الْعَزْمِ مِنَ الرُّسُلِ. وَلَا تَسْتَعْجِلْ لَهُمْ [...] . كَانَتْهُمْ، يَوْمَ يَرَوْنَ مَا يُوعَدُونَ، لَمْ يَلْبِثُوا إِلَّا سَاعَةً مِّنْ نَّهَارٍ<sup>1</sup>. [...] بَلَّغَ<sup>2</sup> [...] . فَهَلْ يُهْلِكُ<sup>3</sup> إِلَّا الْقَوْمَ الْفَاسِقُونَ<sup>4</sup>؟

## CHAPTER 67/51: THE WINNERS

### سورة الذاريات

#### 60 verses Makkan<sup>2</sup>

In the name of God, the all-merciful, the very-merciful.<sup>3</sup>

M-67/51:1. By the winds winnowing with strength!

M-67/51:2<sup>4</sup>. By the clouds bearing a burden!<sup>T1</sup>

M-67/51:3<sup>5</sup>. By the ships running with ease!

M-67/51:4. By the angels distributing according to an order!

M-67/51:5<sup>6</sup>. What you are promised is truthful,

M-67/51:6. and [the day of the] judgment will befall.

M-67/51:7<sup>7</sup>. By the heaven with the stitches!<sup>T1</sup>

M-67/51:8. You diverge in what you say.

M-67/51:9<sup>8</sup>. He is perverted far from him whoever has been perverted.

M-67/51:10<sup>9</sup>. Be killed the conjecturers,<sup>T1</sup>

M-67/51:11<sup>10</sup>. who are distracted in a whirlwind.<sup>T1</sup>

M-67/51:12<sup>11</sup>. They ask: «When will the day of the judgment [come]?»

M-67/51:13<sup>12</sup>. [The punishment will be] the day they are tested on the fire:

M-67/51:14. «Taste your test. This is what you were hastening».

M-67/51:15<sup>13</sup>. The fearers will be in gardens with springs,

M-67/51:16. taking what their Lord gave them. They were, before that, of the good doers.

M-67/51:17. They were sleeping only a little in the night,

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.

وَالَّذِينَ تَرَوُا

فَالْحُمَلَاءُ وَقَرَّاءُ

فَالْجُرَيْتِ يُسْرًا

فَالْمَقْسِمَاتِ أَمْرًا

إِنَّمَا تُوعَدُونَ لَصَادِقٍ<sup>1</sup>،

وَإِن [...] الَّذِينَ لَوْفَعِ.

وَالسَّمَاءِ ذَاتِ الْحُبُكِ<sup>1</sup>

إِنَّكُمْ لَفِي قَوْلٍ مُّخْتَلَفٍ.

يُوقَفُ<sup>1</sup> عَنْهُ مَنَ أَفَكٌ<sup>2</sup>.

قَتَلَ الْخَرْصُونَ<sup>1</sup>،

الَّذِينَ هُمْ فِي غَمْرَةٍ سَاهُونَ.

يَسْأَلُونَ<sup>1</sup>: «أَيَّانَ<sup>2</sup> [...] يَوْمَ الدِّينِ؟»

[...] يَوْمَ<sup>1</sup> هُمْ عَلَى النَّارِ يُقْتَلُونَ:

«دُفِّقُوا فَنَتَكَّمْ. هَذَا الَّذِي كُنْتُمْ بِهِ تَسْتَعْجِلُونَ».

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ<sup>1</sup>،

عَاجِدِينَ مَا عَآثَلَهُمْ رَبُّهُمْ. إِنَّهُمْ كَانُوا، قَبْلَ ذَلِكَ،

مُحْسِنِينَ.

كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ،

<sup>1</sup> 1) يُهْلِكُ إِلَّا الْقَوْمَ الْفَاسِقِينَ، نُهْلِكُ إِلَّا الْقَوْمَ الْفَاسِقِينَ (4 يَهْلِكُ، يَهْلِكُ (3 بَلَاغًا، بَلَّغَ، بَلَّغَ (2 النَّهَارِ) 1) Abrogated by the verse of the sword 113/9:5.

<sup>2</sup> This chapter takes its name from verse 1. Translated also: The Dust-Scattering Winds (Asad); The Scatterers (Pickthall); Drivers of the Winds (Rashad Khalifa).

<sup>3</sup> See footnote 2 of chapter 1/96.

<sup>4</sup> 1) وَقَرَّاءُ ♦ T1 By the clouds which are heavily loaded with water (Sarwar).

<sup>5</sup> 1) يُسْرًا

<sup>6</sup> 1) قراءة شيعية: إِنَّمَا تُوعَدُونَ لَصَادِقٍ فِي عَلِي

<sup>7</sup> 1) الْحُبُكِ، الْحُبُكِ، الْحُبُكِ، الْحُبُكِ، الْحُبُكِ، الْحُبُكِ، الْحُبُكِ، الْحُبُكِ، الْحُبُكِ، الْحُبُكِ ♦ T1 By the heaven full of paths (Pickthall); by the sky that is clear (Progressive Muslims); by The heaven with its oscillating orbits (Bewley).

<sup>8</sup> 1) أَفَكٌ، أَفَكٌ، أَفَكٌ (2 يَأْفَكُ، يُؤْفَقُ

<sup>9</sup> 1) قَتَلَ الْخَرْصِينَ ♦ T1 Cursed be the liars (Shakir); damned will be guessers (Irving); woe to the falsifiers (Khalifa).

<sup>10</sup> T1 Who are careless in an abyss (Pickthall); who flounder in the depths of ignorance (Wahiduddin Khan).

<sup>11</sup> 1) يَسْأَلُونَ (2 يَسْأَلُونَ

<sup>12</sup> 1) يَوْمَ

<sup>13</sup> 1) وَعُيُونٍ

M-67/51:18. and at dawn, they were asking forgiveness,  
M-67/51:19<sup>1</sup>. and in their wealth, there was a right for the beggar  
and the destitute.<sup>T1A1</sup>

M-67/51:20<sup>2</sup>. In the earth, there are signs for the convinced,  
M-67/51:21. and within yourselves. Do you not then see?  
M-67/51:22<sup>3</sup>. In the heaven, there is your provision and what you  
are promised.

M-67/51:23<sup>4</sup>. By the Lord of the heaven and the earth! It is the  
truth, as it is a fact that you are speaking.

M-67/51:24<sup>5</sup>. [---] Has the narrative of Abraham's honourable  
guests come to you,<sup>R1</sup>

M-67/51:25<sup>6</sup>. when they entered upon him? They said: «Peace». He  
said: «Peace. [They are] unknown people».

M-67/51:26. Then he went discreetly to his people, brought a fat  
calf,

M-67/51:27. and approached it to them. He said: «Do you not eat?»

M-67/51:28<sup>7</sup>. He felt a fear from them. They said: «Do not fear».  
Then they announced a knower boy to him.

M-67/51:29. Then his wife came up tumultuous, slapped her face,  
and said: «An old sterile, [how can I be pregnant?]

M-67/51:30. They said: «So said our Lord. He is the wise, the  
knower».

M-67/51:31. He said: «What is your problem, O messengers?»

M-67/51:32. They said: «We are sent to a criminal people,

M-67/51:33<sup>8</sup>. to send on them stones of clay,<sup>T1</sup>

M-67/51:34. marked by your Lord for the excessive».

M-67/51:35. Then we evacuated those who were therein among the  
believers,

M-67/51:36. but we did not find therein save one house of the sub-  
mitters.

M-67/51:37. We left therein a sign for those who fear the painful  
punishment.

M-67/51:38<sup>9</sup>. [---] And [we left a sign] in Moses, when we sent him  
to Pharaoh, with a manifest authority.<sup>T1</sup>

M-67/51:39<sup>10</sup>. But he turned the back [to the faith] with his sup-  
port,<sup>T1</sup> and said: «It is a sorcerer or a possessed by a djinn».

M-67/51:40. We took him and his soldiers, and threw them in the  
sea, for he was blameful.

M-67/51:41<sup>11</sup>. [---] And [we left a sign] in Aad, when we sent upon  
them the sterile wind,<sup>T1</sup>

وَبِالْأَسْحَارِ، هُمْ يَسْتَغْفِرُونَ،  
وَفِي أَمْوَالِهِمْ، حَقٌّ لِلسَّائِلِ وَالْمَحْرُومِ.

وَفِي الْأَرْضِ، آيَاتٌ لِلْمُوقِنِينَ،  
وَفِي أَنْفُسِكُمْ. أَفَلَا تُبْصِرُونَ؟  
وَفِي السَّمَاءِ، رِزْقُكُمْ وَمَا تُوعَدُونَ.

فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ! إِنَّهُ لَحَقٌّ، مِثْلَ مَا أَنَّكُمْ  
تَنْطِفُونَ.

[---] هَلْ أَتَاكَ حَدِيثٌ ضَلَفَ إِبْرَاهِيمَ الْمُكْرَمِينَ،

إِذْ دَخَلُوا عَلَيْهِ؟ فَقَالُوا: «سَلَامًا». قَالَ: «سَلَامٌ، [...]»  
قَوْمٌ مُنْكَرُونَ.

فَرَأَى إِلَى أَهْلِهِ، فَجَاءَ بِعِجْلٍ سَمِينٍ،

فَقَرَّبَهُ إِلَيْهِمْ. قَالَ: «أَلَا تَأْكُلُونَ؟»  
فَأَوْجَسَ مِنْهُمْ خِيفَةً. قَالُوا: «لَا تَخَفْ». وَبَشَّرُوهُ بِغُلَامٍ  
عَلِيمٍ.

فَأَقْبَلَتْ امْرَأَتُهُ فِي صَرَّةٍ، فَصَكَّتْ وَجْهَهَا، وَقَالَتْ:  
«عَجُوزٌ عَقِيمٌ [...]؟»

قَالُوا: «كَذَلِكَ قَالَ رَبُّكَ. ~ إِنَّهُ هُوَ الْحَكِيمُ، الْعَلِيمُ».

قَالَ: «فَمَا خَطْبُكُمْ، أَيُّهَا الْمُرْسَلُونَ؟»

قَالُوا: «إِنَّا أَرْسَلْنَا إِلَى قَوْمٍ مُّجْرِمِينَ،

لِنُرْسِلَ عَلَيْهِمْ جَارَةً مِنْ طِينٍ،

مُسَوَّمَةً عِنْدَ رَبِّكَ لِلْمُسْرِفِينَ».

فَأَخْرَجْنَا مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ،

فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ.

وَتَرَكْنَا فِيهَا آيَةً لِلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ.

[---][...] وَفِي مُوسَى، إِذْ أَرْسَلْنَاهُ إِلَى فِرْعَوْنَ،  
بِسُلْطَنٍ مُّبِينٍ.

فَقَتَلَى [...] بِرُكْبَتِهِ وَقَالَ: «سُجِّرٌ أَوْ مَجْنُونٌ».

فَأَخَذْنَاهُ وَجُنُودَهُ، فَنَبَذْنَاهُمْ فِي الْيَمِّ، وَهُوَ مُلِيمٌ.

[---][...] وَفِي عَادٍ، إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ،

<sup>1</sup> T1) See the footnote of 2/68:27 ♦ A1) Abrogated by 113/9:103 which imposes the purifying [alms].

<sup>2</sup> آيَةً

<sup>3</sup> رِزْقُكُمْ، أَرْزَأَفَكُمْ

<sup>4</sup> مِثْلَ

<sup>5</sup> 1) الْمُكْرَمِينَ ♦ R1) The following narration in Gn chap. 18.

<sup>6</sup> 1) سَلَامًا، سَلَامٌ

<sup>7</sup> 1) وَخَفِيفَةً، وَخَفِيفَةً

<sup>8</sup> T1) See the footnote of 38/38:71.

<sup>9</sup> T1) See the footnote of 23/53:23.

<sup>10</sup> T1) Withdrew (confiding) in his might (Pickthall); turned away with his forces (Shakir); turned away, in arrogance (Progressive Muslims).

<sup>11</sup> T1) Destructive wind (Shakir).



M-67/51:42. which does not leave anything whatever that it came up against, but made it disintegrated.  
M-67/51:43<sup>1</sup>. [---] And [we left a sign] in Tamud, when it was said to them: «Enjoy for a while».  
M-67/51:44<sup>2</sup>. But they were insolent to the order of their Lord. The thunderbolt took them, ~ while they were looking.  
M-67/51:45. They were unable to rise up, nor were they succouring themselves.  
M-67/51:46<sup>3</sup>. [---] And [we left a sign] in the people of Noah, before. ~ They were a perverse people.  
M-67/51:47<sup>4</sup>. [---] The heaven, we built it with might.<sup>T1</sup> And we are capable.  
M-67/51:48<sup>5</sup>. The earth, we spread it forth. What a marvellous leveller!  
M-67/51:49<sup>6</sup>. Of everything we created a couple. ~ Maybe you remember!  
M-67/51:50. [---] [Say:] «Therefore flee to God. I am for you, from him, a manifest warner.  
M-67/51:51. Do not make, with God, another god. I am for you a manifest warner from him».  
M-67/51:52. [---] Thus. There did not come to those before them a messenger but they said: «He is a sorcerer or a possessed by a djinn».  
M-67/51:53. Did they enjoin each other with it? Rather they are transgressing people.  
M-67/51:54<sup>7</sup>. Turn them the back, for you will not be blamed.<sup>A1</sup>  
M-67/51:55. Remind, for reminding benefits the believers.  
M-67/51:56<sup>8</sup>. [---] I did not create the djinns and the humans except to adore me.  
M-67/51:57<sup>9</sup>. I want no provision from them, nor do I want that they feed me.  
M-67/51:58<sup>10</sup>. God is the provider, the possessor of strength, the firm.  
M-67/51:59<sup>11</sup>. [---] Those who oppressed will have faults like the faults of their companions.<sup>T1</sup> They should not hasten me.  
M-67/51:60. Woe to those who disbelieved from their day they are promised!

مَا تَذَرُ مِنْ شَيْءٍ أَنْتَ عَلَيْهِ، إِلَّا جَعَلْتَهُ كَالرَّمِيمِ.

[---][...] وَفِي تَمُودَ، إِذْ قِيلَ لَهُمْ: «تَمَتُّعُوا حَتَّىٰ جِينٍ».

فَعَتَرُوا عَنْ أَمْرِ رَبِّهِمْ. فَاخْتَذَتْهُمُ الصَّيْقَةُ<sup>1</sup>، وَهُمْ يَنْظُرُونَ.  
فَمَا اسْتَطَعُوا مِنْ قِيَامٍ، وَمَا كَانُوا مُنْتَصِرِينَ.

[---][...] وَقَوْمُ<sup>1</sup> نُوحٍ، مِنْ قَبْلُ. ~ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ.  
[---] وَالسَّمَاءَ، بَنَيْنَاهَا بِأَيْدِينَا. وَإِنَّا لَمُوسِعُونَ.

وَالْأَرْضَ<sup>1</sup>، فَرَشْنَاهَا. فَبِعِزِّ الْمَاهِدُونَ!

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ. ~ لَعَلَّكُمْ تَذَكَّرُونَ!

[---][...] فَفَرُّوا إِلَى اللَّهِ. إِنِّي لَكُمْ، مِنْهُ، نَذِيرٌ مُبِينٌ.

وَلَا تَجْعَلُوا، مَعَ اللَّهِ، إِلَهًا آخَرَ. إِنِّي لَكُمْ، مِنْهُ، نَذِيرٌ مُبِينٌ.

[---] كَذَلِكَ. مَا أَتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا: «سَاحِرٌ أَوْ مَجْنُونٌ».

أَتَوَاصَوْا بِهِ؟ بَلْ هُمْ قَوْمٌ طَاغُونَ.

فَقُولْ عَنْهُمْ، فَمَا أَنْتَ بِمَلُومٍ.

وَذَكِّرْ، فَإِنَّ الذِّكْرَ يُنْفَعُ الْمُؤْمِنِينَ.

[---] وَمَا<sup>1</sup> خَلَقْتُ الْجِنَّ وَالْإِنْسَ<sup>2</sup> إِلَّا لِيَعْبُدُونِ<sup>3</sup>.

مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ، وَمَا أُرِيدُ أَنْ يُطْعَمُونِ<sup>1</sup>.

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ<sup>1</sup>، ذُو الْقُوَّةِ، الْمَتِينُ<sup>3</sup>.

[---] فَإِنَّ لِلَّذِينَ ظَلَمُوا ذُنُوبًا مِثْلَ ذُنُوبِ أَصْحَابِهِمْ. فَلَا يَسْتَعْجِلُونَ<sup>1</sup>.

فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمُ الَّذِي يُوعَدُونَ!

<sup>1</sup> عَتَى

<sup>2</sup> الصَّيْقَةُ، الصَّوَاقِعُ

<sup>3</sup> وَقَوْمٌ، وَقَوْمٌ، وَفِي وَقَوْمٍ

<sup>4</sup> T1) Luxenberg (p. 99) reads: وَالسَّمَاءَ بَنَيْنَاهَا بِأَيَّامٍ. The meaning would be then: The heaven, we built it in some days.

<sup>5</sup> وَالْأَرْضَ

<sup>6</sup> تَذَكَّرُونَ، تَذَكَّرُونَ

<sup>7</sup> A1) Abrogated by the verse of the sword 113/9:5 or 67/51:55.

<sup>8</sup> لِيَعْبُدُونِي (3) وَالْإِنْسَ مِنْ الْمُؤْمِنِينَ (2) مَا

<sup>9</sup> يُطْعَمُونِي

<sup>10</sup> الْمَتِينِ (3) الرَّزَّاقُ (2) إِنِّي أَنَا الرَّزَّاقُ

<sup>11</sup> 1) يَسْتَعْجِلُونِي ♦ T1) Will have the same fate as their previous friends (Progressive Muslims); like their predecessors, will have a share of punishment (Haleem).

## CHAPTER 68/88: THE ENVELOPER

### سورة الغاشية

#### 26 verses Makkan<sup>1</sup>

In the name of God, the all-merciful, the very-merciful.<sup>2</sup>

M-68/88:1. Has the narrative of the enveloping disaster come to you?

M-68/88:2. There will be, that day, prostrate faces,

M-68/88:3<sup>3</sup>. labouring, tired,

M-68/88:4<sup>4</sup>. roasted in an ardent fire,

M-68/88:5. watered of a boiling spring.

M-68/88:6. They will have no food but thorny plant,

M-68/88:7. which will neither fatten, nor avail against hunger.

M-68/88:8<sup>5</sup>. There will be, that day, graceful<sup>T1</sup> faces,

M-68/88:9. satisfied with their endeavour,

M-68/88:10. in an elevated garden,

M-68/88:11<sup>6</sup>. hearing no frivolity.

M-68/88:12. Therein will be a running spring.

M-68/88:13. Therein will be elevated couches,

M-68/88:14. goblets set in place,

M-68/88:15. cushions arrayed,

M-68/88:16<sup>7</sup>. and carpets spread out.

M-68/88:17<sup>8</sup>. [---] Will they not look at the camels, how are they created?

M-68/88:18<sup>9</sup>. At the heaven, how is it raised?

M-68/88:19<sup>10</sup>. At the mountains, how are they reared?

M-68/88:20<sup>11</sup>. And at the earth, how is it levelled?

M-68/88:21. [---] Therefore do remind, you are only a reminder.

M-68/88:22<sup>12</sup>. You are not a dominator<sup>T1</sup> over them.<sup>A1</sup>

M-68/88:23<sup>13</sup>. But him who turned the back [to the faith] and disbelieved,

M-68/88:24<sup>14</sup>. God will punish him with the greater punishment.

M-68/88:25<sup>15</sup>. To us is their return.

M-68/88:26. Then upon us is their account.

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.  
هَلْ أَتَاكَ حَدِيثُ الْعَاشِيَةِ؟

وُجُوهٌ، يَوْمَئِذٍ خُشِعَةٌ،

عَامِلَةٌ، نَاصِبَةٌ<sup>1</sup>،

تَصَلَّى<sup>1</sup> نَارًا حَامِيَةً،

تُسْقَى مِنْ عَيْنٍ عَائِنَةٍ.

لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ،

لَا يُسْمِنُ، وَلَا يُغْنِي مِنْ جُوعٍ.

وُجُوهٌ، يَوْمَئِذٍ نَاعِمَةٌ،

لَسَعْيِهِمْ رَاضِيَةٌ،

فِي جَنَّةٍ عَالِيَةٍ،

لَا تَسْمَعُ فِيهَا لَغِيَةً<sup>2</sup>.

فِيهَا عَيْنٌ جَارِيَةٌ.

فِيهَا سُرُرٌ مَرْفُوعَةٌ،

وَأَكْوَابٌ مَوْضُوعَةٌ،

وَنَمَارِقُ مَصْفُوفَةٌ،

وَزَرَابِيُّ مَبْثُوثَةٌ<sup>1</sup>.

[---] أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ<sup>1</sup>، كَيْفَ خُلِقَتْ<sup>2</sup> ؟

وَالِىَ السَّمَاءِ، كَيْفَ رُفِعَتْ<sup>1</sup>؟

وَالِىَ الْجِبَالِ، كَيْفَ نُصِبَتْ<sup>1</sup>؟

وَالِىَ الْأَرْضِ، كَيْفَ سُطِحَتْ<sup>1</sup>؟

[---] فَذَكِّرْ، إِنَّمَا أَنْتَ مُذَكِّرٌ.

لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ<sup>1</sup>.

إِلَّا مَنْ تَوَلَّى [---] وَكَفَرَ،

فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ.

إِنَّ إِلَيْنَا إِيَابَهُمْ<sup>1</sup>.

ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ.

<sup>1</sup> This chapter takes its name from verse 1. Translated also: The Overshadowing Event (Asad); The Overwhelming Calamity (Pickthall); The Overwhelming (Rashad Khalifa).

<sup>2</sup> See the footnote 2 of the chapter 1/96.

<sup>3</sup> 1) عَامِلَةٌ نَاصِبَةٌ

<sup>4</sup> 1) تُصَلَّى، تُصَلَّى

<sup>5</sup> T1) Calm (Pickthall); soft (Progressive Muslims).

<sup>6</sup> 1) تَسْمَعُ، يُسْمَعُ - لَاغِيَةً (2) تَسْمَعُ، يُسْمَعُ

<sup>7</sup> 1) قراءة شيعية: وَزَرَابِيُّ مَبْثُوثَةٌ مَكْنُونٌ عَلَيْهَا نَاعِمِينَ

<sup>8</sup> 1) خُلِقَتْ، خُلِقَتْ (2) الْإِبِلِ، الْإِبِلِ

<sup>9</sup> 1) رُفِعَتْ، رُفِعَتْ

<sup>10</sup> 1) نُصِبَتْ، نُصِبَتْ

<sup>11</sup> 1) سُطِحَتْ، سُطِحَتْ

<sup>12</sup> 1) بِمُصَيِّرٍ، بِمُصَيِّرٍ ♦ A1) Abrogated by the verse of the sword 113/9:5 ♦ T1) Luxenberg (p. 235) understands this term in the sense of distributor, the one who allots retribution.

<sup>13</sup> 1) إِلَّا

<sup>14</sup> 1) فَإِنَّهُ يُعَذِّبُهُ

<sup>15</sup> 1) إِيَابَهُمْ، قراءة شيعية: إِنَّ إِلَيْنَا إِيَابَهُمْ أَهْلَ الْبَيْتِ

## CHAPTER 69/18: THE CAVE

### سورة الكهف

110 verses - Makkan [except: 28, 83-101]<sup>1</sup>

In the name of God, the all-merciful, the very-merciful.<sup>2</sup>

M-69/18:1<sup>3</sup>. Praise be to God who descended the book on his servant, and did not make a tortuosity therein.

M-69/18:2<sup>4</sup>. [He did it] elevated,<sup>T1</sup> to warn [the negators] of a severe rigour from him, and to announce to the believers who do the good deeds that they will have a good wage.

M-69/18:3. They will remain therein forever.

M-69/18:4<sup>5</sup>. And to warn those who said: «God has taken a son».

M-69/18:5<sup>6</sup>. They have no knowledge thereof, nor had their fathers. Grievous is the word that comes out of their mouths. They say nothing but a lie.

M-69/18:6<sup>7</sup>. Maybe you fret over their footsteps,<sup>T1</sup> because they do not believe in this narration.

M-69/18:7. [---] We made what is on the earth an ornament for it, so that we may test them as to see who is better in deeds.

M-69/18:8. And we will make what is thereon an arid earth.

M-69/18:9<sup>8</sup>. [---] Did you think that the companions of the cave<sup>R1</sup> and the engraved tablet<sup>T1</sup> were of our most wondrous signs?

M-69/18:10<sup>9</sup>. [Remember] when the youths took shelter in the cave, and said: «Our Lord! Give us mercy from you, and arrange for us righteousness in our affair».

M-69/18:11<sup>10</sup>. We then struck their ears [with deafness],<sup>T1</sup> in the cave, for a number of years.

M-69/18:12<sup>11</sup>. Then we resurrected them to know which of the two parties could best calculate the length of their stay.

M-69/18:13. We narrate to you their news with the truth. They are youths who believed in their Lord, and we increased them in guidance.

M-69/18:14. We reinforced their hearts when they rose up, and said: «Our Lord! Lord of the heavens and of the earth! We will never call upon, besides him, a god. Otherwise we will say outrage.

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.  
الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ، وَلَمْ يَجْعَلْ لَهُ عِوَجًا.<sup>1</sup>

[...] قَيِّمًا<sup>1</sup>، لِيُنْذِرَ [...] بَأْسًا شَدِيدًا مِّن لَّدُنْهُ<sup>2</sup>، وَيُبَيِّنَ<sup>3</sup> لِّلْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا.

مُكِنِّينَ فِيهِ أَبَدًا.  
وَيُنْذِرُ الَّذِينَ قَالُوا: «اتَّخَذَ اللَّهُ وَلَدًا».  
مَا لَهُمْ بِهِ مِنْ عِلْمٍ، وَلَا لِآبَائِهِمْ. كَبُرَتْ<sup>1</sup> كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ. إِنَّ يَقُولُونَ إِلَّا كَذِبًا.

فَلَعَلَّكَ بُحْعُ نَفْسِكَ<sup>1</sup> عَلَى آثَارِهِمْ، إِنْ لَمْ يُؤْمِنُوا بِهِذَا  
الْحَدِيثِ أَسَفًا<sup>3</sup>.

[---] إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَّهَا، لِنَبْلُوهُمْ  
أَيُّهُمْ أَحْسَنُ عَمَلًا.

وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا.  
[---] أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ  
آيَاتِنَا عَجَبًا؟

[...] إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ، فَقَالُوا: «رَبَّنَا! آتِنَا  
مِن لَّدُنكَ رَحْمَةً، وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا<sup>2</sup>».

فَضْرَبْنَا عَلَى آذَانِهِمْ، فِي الْكَهْفِ، سِنِينَ عَدَدًا.

ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحَرَزَيْنِ أَحْصَى لِمَا لَبِثُوا أَمَدًا.

نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ. إِنَّهُمْ فِتْيَةٌ آمَنُوا  
بِرَبِّهِمْ، وَزِدْنَاهُمْ هُدًى.

وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا، فَقَالُوا: «رَبَّنَا! رَبُّ  
السَّمُوتِ وَالْأَرْضِ! لَنْ نَدْعُوَ، مِنْ دُونِهِ، إِلَهًا. لَقَدْ  
فَلَّنَا إِذَا شِطَطًا.

<sup>1</sup> This chapter takes its name from verse 9. Other titles: الحائلة - أصحاب الكهف

<sup>2</sup> See footnote 2 of chapter 1/96.

<sup>3</sup> عَوْجًا ولكن جعله

<sup>4</sup> T1) Rightly directing (Shakir); it is valuable (Progressive Muslims). This verse and the precedent one are mixed, and their correct reading is: Praise be to God who descended the book elevated on his servant, and did not make a tortuosity therein! To warn of a severe rigour from him and to announce to the believers who do the good deeds that they will have a good wage. The verse 2 can also be read: [He did it] elevated to warn.

<sup>5</sup> وَيُنْذِرُ

<sup>6</sup> كَلِمَةً 2) كَبُرَتْ

<sup>7</sup> T1) Then maybe you will kill yourself with grief, sorrowing after them (Shakir); perhaps you will torment yourself in grief over them (Progressive Muslims).

<sup>8</sup> T1) *Al-Raqim*, translated here by engraved tablet, is often left under this form without translation (Abdel Haleem, etc.) as name of a place or the name of the dog. It is also translated by: Inscription (Pickthall); the numbers (Progressive Muslims); tombstone (Qaribullah) ♦ R1) This narration recalls the narration of the seven sleepers of Ephesus in the beginning of the 6<sup>th</sup> century by Jacob of Saruq (*De pueris Ephesi*, 27, Bibliotheca orientalis I, p. 283 and 335; see also *Entre Orient et Occident: la légende des sept dormants*).

<sup>9</sup> رَشَدًا 2) وَهَيَّ

<sup>10</sup> T1) So We prevented them from hearing (Shakir); so We sealed their ears (Bakhtiar).

<sup>11</sup> لِنَعْلَمَ، لِنَعْلَمَ، لِنَعْلَمَ 1)

M-69/18:15<sup>1</sup>. These our people took, besides him, gods». If only they brought to them a manifest authority!<sup>T1</sup> Who is more oppressor than him who forged against God a lie?

M-69/18:16<sup>2</sup>. [Some of them said:] «When you withdraw from them and from what they adore, but God, then take shelter in the cave. Your Lord will unfold for you from his mercy, and will prepare for you ease in your affair».

M-69/18:17<sup>3</sup>. You would see the sun when it rises, deviating from their cave towards the right. And when it sets, touching them towards the left. While they are in one of its cavities. That is from God's signs. There is one of God's signs. [Whomever God guides, he is the guided. And whoever he misguides, you will not find for him an ally who guides him.

M-69/18:18<sup>4</sup>. You would have thought they were awake, though they lay asleep. We turned them over to the right and the left. And their dog with legs outstretched lay at the entrance. If you looked at them, you would have turned the back to flee from them, and you would have been filled with terror from them.

M-69/18:19<sup>5</sup>. So have we resurrected them, that they might question one another. One of them said: «How long have you stayed?» They said: «We stayed a day, or a part of a day». They said: «Your Lord knows best how long you have stayed. Send one of you to the city with this coin of yours, so he can see which food is purest, and bring for you provisions from it. Let him be subtle, and not let anyone perceive you.

M-69/18:20<sup>6</sup>. If they prevail against you, they would stone you, or force you back to their religion. Then you will never succeed».

M-69/18:21<sup>7</sup>. Thus we caused them to be discovered, so that they might know that the promise of God is true, and that on the hour there is no doubt, when they argued among them about their affair. Then they said: «Build a building over them». Their Lord knows best about them. But those who dominated in their affair said: «Let us take a sanctuary over them».

M-69/18:22<sup>8</sup>. They will say: «They were three, the fourth being their dog». And they will say: «Five, the sixth being their dog», conjecturing on the secret. And they will say: «Seven, the eighth being their dog». Say: «My Lord knows best their number. None knows them but a few». So do not doubt about them, except for a seeming doubt, and do not question about them any of them.

M-69/18:23. [Do never say about anything: «I will do it tomorrow»,

هُؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِنْ دُونِ اللَّهِ لَوْلَا يَأْتُونَ عَلَيْهِمْ بِسُلْطَانٍ بَيِّنٍ! فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا؟

[...] وَإِذْ أَعْتَرَزْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ، فَلَوْ أَلَى الْكَهْفِ. يَنْشُرْ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ، وَيُهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ مَرْفَقًا<sup>3</sup>.

وَتَرَى السَّمْسَ إِذَا طَلَعَتْ تَزُورُ<sup>1</sup> عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ. وَإِذَا غَرَبَتْ تَقْرِضُهُمْ<sup>2</sup> ذَاتَ الشِّمَالِ. وَهُمْ فِي فَجْوَةٍ مِنْهُ. ذَلِكَ مِنْ آيَاتِ اللَّهِ. [مَنْ يَهْدِ اللَّهُ، فَهُوَ الْمُهْتَدِ<sup>3</sup>. وَمَنْ يَضِلَّ، فَلَنْ تُجِدَ لَهُ وَلِيًا مُرْشِدًا.]

وَتَحْسِبُهُمْ<sup>1</sup> ائِقَاطًا، وَهُمْ رُقُودٌ. وَتُقَلِّبُهُمْ<sup>2</sup> ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ. وَكُلُّهُمْ<sup>3</sup> بَسِطٌ ذِرَاعِيهِ بِالْوَصِيدِ. لَوِ اطَّلَعْتَ عَلَيْهِمْ، لَوَلَّيْتَ<sup>4</sup> مِنْهُمْ فِرَارًا، وَلَمُلِئْتَ مِنْهُمْ رُعبًا<sup>5</sup>.

وَكَذَلِكَ بَعَثْنَاهُمْ، لِيَتَسَاءَلُوا بَيْنَهُمْ. قَالَ قَائِلٌ مِنْهُمْ: «كَمْ لَيْسْتُمْ؟» قَالُوا: «لَيْسْنَا يَوْمًا، أَوْ بَعْضُ يَوْمٍ». قَالُوا: «رَبُّكُمْ أَعْلَمُ بِمَا لَيْسْتُمْ. فَابْتِغُوا أَحَدَكُمْ بَورِقَكُمْ<sup>1</sup> هَذِهِ إِلَى الْمَدِينَةِ، فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا، فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ. وَلْيَتَلَطَّفْ<sup>2</sup>، وَلَا يُسْعِرَنَّ<sup>3</sup> بِكُمْ أَحَدًا<sup>3</sup>.

إِنَّهُمْ، إِنْ يَظْهَرُوا<sup>1</sup> عَلَيْكُمْ، يَرْجُمُوكُمْ، أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ. وَلَنْ تُفْلِحُوا إِذَا أَبَدًا». وَكَذَلِكَ أَعْتَرَزْنَا عَلَيْهِمْ، لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ، وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا، إِذْ يَتَنَزَّعُونَ بَيْنَهُمْ أَمْرَهُمْ. فَقَالُوا: «ابْنُوا عَلَيْهِمْ بُنْيَانًا». رَبُّهُمْ أَعْلَمُ بِهِمْ. قَالَ الَّذِينَ غَلَبُوا عَلَى أَمْرِهِمْ: «لِنَتَّخِذَنَّ عَلَيْهِمْ مَسْجِدًا».

سَيَقُولُونَ: «ثَلَاثَةٌ، رَابِعُهُمْ كَلْبُهُمْ<sup>3</sup>» وَيَقُولُونَ: «خَمْسَةٌ، سَادِسُهُمْ كَلْبُهُمْ<sup>3</sup>»، رَجْمًا بِالْغَيْبِ. وَيَقُولُونَ: «سَبْعَةٌ، وَثَامِنُهُمْ كَلْبُهُمْ<sup>3</sup>». قُلْ: «رَبِّي أَعْلَمُ بَعْدَتِهِمْ. مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ». فَلَا تُحِصُوا فِيهِمْ إِلَّا مِرَاءً ظَهْرًا، وَلَا تَحْتَسِبُوا فِيهِمْ مَنْهُمْ أَحَدًا.

[وَلَا تَقُولَنَّ لِسَائِيءٍ: «إِنِّي فَاعِلٌ ذَلِكَ غَدًا»،

<sup>1</sup> T1) See the footnote of 23/53:23.

<sup>2</sup> مَرْفَقًا (3) وَيُهَيِّئْ (2) إِلَّا اللَّهَ = مِنْ دُونِ اللَّهِ، مِنْ دُونِنَا (1)

<sup>3</sup> الْمُهْتَدِي (3) يَقْرِضُهُمْ (2) تَزُورُ، تَزَاوَرُ، تَزَوَّيَرُ (1)

<sup>4</sup> T1) ♦ (5) وَلَمُلِئْتَ، وَلَمُلِئْتُ (4) وَكُلُّهُمْ، وَكَالْبُهُمْ - أَيِ الْمَلِكِ الَّذِي كَانَ مُوَكَّلًا بِهِمْ (قِرَاءَةُ شِيعِيَّةٍ) (3) وَيُقَلِّبُهُمْ، وَيُقَلِّبُهُمْ، وَيُقَلِّبُهُمْ، وَتُقَلِّبُهُمْ (2) وَتَحْسِبُهُمْ (1) In the original story there is no mention of a dog, but of a protector, which corresponds to the Shiite reading and to the verb used by the verse 73/21:42: Say: «Who protects you night and day, from [the punishment of] the all-merciful?»

<sup>5</sup> يُسْعِرَنَّ بِكُمْ أَحَدًا، يُسْعِرُونَ بِكُمْ أَحَدًا (3) وَلِيَتَلَطَّفْ، وَلِيَتَلَطَّفْ (2) بَورِقَكُمْ، بَورِقَكُمْ، بَورِقَكُمْ (1)

<sup>6</sup> يُظْهَرُوا (1)

<sup>7</sup> غَلَبُوا (1)

<sup>8</sup> كَالْبُهُمْ، كَالْبُهُمْ (3) خَمْسَةٌ، خَمْسَةٌ، خَمْسَةٌ (2) ثَلَاثٌ (1)

M-69/18:24<sup>1</sup>. unless [adding]: «If God wishes».<sup>R1</sup> Remember your Lord, when you forget, and say: «Maybe my Lord will guide me to what is nearer to this in righteousness»].

M-69/18:25<sup>2</sup>. They stayed in their cave three hundred years, and added nine.

M-69/18:26<sup>3</sup>. Say: «God knows best how long they stayed. To him the secret of the heavens and of the earth. He sees it and hears it the best! They have, besides him, no ally, nor does he associate in his judgment anyone».

M-69/18:27. [---] Recite what has been revealed to you of the book of your Lord. No one can change his words. You will not find, besides him, any shelter.

H-69/18:28<sup>4</sup>. Endure with those who call on their Lord, morning and evening, seeking his face. Let not your eyes pass beyond them in quest of the ornament of the worldly life. Do not obey him whose heart we made inattentive of our remembrance, who followed his desires, and whose affair was neglected.<sup>T1</sup>

M-69/18:29<sup>5</sup>. Say: «The truth is from your Lord. Whoever wishes, let him believe. And whoever wishes, let him disbelieve».<sup>A1</sup> We prepared for the oppressors a fire whose pavilions surround them. If they call for help, they will be succoured with water like tar<sup>T1</sup> that roasts the faces. What an awful drink! And how evil a couch!

M-69/18:30<sup>6</sup>. Those who believed and did the good deeds, [we will reward their deeds]. We do not waste the wage of him who did a good deed.

M-69/18:31<sup>7</sup>. Those will have the gardens of Eden, wherein the rivers run beneath them. They will be adorned therein with bracelets of gold, and they will wear green clothes of satin and brocade, reclining on couches. What a marvellous remuneration! And how good a couch!

M-69/18:32. [---] Cite for them as an example: two men, for one of them we made two gardens of vines, we surrounded them with palms, and we made cultures in between.

M-69/18:33<sup>8</sup>. Each of these two gardens gave its food without oppressing in the least.<sup>T1</sup> And we caused a river to gush forth in the midst of them.

M-69/18:34<sup>9</sup>. He had fruits. He said to his companion, while conversing with him: «I have more wealth than you, and I am stronger with respect to numbers».

M-69/18:35. He entered his garden, oppressor to himself. He said: «I presume that it will never perish.

إِلَّا [...]»: «أَنْ يَشَاءَ اللَّهُ». وَأَذْكُرْ رَبَّكَ، إِذَا نَسِيتَ، وَقُلْ: «عَسَى أَنْ يَهْدِيَنِّي رَبِّي لِأَقْرَبَ مِنْ هَذَا رَشَدًا».

وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ<sup>2</sup>، وَازْدَادُوا تِسْعًا<sup>3</sup>.

قُلْ: «اللَّهُ أَعْلَمُ بِمَا لَبِثُوا. لَهُ غَيْبُ السَّمُوتِ وَالْأَرْضِ. أَبْصِرْ بِهِ وَأَسْمِعْ! مَا لَهُمْ مِنْ دُونِهِ، مِنْ وَلِيٍّ، وَلَا يُشْرِكُ<sup>2</sup> فِي حُكْمِهِ أَحَدًا».

[---] وَأَتْلُ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ. لَا مُبَدِّلَ لِكَلِمَتِهِ. وَلَنْ تَجِدَ مِنْ دُونِهِ، مُلْتَحِدًا.

وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ، بِالْغَدُوءِ وَالْعَشِيِّ، يُرِيدُونَ وَجْهَهُ. وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ، تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا. وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا، وَاتَّبَعَ هَوَاهُ، وَكَانَ أَمْرُهُ فُرْطًا<sup>4</sup>.

وَقُلْ: «الْحَقُّ مِنْ رَبِّكُمْ. فَمَنْ شَاءَ، فَلْيُؤْمِنْ<sup>3</sup>. وَمَنْ شَاءَ، فَلْيُكْفُرْ<sup>4</sup>». إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا<sup>5</sup> أَحَاطَ بِهِمْ سُرَادِقُهَا. وَإِنْ يَسْتَعِثُّوا، يَعَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ. بِئْسَ الشَّرَابُ! وَسَاءَتْ مُرْتَفَقًا!

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ [...]». إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا.

أُولَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ، تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ. يُحَلَّلُونَ فِيهَا مِنْ أَسَاوِرَ<sup>1</sup> مِنْ ذَهَبٍ، وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ<sup>3</sup>، مُتَّكِئِينَ<sup>4</sup> فِيهَا عَلَى الْأَرَائِكِ<sup>5</sup>. نِعَمَ الثَّوَابِ! وَحَسَنَتْ مُرْتَفَقًا!

[---] وَأَضْرَبَ لَهُمْ مَثَلًا: رَجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ، وَحَفَفْنَاهُمَا بِنَخْلٍ، وَجَعَلْنَا بَيْنَهُمَا رِزْغًا. كِلَا الْجَنَّتَيْنِ آتَتْهُمَا<sup>1</sup> أَكْلُهُمَا وَلَمْ تَطْلِمْ مِنْهُ شَيْئًا. وَفَجَّرْنَا<sup>3</sup> خِلْفَهُمَا<sup>4</sup> نَهْرًا<sup>5</sup>.

وَكَانَ لَهُ ثَمَرٌ<sup>1</sup>. فَقَالَ لِلصَّاحِبِ، وَهُوَ يُحَاوِرُهُ: «أَنَا أَكْثَرُ مِنْكَ مَالًا، وَأَعَزُّ نَفَرًا».

وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ. قَالَ: «مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا».

<sup>1</sup> 1) Cf. Jm 4:13-15. We find the expression «if God wishes» in Ac 18:21; Rm 1:10; 1 Co 4:19; He 6:3.

<sup>2</sup> 1) تِسْعًا (3) ثَلَاثَ مِائَةٍ سِنِينَ، ثَلَاثَ مِائَةٍ سَنَةٍ، ثَلَاثَ مِائَةٍ سِنُونَ (2) وَقَالُوا لَبِثُوا

<sup>3</sup> 1) يُشْرِكُ، تُشْرِكُ (2) أَسْمِعْ بِهِ وَأَبْصِرْ

<sup>4</sup> 1) فُرْطًا (4) أَغْفَلْنَا قَلْبَهُ (3) تَعْدُ عَيْنَاكَ، تُعَدُّ عَيْنَاكَ (2) بِالْغَدُوءِ، بِالْعَشِيِّ (1) T1) Whose case hath been abandoned (Pickthall); whose case has gone beyond all bounds (Yusuf Ali).

<sup>5</sup> 1) قِرَاءَةً شِيعِيَّةً: وَقُلْ الْحَقُّ مِنْ رَبِّكُمْ فِي وَلَايَةِ عَلِيٍّ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ آلَ مُحَمَّدٍ نَارًا (5) فَلْيُكْفُرْ (4) فَلْيُؤْمِنْ (3) الْحَقُّ (2) وَقُلْ، وَقُلْ (1) See the footnote of 64/44:45 ♦ A1) Abrogated by 98/76:30 and 7/81:29.

<sup>6</sup> 1) نُضِيعُ

<sup>7</sup> 1) عِلَّارِئِكَ (5) مُتَّكِئِينَ (4) وَإِسْتَبْرَقٍ (3) وَيَلْبَسُونَ (2) أَسْوَرَةً

<sup>8</sup> 1) (1) كِلَا الْجَنَّتَيْنِ آتَتْهُمَا (2) كِلَا الْجَنَّتَيْنِ آتَتْهُمَا (3) أَكْلُهُمَا (4) وَفَجَّرْنَا (5) خِلْفَهُمَا (1) Never failed therein in any way (Asad); withheld naught thereof (Pickthall); and generously (Khalifa).

<sup>9</sup> 1) وَاتَّبَعَهُ ثَمَرًا كَثِيرًا (2) ثَمَرًا، ثَمَرًا، ثَمَرًا

M-69/18:36<sup>1</sup>. And I presume that the hour will never arise. And if I am brought back to my Lord, I will find a resort better than this».

M-69/18:37<sup>2</sup>. His companion said to him, while conversing with him: «Have you disbelieved in him who created you from earth, then from a drop, then he shaped you into a man?

M-69/18:38<sup>3</sup>. But [I say that] he is God, my Lord, and I do not associate anyone with my Lord.

M-69/18:39<sup>4</sup>. If only, when you entered your garden, you had said: "It is what God wished. There is no strength save by God". Although you see I have less wealth and sons than you,

M-69/18:40<sup>5</sup>. my Lord may give me what is better than your garden, will send on it a disaster<sup>T1</sup> from the heaven, and it will become a slippery earth.

M-69/18:41<sup>6</sup>. Or its water will become deep under-ground, and you will not be able to reach it».

M-69/18:42<sup>7</sup>. His fruits have been surrounded, and he began turning his hands [regretful] over what he had spent on it, ruined to its foundations. He said: «I wish I had not associated anyone with my Lord!»

M-69/18:43<sup>8</sup>. He had no group to succour him, besides God. And he could not succour himself.

M-69/18:44<sup>9</sup>. There, the alliance is God's, the truth. He is the best as recompense and the best as end.

M-69/18:45<sup>10</sup>. [---] Cite for them as an example the worldly life [that] is like the water that we descended from the heaven. The plants of the earth mingled with it, and it became straw which the winds winnow. ~ God was powerful over everything.

M-69/18:46. [---] The wealth and the sons are the ornament of the worldly life. But the persistent good deeds, at your Lord, are better as recompense and better hope.

M-69/18:47<sup>11</sup>. [---][Remember] the day we put in motion the mountains.<sup>R1T1</sup> You see then the earth emerging. And we will gather them, leaving out none of them.

M-69/18:48. They will be presented in rows before your Lord, [who will say to them]: «You came to us as we created you the first time. Rather you affirmed that we would not make for you an appointment».

وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً. وَلَئِنْ رُدِدْتُ إِلَىٰ رَبِّي،  
لَأَجِدَنَّ خَيْرًا مِّنْهَا مُنْقَلَبًا».

قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ: «أَكْفَرْتَ<sup>2</sup> بِالَّذِي خَلَقَكَ  
مِنْ تُرَابٍ، ثُمَّ مِنْ نُّطْفَةٍ، ثُمَّ سَوَّاهُ رَجُلًا؟

لَكِنَّا! [...] هُوَ اللَّهُ رَبِّي، وَلَا أَشْرَكَ بِرَبِّي أَحَدًا.

وَلَوْلَا، إِذْ دَخَلْتَ جَنَّتَكَ، قُلْتَ: "مَا شَاءَ اللَّهُ. لَا قُوَّةَ إِلَّا  
بِاللَّهِ". إِنْ تَرَىٰ أَنَا أَقَلُّ<sup>2</sup> مِنْكَ مَالًا وَوَلَدًا،

فَعَسَىٰ رَبِّي أَنْ يُؤْتِيَنِي<sup>1</sup> خَيْرًا مِّنْ جَنَّتِكَ، وَيُرْسِلَ عَلَيْهَا  
حُسْبَانًا مِّنَ السَّمَاءِ، فَيَصْبِحَ صَعِيدًا زَلَقًا.

أَوْ يُصْبِحَ مَآوِهَا غُورًا<sup>1</sup>، فَلَنْ تَسْتَطِيعَ لَهُ طَلَبًا».

وَأَحْبَطَ بِثَمَرَةٍ<sup>1</sup>، فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ<sup>2</sup> [...] عَلَىٰ مَا  
أَنفَقَ فِيهَا، وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا. وَيَقُولُ:  
«يَلَيْتَنِي لَمْ أَشْرِكْ بِرَبِّي أَحَدًا!»

وَلَمْ تَكُنْ لَهُ فِئَةٌ<sup>2</sup> يَتَّصِرُونَ<sup>3</sup>، مِنْ دُونِ اللَّهِ. وَمَا كَانَ  
مُنْتَصِرًا.

هُنَالِكَ، الْوَلَايَةُ لِلَّهِ، الْحَقِّ<sup>2</sup>. هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ  
عُقُوبًا<sup>4</sup>.

[---] وَأَضْرَبَ لَهُمْ مَثَلًا الْحَيَاةَ الدُّنْيَا [...] كَمَا  
أَنزَلْنَاهُ مِنَ السَّمَاءِ. فَأَخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ، فَأَصْبَحَ  
هَشِيمًا تَذْرُوهُ<sup>1</sup> الرِّيحُ<sup>2</sup>. ~ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ  
مُّقْتَدِرًا.

[---] الْأَمْالُ وَالْأَبْنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا. وَالنَّبِيُّاتُ  
الصَّالِحَاتُ خَيْرٌ، عِنْدَ رَبِّكَ، ثَوَابًا وَخَيْرٌ أَمَلًا.

[---][...] وَيَوْمَ نُسَيِّرُ الْجِبَالَ<sup>1</sup>. وَتَرَىٰ الْأَرْضَ<sup>2</sup>  
بَارِزَةً. وَحَشَرْنَاهُمْ، فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا<sup>3</sup>.

وَعَرَضُوا عَلَىٰ رَبِّكَ صَفًّا [...]: «لَقَدْ جِئْتُمُونَا كَمَا  
خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ. بَلْ زَعَمْتُمْ أَلَّنْ نَجْعَلَ لَكُمْ مَوْعِدًا».

<sup>1</sup> مِنْهُمَا

<sup>2</sup> وَبِكَ أَكْفَرْتَ (2) يُخَاصِمُهُ

<sup>3</sup> لَكِن، لَكِن، لَكِن أَنَا، لَكِنه، لَكِن هُو، لَكِنَّا

<sup>4</sup> أَقَلُّ (2) تَرَنِي

<sup>5</sup> (1) يُوْتِيَنِي، يُوْتِيَنِي (T1) Thunderbolt (Shakir); violent storm (Progressive Muslims).

<sup>6</sup> غُورًا، غُورًا

<sup>7</sup> تَقَلَّبَ كَفَّاهُ (2) بِثَمَرِهِ، بِثَمَرِهِ

<sup>8</sup> تَتَضَرَّعُهُ (3) فَيَّة، فَيَّة (2) يَكُنْ

<sup>9</sup> عُقُوبًا، عُقُوبِي (4) الْوَلَايَةُ الْحَقُّ لِلَّهِ وَهُوَ الْحَقُّ، الْوَلَايَةُ الْحَقُّ لِلَّهِ (3) الْحَقُّ، الْحَقُّ (2) الْوَلَايَةُ

<sup>10</sup> الرِّيحُ (2) تُذَرِّبُهُ، تُذَرِّبُهُ، يُذَرِّبُهُ

<sup>11</sup> (1) الْجِبَالُ - سَيَّرَ - سَيَّرَ (2) تُسَيِّرُ، تُسَيِّرُ، تُسَيِّرُ (3) وَتَرَى الْأَرْضَ (4) نُغَادِرُ مِنْهُمْ أَحَدًا (5) وَتَرَى الْجِبَالَ وَتَرَى الْأَرْضَ تَارِزَةً. The meaning would be then: the day we shall tear down the mountains. You see then the earth split.

M-69/18:49<sup>1</sup>. The book will be laid down. Then you will see the criminals, preoccupied of what is therein, saying: «Woe to us! What has this book not leaving without accounting small or great sin?» And they will find present what they did. Your Lord does not oppress anybody.

M-69/18:50<sup>2</sup>. [---] [Remember] when we said to the angels: «Prostrate before Adam». They prostrated, except Iblis<sup>R1</sup> who was from the djinns. He perverted against the order of his Lord. Are you going to take him and his descendants as allies, besides me, whereas they are an enemy to you? What an awful exchange for the oppressors!

M-69/18:51<sup>3</sup>. I did not make them witnesses of the creation of the heavens and of the earth, nor of their own creation. And I did not take the misguiders for helpers.

M-69/18:52<sup>4</sup>. [Remember] the day he says: «Call those whom you affirmed to be my associates». They will call them, but they will not answer them. We shall make between them an abyss.

M-69/18:53<sup>5</sup>. The criminals will see the fire, and they will presume that they are falling therein. They shall not find therefrom a way out.

M-69/18:54<sup>6</sup>. [---] We modulated in this Koran, for the humans, of every example. [They disputed upon it], yet the human disputed more than any other.

M-69/18:55<sup>7</sup>. Nothing prevented the human from believing, when the guidance came to them, and from asking forgiveness from their Lord, except [the expectation] that there may come unto them the law of the first, or that the punishment comes upon them face to face.

M-69/18:56<sup>8</sup>. We do not send the messengers but as announcers and warners. Those who disbelieved dispute with the falsehood, to confound the truth. They ridiculed my signs and what they were warned of.

M-69/18:57. Who is more oppressor than him who is reminded of the signs of his Lord, but disregarded them, and forgot what his hands advanced? We put veils on their hearts lest they should understand it, and deafness into their ears. Even though you call them to the guidance, they will never be guided.

M-69/18:58<sup>9</sup>. Your Lord is the forgiver, the possessor of mercy. Were he to punish them for what they realized, he would hasten for them the punishment. Rather they have an appointment against which they will find, beside himself, no refuge.

M-69/18:59<sup>10</sup>. Those cities, we destroyed them when they oppressed, and we made an appointment for their destruction.

وَوَضَعَ الْكِتَابَ<sup>1</sup>. فَتَرَى الْمَجْرِمِينَ، مُشْفِقِينَ مِمَّا فِيهِ، وَيَقُولُونَ: «يُؤْتَيْنَا<sup>2</sup>! مَا هَذَا الْكِتَابُ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا؟» وَجَدُوا مَا عَمِلُوا حَاضِرًا. وَلَا يَظْلِمُ رَبُّكَ أَحَدًا.

[---][...] وَإِذْ قُلْنَا لِلْمَلَائِكَةِ: «اسْجُدُوا لِآدَمَ». فَسَجَدُوا، إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ. فَفَسَقَ عَنْ أَمْرِ رَبِّهِ. أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي، وَهُمْ لَكُمْ عَدُوٌّ؟ بَلَى لِلظَّالِمِينَ بَدَلًا!

مَا أَشْهَدْنَاهُمْ<sup>1</sup> خَلَقَ السَّمَوَاتِ وَالْأَرْضِ، وَلَا خَلَقَ أَنْفُسِهِمْ. وَمَا كُنْتُ<sup>2</sup> مُتَّخِذَ الْمُضِلِّينَ<sup>4</sup> عَضُدًا<sup>5</sup>.

[...] وَيَوْمَ يَقُولُ<sup>1</sup>: «نَادُوا شُرَكَاءِيَ<sup>2</sup> الَّذِينَ زَعَمْتُمْ». فَدَعَوْهُمْ، فَلَمْ يَسْتَجِيبُوا لَهُمْ. وَجَعَلْنَا بَيْنَهُمْ مَوْبِقًا.

وَرَأَى الْمَجْرِمُونَ النَّارَ، فَظَنُّوا أَنَّهُمْ مُوَاعِقُوهَا. وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا<sup>2</sup>.

[---] وَلَقَدْ صَرَّفْنَا<sup>1</sup>، فِي هَذَا الْقُرْآنِ، لِلنَّاسِ مِنْ كُلِّ مَثَلٍ. [...] وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا.

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا، إِذْ جَاءَهُمُ الْهُدَى، وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا [...] أَنْ تَأْتِيَهُمْ سُنَّةُ الْأُولَى، أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا<sup>1</sup>.

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ. وَتُجَدَّلُ الَّذِينَ كَفَرُوا بِالْبَاطِلِ، لِيُحْضَرُوا بِهِ الْحَقَّ. وَاتَّخَذُوا عَائِلَتِي وَمَا أَنْزَرُوا هُزُؤًا<sup>1</sup>.

وَمَنْ أَظْلَمُ مِمَّنْ ذَكَرَ بَابِ رَبِّهِ، فَأَعْرَضَ عَنْهَا، وَنَسِيَ مَا قَدَّمَتْ يَدَاهُ؟ إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ، وَفِي آذَانِهِمْ وَقْرًا. وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى، فَلَنْ يَهْتَدُوا إِذًا أَبَدًا.

وَرَبُّكَ الْغَفُورُ، ذُو الرَّحْمَةِ. لَوْ يُؤَاخِذُهُمْ<sup>1</sup> بِمَا كَسَبُوا، لَعَجَلَ لَهُمُ الْعَذَابَ. بَلْ لَهُمْ مَوْعِدٌ لَنْ يَجِدُوا مِنْ دُونِهِ، مَوْعِدًا<sup>2</sup>.

وَتِلْكَ الْقُرَى، أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا، وَجَعَلْنَا لِمَهْلِكِهِمْ<sup>1</sup> مَوْعِدًا.

<sup>1</sup> وَيُنْتَا (2) وَوَضَعَ الْكِتَابَ 1)

<sup>2</sup> R1) See the footnote of 38/38:74.

<sup>3</sup> عَضُدًا، عَضُدًا، عَضُدًا، عَضُدًا، عَضُدًا، عَضُدًا (5) قِرَاءَةُ شَيْعِيَّةٍ: الْمُضِلِّينَ (4) مُتَّخِذًا (3) كُنْتُ (2) أَشْهَدْنَاهُمْ 1)

<sup>4</sup> شُرَكَاءِي (2) نَقُولُ، يَقُولُ لَهُمْ 1)

<sup>5</sup> مَصْرِفًا (2) مُلَاقُوها، مُلَاقُوها 1)

<sup>6</sup> صَرَفْنَا 1)

<sup>7</sup> قُبُلًا، قُبُلًا، قُبُلًا، قُبُلًا 1)

<sup>8</sup> هُزُؤًا، هُزُؤًا 1)

<sup>9</sup> مَوْعِدًا، مَوْعِدًا، مَوْعِدًا، مَوْعِدًا، مَوْعِدًا (2) يُؤَاخِذُهُمْ 1)

<sup>10</sup> لِمَهْلِكِهِمْ 1)

M-69/18:60<sup>1</sup>. [...] [Remember] when Moses<sup>R1</sup> said to his youth: «I will not cease until I reach the junction of the two seas, though I march on for a long time».<sup>T1</sup>

M-69/18:61<sup>2</sup>. When they reached the junction between the two [seas], they forgot their fish, which swiftly made its way into the sea.<sup>T1</sup>

M-69/18:62<sup>3</sup>. When they passed on, he said to his youth: «Bring us our food. We have found hardship in this our journey».

M-69/18:63<sup>4</sup>. He said: «Did you see when we took shelter by the rock? I forgot the fish. None but the Satan caused me to forget to remember it. It made its way in the sea wondrously».

M-69/18:64<sup>5</sup>. He said: «That is what we have been seeking». So they went back, following their footsteps.

M-69/18:65<sup>6</sup>. They found one of our servants,<sup>R1</sup> unto whom we had given mercy from us, and whom we had taught knowledge, from ourselves.

M-69/18:66<sup>7</sup>. Moses said to him: «May I follow you, on condition that you teach me of what you have been taught as direction?»

M-69/18:67. He said: «You will never be able to endure with me.

M-69/18:68<sup>8</sup>. And how would you endure for what you do not encompass with the information?»

M-69/18:69. He said: «You will find me, if God wishes, enduring, and I will not disobey any of your orders».

M-69/18:70<sup>9</sup>. He said: «If you follow me, do not ask me about anything until I recall it to you».

M-69/18:71<sup>10</sup>. So they went. And when they were on the boat, he split it. He said, «Did you split it to drown its people? You have done a monstrous thing».

M-69/18:72. He said: «Did I not say to you that you will never be able to endure with me?»

M-69/18:73<sup>11</sup>. He said: «Do not punish me for what I forgot, nor grieve me severely in my affair».

M-69/18:74<sup>12</sup>. So they went. And when they met a boy, he killed him. He said: «Have you killed a pure soul who did not [kill] anyone? You committed a detestable thing».

M-69/18:75. He said: «Did I not say to you that you will never be able to endure with me?»

[...][...] وَإِذْ قَالَ مُوسَى لِفَتْنِهِ: «لَا أَبْرَحُ حَتَّى أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ، أَوْ أَمْضِيَ حُقُبًا».

فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا، نَسِيَا حُوتَهُمَا، فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا.

فَلَمَّا جَاوَزَا، قَالَ لِفَتْنِهِ: «ءَاتَيْنَا غَدَاءَنَا. لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا».

قَالَ: «أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ؟ فَإِنِّي نَسِيتُ الْحُوتَ. وَمَا أَنَسْنِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ»<sup>3</sup>. وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا.

قَالَ: «ذَلِكَ مَا كُنَّا نَبْغِ»<sup>4</sup>. فَأَرْنَدَا عَلَى عَائِيهِمَا، فَصَصَا.

فَوَجَدَا عَبْدًا مِنْ عِبَادِنَا، ءَاتَيْنَاهُ رَحْمَةً مِنْ عِنْدِنَا، وَعَلَّمْنَاهُ، مِنْ لَدُنَّا، عِلْمًا.

قَالَ لَهُ مُوسَى: «هَلْ أَتَيْتُكَ، عَلَى أَنْ تُعَلِّمَنِي مِمَّا عَلَّمْتَ رُسُدًا»<sup>5</sup>.

قَالَ: «إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا.

وَكَيْفَ تَصْبِرُ عَلَى مَا لَمْ تُحِطْ بِهِ خُبْرًا»<sup>6</sup>.

قَالَ: «سَتَجِدُنِي، إِنْ شَاءَ اللَّهُ، صَابِرًا، وَلَا أَعْصِي لَكَ أَمْرًا».

قَالَ: «فَإِنْ أَتَيْتَنِي، فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّى أُحْدِثَ لَكَ مِنْهُ ذِكْرًا».

فَانْطَلَقَا. حَتَّى إِذَا رَكِبَا فِي السَّفِينَةِ، خَرَقَهَا. قَالَ: «أَخْرَقْتُهَا لِتُغْرِقَ أَهْلَهَا»<sup>7</sup>؟ لَقَدْ جِئْتَ شَيْئًا إِمْرًا».

قَالَ: «أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا»<sup>8</sup>.

قَالَ: «لَا تُؤَاخِذْنِي بِمَا نَسِيتُ، وَلَا تُرْهِقْنِي مِنْ أَمْرِي غُصْرًا»<sup>9</sup>.

فَانْطَلَقَا. حَتَّى إِذَا لَقِيَا غُلَامًا، فَقَتَلَهُ. قَالَ: «أَقْتَلْتُ نَفْسًا رَكِيَّةً بِغَيْرِ [...] نَفْسٍ؟ لَقَدْ جِئْتَ شَيْئًا نُكْرًا»<sup>10</sup>.

قَالَ: «أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا»<sup>11</sup>.

<sup>1</sup> 1) حُقُبًا (2) مَجْمَع، مُجْمَع ♦ T1) For ages (Pickthall); lifetime (Progressive Muslims) ♦ R1) The narration that follows does not appear in the Bible. Hamidullah thinks that it does not concern the biblical Moses, but Gilgamesh in Arabic, accompanied by Enkidu. Masson mentions a similar Jewish legend: *Beth ha Midrash*, t. 5, p. 133-135 and t. 6, p. 131-136. The main elements of this story are in a Jewish legend whose character is the prophet Elijah (Ginzberg, vol. 4, p. 80-81). But it can also come from the legend of Alexander and his cook (Budge, p. 83).

<sup>2</sup> T1) Luxenberg (p. 144-145) proposes the reading: سَرَبًا instead of سَرَبًا. The meaning would be then: which made its way freely into the sea.

<sup>3</sup> 1) نَصَبًا (2) سَفَرِنَا

<sup>4</sup> 1) وَأَتَّخَذَ سَبِيلَهُ (4) أَنْ أَذْكُرَهُ إِلَّا الشَّيْطَانُ (3) أَذْكُرُهُ (2) أَرَأَيْتَ

<sup>5</sup> 1) نَبِيغِي

<sup>6</sup> 1) لَدُنَّا ♦ R1) According to the Muslim tradition, it would be Al-Khadir.

<sup>7</sup> رُسُدًا، رُسُدًا، قِرَاءَةُ شَيْعِيَّةٍ: هَلْ أَتَيْتُكَ عَلَى أَنْ تُعَلِّمَنِي فَمَا عَلَّمْتَ رُسُدًا (2) تُعَلِّمَنِي

<sup>8</sup> 1) خُبْرًا

<sup>9</sup> 1) تَسْأَلْنِي، تَسْأَلَنَ، تَسْأَلَنِي، تَسْأَلَنَ

<sup>10</sup> 1) جِئْتَ (3) لِيُغْرِقَ أَهْلَهَا (2) لِيُغْرِقَ، لِيُغْرِقَ

<sup>11</sup> 1) غُصْرًا (2) تُؤَاخِذْنِي

<sup>12</sup> 1) نُكْرًا (3) جِئْتَ (2) رَكِيَّةً



M-69/18:76<sup>1</sup>. He said: «If I ever ask you about anything after this, do not let me accompany you. You have then reached an excuse from me».<sup>T1</sup>

M-69/18:77<sup>2</sup>. So they went. And when they came unto the people of a city, they asked them for food, but they refused them hospitality. They found therein a wall upon the point of falling, so he set it straight. He said: «If you had wished, you could have taken a wage for it».

M-69/18:78<sup>3</sup>. He said: «This is [the moment for] parting between me and you. I will inform you of the interpretation of what you could not endure.

M-69/18:79<sup>4</sup>. As for the boat, it belonged to paupers working on the sea. I wanted to damage it, for there was behind them a king who seized every [sane] boat by force.

M-69/18:80<sup>5</sup>. As for the boy, his parents were believers, and we feared that he would grieve them by transgression and disbelief.

M-69/18:81<sup>6</sup>. We wanted their Lord to replace him for them with one better than him in purity and nearer to having mercy.

M-69/18:82<sup>7</sup>. As for the wall, it belonged to two orphan boys of the city. Beneath it there was a treasure belonging to them. Their father was righteous. Your Lord wanted that they should come to their full strength and should bring forth their treasure, as a mercy from your Lord. I did it not upon my own command. Such is the interpretation of what you could not endure».

H-69/18:83<sup>8</sup>. [---] They ask you about Dhul-Qarnayn.<sup>T1</sup> Say: «I will recite to you a remembrance of him».<sup>R1</sup>

H-69/18:84. We established him firmly in the earth, and gave him a way to [reach] everything.

H-69/18:85<sup>9</sup>. Then he followed a way.

H-69/18:86<sup>10</sup>. When he reached where the sun sets, he found it setting in a muddy source, and near it he found a people. We said: «O Dhul-Qarnayn! Either you punish, or you treat them with kindness».

H-69/18:87<sup>11</sup>. He said: «As for him who oppressed, we will punish him. Then he will be brought back to his Lord, ~ who will punish him with detestable punishment.

قَالَ: «إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا، فَلَا تُصَلِّبْنِي<sup>1</sup>. قَدْ بَلَغْتَ مِنْ لَدُنِّي<sup>2</sup> عُذْرًا<sup>3</sup>».

فَانْطَلَقَا. حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ، اسْتَطَعَمَا أَهْلُهَا، فَأَبَوْا أَنْ يُصَيِّفُوهُمَا<sup>1</sup>. فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ<sup>2</sup>، فَأَقَامَهُ<sup>3</sup>. قَالَ: «لَوْ شِئْتُ، لَتَّخَذْتُ<sup>4</sup> عَلَيْهِ أَجْرًا».

قَالَ: «هَذَا [...] فِرَاقُ<sup>1</sup> بَنِي وَبَيْنِكَ. سَأَتُبِّدِلُكَ<sup>2</sup> بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا».

أَمَّا السَّفِينَةُ، فَكَانَتْ لِمَسْكِينٍ<sup>1</sup> يَعْمَلُونَ فِي الْبَحْرِ. فَأَرَدْتُ أَنْ أَعِيبَهَا، وَكَانَ وَرَاءَهُمْ<sup>2</sup> مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ<sup>3</sup> [...] غَصَبًا.

وَأَمَّا الْغُلَامُ، فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ<sup>2</sup>، فَخَشِينَا<sup>3</sup> أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا.

فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا<sup>1</sup> رَبُّهُمَا خَيْرًا مِنْهُ زَكَاةً<sup>2</sup> وَأَقْرَبَ<sup>3</sup> رُحْمًا<sup>4</sup>.

وَأَمَّا الْجِدَارُ، فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ. وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا. وَكَانَ أَبُوهُمَا صَالِحًا. فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا، رَحْمَةً مِنْ رَبِّكَ. وَمَا فَعَلْتُهُ عَنْ أَمْرِي<sup>1</sup>. ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْتَطِعْ<sup>2</sup> عَلَيْهِ صَبْرًا.

[---] وَيَسْأَلُونَكَ عَنْ ذِي الْقَرْنَيْنِ. قُلْ: «سَأَتْلُو عَلَيْكُمْ مِنْهُ ذِكْرًا».

إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ، وَءَاتَيْنَاهُ<sup>1</sup> [...] مِنْ كُلِّ شَيْءٍ سَبَبًا.

فَاتَّبَعَ<sup>1</sup> سَبَبًا.

حَتَّى إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ، وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ، وَوَجَدَ عِنْدَهَا قَوْمًا. قُلْنَا: «يَا ذِي الْقَرْنَيْنِ! إِنَّمَا أَنْ تَعَذِّبَ، وَإِنَّمَا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا».

قَالَ: «أَمَّا مَنْ ظَلَمَ، فَسَوْفَ نُعَذِّبُهُ. ثُمَّ يُرَدُّ إِلَى رَبِّهِ، ~ فَيُعَذِّبُهُ عَذَابًا نُكْرًا<sup>1</sup>».

<sup>1</sup> T1) Thou hast received an excuse from me (Pickthall); you will then have a reason over me (Progressive Muslims).

<sup>2</sup> لَتَّخَذْتُ (4) فهدمه ثم قد بينه (3) يُنْقَضُ، يُنْقَضُ، يُنْقَاضُ، يُنْقَاضُ... (2) يُضِىْ يَفُوهُمَا، يُضِىْ يَفُوهُمَا (1)

<sup>3</sup> سَأَتُبِّدِلُكَ (2) فِرَاقُ، فِرَاقُ (1)

<sup>4</sup> سَفِينَةٍ صَالِحَةٍ، سَفِينَةٍ صَالِحَةٍ (3) أَمَامَهُمْ (2) لِمَسْكِينٍ (1)

<sup>5</sup> قراءة شيعية: وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ وَطُغْيَانًا كَافِرًا، أَوْ: وَأَمَّا الْغُلَامُ فَكَانَ كَافِرًا وَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ (2) فَكَانَ كَافِرًا وَكَانَ (1) فخاف ربك، فعلم ربك (3)

<sup>6</sup> رُحْمًا، رُحْمًا (4) وأوصل (3) أَزَى مِنْهُ (2) يُبَدِّلُهُمَا (1)

<sup>7</sup> تَسْتَطِيعُ، تَسْتَطِيعُ (2) قراءة شيعية: وَمَا فَعَلْتُهُ يَا مُوسَى عَنْ أَمْرِي (1)

<sup>8</sup> T1) Lit: The bicorn. It indicates either Alexander the Great, or Cyrus the Great to whom may refer Dn 8:20 which mentions two horns ♦ R1) The narration that follows concerning Dhul-Qarnayn, Gog and Magog is to compare with Alexander's legends conserved under the names of the Pseudo-Callisthenes and Jacob of Saruq (Texts in: Budge: *The history of Alexander the Great*).

<sup>9</sup> فَاتَّبَعَ (1)

<sup>10</sup> حَامِيَةٍ، حَمِيَةٍ (1)

<sup>11</sup> نُكْرًا، قراءة شيعية: قَالَ أَمَّا مَنْ ظَلَمَ نَفْسَهُ وَلَمْ يُؤْمِنْ بِرَبِّهِ فَسَوْفَ نُعَذِّبُهُ بِعَذَابٍ نَكْرًا (1) في مرجعه فَيُعَذِّبُهُ عَذَابًا نُكْرًا (1)

H-69/18:88<sup>1</sup>. As for him who believed and did good, he will have the reward of goodness, ~ and we will say to him what is easy of our commands».

H-69/18:89<sup>2</sup>. Then he followed a way.

H-69/18:90<sup>3</sup>. When he reached where the sun rises, he found it rising on a people for whom we had provided no shelter from it.

H-69/18:91<sup>4</sup>. So it was. We encompassed with our information what was before him.

H-69/18:92<sup>5</sup>. Then he followed a way.

H-69/18:93<sup>6</sup>. When he reached between the two barriers, he found beside them a people who almost could not understand a word of anybody.

H-69/18:94<sup>7</sup>. They said: «O Dhul-Qarnayn! Gog and Magog<sup>R1</sup> are corrupting in the earth. May we pay you a tribute, on condition that you set between us and them a barrier?»

H-69/18:95<sup>8</sup>. He said: «Whatever my Lord has empowered me to do is better. So help me with strength, and I will make an embankment between you and them.

H-69/18:96<sup>9</sup>. Bring me blocks of iron». When he made level between the two cliffs, he said: «Blow». When he made it a fire, he said: «Bring me copper to pour thereon».

H-69/18:97<sup>10</sup>. Thus they were not able to prevail over it, nor could they pierce it.

H-69/18:98<sup>11</sup>. He said: «This is a mercy from my Lord. When the promise of my Lord comes, he will crush it. The promise of my Lord was truthful».

H-69/18:99<sup>12</sup>. We will leave them, that day, surge against each other like waves. The trumpet will be blown, and we will gather them all.

H-69/18:100. We will present, that day, the Gehenna close to the disbelievers,

H-69/18:101. whose eyes were under a cover from my remembrance, and who were not able to hear.

M-69/18:102<sup>13</sup>. Do those who disbelieve think that they can take my servants [gods], besides me, as allies? We prepared for the disbelievers the Gehenna as a home.

M-69/18:103<sup>14</sup>. Say: «Shall we inform you of those who are the most losers in deeds?»

وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا، فَلَهُ جَزَاءٌ ۖ الْحَسَنَى، ~ وَنُسْقُوهُ لَهُ مِنْ أَمْرِنَا يُسْرًا<sup>2</sup>».

ثُمَّ اتَّبَعَ ۖ سَبِيلًا.  
حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ ۖ الشَّمْسِ، وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَمْ نَجْعَلْ لَهُمْ مِنْ دُونِهَا سِتْرًا.  
كَذَٰلِكَ. وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا<sup>3</sup>.

ثُمَّ اتَّبَعَ سَبِيلًا.  
حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ ۖ، وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ<sup>2</sup> [...] قَوْلًا.

قَالُوا: «يٰۤأَيُّهَا الْفَرِّقَتَيْنِ! إِنَّ يَاجُوجَ ۖ وَمَاجُوجَ ۖ مُفْسِدُونَ فِي الْأَرْضِ. فَهَلْ نَجْعَلُ لَكَ خَرْجًا<sup>3</sup>، عَلَىٰ أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا<sup>4</sup>؟»  
قَالَ: «مَا مَكَّنِّي ۖ فِيهِ رَبِّي خَيْرٌ. فَأَعِينُونِي بِقُوَّةٍ، أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا.

عَاتُونِي ۖ رَبِّي ۖ عَلَدِيدٌ». حَتَّىٰ إِذَا سَاوَىٰ<sup>3</sup> بَيْنَ الصَّدَفَيْنِ<sup>4</sup>، قَالَ: «أَنْفُخُوا». حَتَّىٰ إِذَا جَعَلَهُ نَارًا، قَالَ: «عَاتُونِي ۖ أَفْرَغْ عَلَيْهِ قَطْرًا». فَمَا اسْتَطَعُوا أَنْ يَظْهَرُوهُ، وَمَا اسْتَطَعُوا لَهُ نَقْبًا.

قَالَ: «هٰذَا ۖ رَحْمَةٌ مِنْ رَبِّي. فَإِذَا جَاءَ وَعْدُ رَبِّي، جَعَلَهُ دَكَّاءَ<sup>2</sup>. وَكَانَ وَعْدُ رَبِّي حَقًّا».

وَتَرَكْنَا بَعْضَهُمْ، يَوْمَئِذٍ، يَمُوجُ فِي بَعْضٍ. وَنُفِخَ فِي الصُّورِ ۖ، فَجَمَعْنَاهُمْ جَمْعًا.

وَعَرَضْنَا جَهَنَّمَ، يَوْمَئِذٍ، لِلْكَافِرِينَ عَرَضًا،

الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَنْ ذِكْرِي، وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا.  
أَفَحَسِبَ ۖ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي [...]، مِنْ دُونِي، أَوْلِيَاءَ<sup>2</sup>؟ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا<sup>3</sup>.

قُلْ: «هَلْ تُنَبِّئُكُمْ ۖ بِالْأَخْسَرِينَ أَعْمَالًا؟»

<sup>1</sup> يُسْرًا (2) جَزَاءً، جَزَاءً، جَزَاءً 1)

<sup>2</sup> اتَّبَعَ، قراءة شيعية: ثم اتبع ذو القرنين الشمس سببا 1)

<sup>3</sup> مَطْلَعُ 1)

<sup>4</sup> خُبْرًا 1)

<sup>5</sup> اتَّبَعَ، قراءة شيعية: ثم اتبع ذو القرنين الشمس سببا 1)

<sup>6</sup> يَفْقَهُونَ (2) السَّدَّيْنِ، السُّودَيْنِ 1)

<sup>7</sup> R1) See the footnote of 69/18:83. Gog and Magog are mentioned in Ez 38:2-3, 14; 16, 18, 39:1, 11, 15; 1 Chr 5:4; Ez 38:16; Ap 20:8.

<sup>8</sup> مَكَّنِّي 1)

<sup>9</sup> الصَّدَفَيْنِ، الصَّدَفَيْنِ، الصَّدَفَيْنِ، الصَّدَفَيْنِ (4) سَوَى، سَوَى (3) رَبِّي (2) إِيثُونِي، أَيْتُونِي، أَيْتُونِي 1)

<sup>10</sup> اسْتَطَاعُوا، اسْتَطَاعُوا، اسْتَطَاعُوا 1)

<sup>11</sup> دَكَّا (2) هَذِهِ 1)

<sup>12</sup> الصُّورُ، الصُّورُ 1)

<sup>13</sup> نُزُلًا (3) أَفْرَايَتِكَ الَّذِينَ اتَّخَذُوا مِنْ دُونِي إِلَهَةً أَطْنُوا عِبَادِي لَهُمْ أَوْلِيَاءَ (2) أَقْطَنُ، قراءة شيعية: أَفْحَسَبْتُ 1)

<sup>14</sup> سَنُنَبِّئُكُمْ 1)

M-69/18:104<sup>1</sup>. They are those whose endeavour is misguided in the worldly life, while they thought they were doing good.

M-69/18:105<sup>2</sup>. Those who disbelieved in the signs of their Lord and his meeting, and whose works failed, we will not set for them on the day of the resurrection any weight.

M-69/18:106<sup>3</sup>. This is their reward, the Gehenna, for they disbelieved and ridiculed<sup>R1</sup> my signs and my messengers.

M-69/18:107<sup>4</sup>. Those who believed and did the good deeds will have the gardens of the Paradise as home.<sup>R1</sup>

M-69/18:108. Wherein they will be eternally, desiring no removal from it.

M-69/18:109<sup>5</sup>. [---] Say: «If [the water of] the sea were ink for the words of my Lord, the sea would be exhausted before the words of my Lord are exhausted.<sup>R1</sup> Even if we were to bring a similar surface, [it would be exhausted]».

M-69/18:110<sup>6</sup>. [---] Say: «I am but a human like you. It is revealed to me that your God is one god. Whoever hopes to meet his Lord, should do a good deed and not associate in the worship of his Lord anyone».

الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا، وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا.

أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ، فَحَبِطَتْ أَعْمَلُهُمْ، فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَمَةِ وَزْنًا<sup>2</sup>.

ذَٰلِكَ جَزَاؤُهُمْ، جَهَنَّمَ، بِمَا كَفَرُوا وَتَوَلَّوْا عَائِيَّ وَرُسُلِي هُرُوا<sup>1</sup>.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا.

خَالِدِينَ فِيهَا، لَا يَبْغُونَ عَنْهَا حِوَلًا.

[---] قُلْ: «لَوْ كَانَ الْبَحْرُ [...] مَدَادًا<sup>1</sup> [...] لَكَلِمَاتِ رَبِّي، لَنَفَذَ الْبَحْرُ قَبْلَ أَنْ تَنْفَذَ<sup>3</sup> كَلِمَاتِ رَبِّي. وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا [...]».

[---] قُلْ: «إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ. يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمْ إِلَهٌ وَحْدٌ. فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ، فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا».

## CHAPTER 70/16: THE BEES

### سورة النحل

128 verses - Makkan [except: 126-128]<sup>7</sup>

In the name of God, the all-merciful, the very-merciful.<sup>8</sup>

M-70/16:1<sup>9</sup>. God's order came, so do not hasten it. ~ Exalted and high be he above what they associate!

M-70/16:2<sup>10</sup>. He descends the angels with the spirit, with his order, upon whom he wishes of his servants [so that they may know]: «Warn that there is no god except me. Fear me then».

M-70/16:3. [---] He created the heavens and the earth in truth. ~ High be he above what they associate!

M-70/16:4. He created the human from a drop. Yet he is a manifest disputer.

M-70/16:5<sup>11</sup>. He has created the cattle for you. Therefrom is warmth and other profits, and of them you eat.

M-70/16:6<sup>12</sup>. Wherein is beauty for you when you bring them home, and when you take them out to pasture.

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.  
أَتَىٰ أَمْرُ اللَّهِ، فَلَا تَسْتَعْجِلُوهُ<sup>1</sup>. ~ سُبْحَنَهُ وَتَعَالَىٰ عَمَّا يُشْرَكُونَ<sup>2</sup>!

يُنَزِّلُ الْمَلَائِكَةَ<sup>2</sup> بِالرُّوحِ، مِنْ أَمْرِهِ، عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ [...] أَنْ: «أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا. فَاتَّقُون»<sup>4</sup>.

[---] خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ. ~ تَعَالَىٰ عَمَّا يُشْرَكُونَ!

خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ. فِإِذَا هُوَ خَصِيمٌ مُّبِينٌ.

وَالْأَنْعَامَ<sup>1</sup>، خَلَقَهَا لَكُمْ. فِيهَا دِفْءٌ<sup>2</sup> وَمَنْفَعٌ، وَمِنْهَا تَأْكُلُونَ.

وَلَكُمْ فِيهَا جَمَالٌ، حِينَ تُرِيحُونَ، وَحِينَ تَسْرَحُونَ.

<sup>1</sup> 1) يَحْسِبُونَ

<sup>2</sup> 1) يُقِيمُ ... وَزُنًا، يَقُومُ ... وَزُنًا، يَقُومُ ... وَزُنًا 2) فَحَبِطَتْ

<sup>3</sup> 1) هُرُوا، هُرُوا ♦ R1) Cf. Ps 1:1.

<sup>4</sup> R1) The term Paradise also used in 74/23:11 comes from Hebrew (Sg 4:13; Ne 2:8; Qo 2:5) which took it from the Iranian language.

<sup>5</sup> 1) مَدَدًا 2) مِنْ قَبْلِ 3) يُفْضَى 4) تَنْفَذُ، تَنْفَذُ، تَنْفَذُ R1) Cf. Gv 21:25; similar idea in 57/31:27.

<sup>6</sup> 1) تُشْرِكُ

<sup>7</sup> This chapter takes its name from verse 68. Another title: النعم

<sup>8</sup> See footnote 2 of chapter 1/96.

<sup>9</sup> تُشْرَكُونَ 2) يَسْتَعْجِلُوهُ، تَسْتَعْجِلُوهُ 1)

<sup>10</sup> فَاتَّقُونِ 4) لِيُنْذِرُوا 3) يُنْزِلُ، تُنْزِلُ، تُنْزِلُ - الْمَلَائِكَةُ 2) تُنْزِلُ، تُنْزِلُ، تُنْزِلُ - الْمَلَائِكَةُ 1)

<sup>11</sup> دِفْءٌ، دِفْءٌ 2) وَالْأَنْعَامُ 1)

<sup>12</sup> 1) جِيئًا

M-70/16:7<sup>1</sup>. They carry your loads to a region that you would not reach except with hardship. Your Lord is compassionate, very-merciful.

M-70/16:8<sup>2</sup>. [He created] the horses, the mules and the donkeys to ride them, and as ornament. And he creates what you do not know.

M-70/16:9<sup>3</sup>. [Upon God is the moderation of the way.<sup>T1</sup> But some of them deviate. Had he wished, he would have guided you all together.]

M-70/16:10<sup>4</sup>. It is him who descended water from the heaven for you. Therefrom is a drinking for you, and therefrom are trees in which you pasture.

M-70/16:11<sup>5</sup>. Therewith he grows for you culture, olive, palm, grape, and all kinds of fruits. ~ Therein is a sign for a people who think.

M-70/16:12<sup>6</sup>. He subjected to you the night and the day, the sun and the moon. And the stars are subjected<sup>T1</sup> to his order. ~ Therein are signs for a reasoning people.

M-70/16:13<sup>7</sup>. And also what he created for you, in the earth, with different colours. ~ Therein is a sign for a people who remember.

M-70/16:14<sup>8</sup>. It is him who subjected the sea so that you eat thereof a tender flesh, and bring forth therefrom ornaments which you wear. You see the feluccas splitting it,<sup>T1</sup> so that [you profit from it] and you seek for his favour. ~ Maybe you thank!

M-70/16:15. He threw in the earth anchored mountains so that it does [not] shake in you, and rivers and ways. ~ Maybe you be guided!

M-70/16:16<sup>9</sup>. And [he did] landmarks. And by the stars they are guided.

M-70/16:17<sup>10</sup>. Is him who creates as him who does not create? ~ Would you not remember?

M-70/16:18. If you count the graces of God, never could you be able to count them. ~ God is forgiver, very-merciful.

M-70/16:19<sup>11</sup>. [---] God knows what you keep secret, and what you say publicly.

M-70/16:20<sup>12</sup>. [---] Those whom they call on, besides God, do not create anything, and they are themselves created.

M-70/16:21<sup>13</sup>. Dead are they, not alive. And they do not perceive when they will be resurrected.

وَتَحْمِلْ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بِلُغِيهِ إِلَّا بَشِقًا<sup>1</sup>  
الْأَنْفُسِ. ~ إِنَّ رَبَّكُمْ لَرَّءُوفٌ رَّحِيمٌ.

[...] وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ<sup>1</sup> لِتَرْكَبُوهَا، وَزِينَةً.  
وَيَخْلُقُ مَا لَا تَعْلَمُونَ.  
[وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ. وَمِنْهَا جَائِرٌ. وَلَوْ شَاءَ،  
لَهَدَيْنَكُمْ أَجْمَعِينَ.]

هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً. لَكُمْ مِنْهُ شَرَابٌ، وَمِنْهُ  
شَجَرٌ فِيهِ تُسِيمُونَ<sup>1</sup>.

يُنَبِّئُ<sup>1</sup> لَكُمْ بِهِ الرَّزْغَ وَالرَّيْثُونَ وَالنَّخِيلَ وَالْأَعْنَابَ<sup>2</sup>،  
وَمِنْ كُلِّ الثَّمَرَاتِ. ~ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ.

وَسَخَّرَ لَكُمْ الَّيْلَ وَالنَّهَارَ، وَالشَّمْسَ وَالْقَمَرَ<sup>1</sup>. وَالنُّجُومَ<sup>2</sup>  
مُسَخَّرَاتٌ<sup>3</sup> بِأَمْرِهِ. ~ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ.

وَمَا ذَرَأَ لَكُمْ، فِي الْأَرْضِ، مُخْتَلِفًا أَلْوَنُهُ. ~ إِنَّ فِي  
ذَلِكَ لَآيَةً لِّقَوْمٍ يَذْكُرُونَ.

وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا،  
وَتَسْتَخْرِجُوا مِنْهُ حَبْلًا حَلِيَّةً تَلْبَسُونَهَا. وَتَرَى الْفُلَكَ مَوَاجِرَ  
فِيهِ [...] وَلِتَبْتَغُوا مِنْ فَضْلِهِ. ~ وَلَعَلَّكُمْ تَشْكُرُونَ!

وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ [---] أَنْ تَمِيدَ بِكُمْ، وَانْهَارًا  
وَسُبُلًا. ~ لَعَلَّكُمْ تَهْتَدُونَ!

[...] وَعَلَّمْتَ. وَبِالنَّجْمِ<sup>1</sup> هُمْ يَهْتَدُونَ.

أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ؟ ~ أَفَلَا تَذْكُرُونَ؟<sup>1</sup>

وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ، لَا تُحْصَوْهَا. ~ إِنَّ اللَّهَ لَغَفُورٌ،  
رَّحِيمٌ.  
[---] وَاللَّهُ يَعْلَمُ مَا تُبْشِرُونَ، وَمَا تُغْلِبُونَ<sup>1</sup>.

[---] وَالَّذِينَ يَدْعُونَ<sup>1</sup>، مِنْ دُونِ اللَّهِ، لَا يَخْلُقُونَ شَيْئًا،  
وَهُمْ يُخْلَقُونَ.  
أَمْوَاتٌ، غَيْرَ أَحْيَاءٍ. وَمَا يَشْعُرُونَ أَيَّانَ<sup>1</sup> يُبْعَثُونَ.

<sup>1</sup> 1) بِشِقٍّ

<sup>2</sup> 1) وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ

<sup>3</sup> 1) وَمِنْكُمْ، فَمِنْكُمْ ♦ T1) Allah's is the direction of the way (Pickthall); on God rests the search for the Way (Irving); and to God shall be the path (Progressive Muslims); up to Allah is adoption of the (moderate) way (Ghali). The derivatives of the verb *iqtasada* is used in five other verses (43/35:32; 57/31:19, 32; 112/5:66; 113/9:42) with the meaning to moderate. Hence our translation.

<sup>4</sup> 1) تُسِيمُونَ

<sup>5</sup> 1) يُنَبِّئُ ... الرَّزْغَ وَالرَّيْثُونَ وَالنَّخِيلَ وَالْأَعْنَابَ (2) تُنَبِّئُ، تُنَبِّئُ

<sup>6</sup> 1) مُسَخَّرَاتٌ ♦ T1) Variation: And the stars are subjected. Luxenberg (p. 225) translates: He maintained to you the night and the day, the sun and the moon. And the stars are maintained at his order.

<sup>7</sup> 1) مُخْتَلِفَةً

<sup>8</sup> T1) Luxenberg (p. 223-225) understands the term مَوَاجِرَ in the sense of: You see the feluccas maintained in it.

<sup>9</sup> 1) وَبِالنَّجْمِ، وَبِالنَّجْمِ

<sup>10</sup> 1) تَذْكُرُونَ

<sup>11</sup> 1) مَا يُبْشِرُونَ وَمَا يُغْلِبُونَ، الذي يبدون وَمَا يَكْتُمُونَ، مَا يَخْفُونَ وَمَا يُغْلِبُونَ

<sup>12</sup> 1) تَدْعُونَ، يَدْعُونَ

<sup>13</sup> 1) أَيَّانَ

M-70/16:22. [---] Your God is one god. Those who do not believe in the last life, their hearts deny, ~ and they are arrogant.  
M-70/16:23<sup>1</sup>. It is sure [that] God knows what they keep secret, and what they say publicly. He does not love the arrogant.  
M-70/16:24<sup>2</sup>. When it is said to them: «What did your Lord descend?», they say: «[They are] legends of the first».  
M-70/16:25. Let them bear fully their burdens, on the day of resurrection, and [some] from the burdens of those whom they misguide, without knowledge. ~ How evil are their charges!  
M-70/16:26<sup>3</sup>. Those before them plotted, but [the order of] God came [on] their building through its foundations. Then the ceiling caved in on them,<sup>R1</sup> and the punishment came to them, ~ whence they do not perceive.  
M-70/16:27<sup>4</sup>. Then, on the day of the resurrection, he will disgrace them and say: «Where are my associates for whose sake you were in dissension?» Those who were given the knowledge will say: «Disgrace, this day, and evil are upon the disbelievers».  
M-70/16:28<sup>5</sup>. Those whom the angels take away, [while they are] oppressors to themselves, offering submission, [and saying]: «We were not doing evil». [The angles will say:] «Yes indeed! ~ God is knower of what you were doing.  
M-70/16:29. Enter [through] the doors of the Gehenna, wherein you will be eternally. What an awful residence for the arrogant!»  
M-70/16:30<sup>6</sup>. It will be said to those who feared: «What did your Lord descend?» They will say: «[He descended] good». The good doers will have goodness in the worldly life. But the last home is better. What a marvellous home to the fearers!  
M-70/16:31<sup>7</sup>. The gardens of Eden, that they will enter, beneath which the rivers run. They will have therein what they wish. Thus God rewards the fearers.  
M-70/16:32<sup>8</sup>. Those whom the angels take away, while they are good, they say [to them]: «Peace be on you! Enter the garden, for what you were doing».  
M-70/16:33<sup>9</sup>. Do they wait that the angels come to them, or that the order of your Lord comes? So did those before them. ~ God did not oppress them, but they oppressed themselves.  
M-70/16:34<sup>10</sup>. [The retribution of the] misdeeds that they did afflicted them. ~ And they were surrounded by [the punishment] which they were ridiculing.

[---] إِلَهُكُمْ إِلَهٌ وَاحِدٌ. فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ، قُلُوبُهُمْ مُنْكَرَةٌ، ~ وَهُمْ مُسْتَكْبِرُونَ.  
لَا جَزْمَ<sup>1</sup> [...] أَنْ<sup>2</sup> اللَّهُ يَعْلَمُ، مَا يَسْرُونَ وَمَا يُعْلِنُونَ. إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ.  
وَإِذَا قِيلَ لَهُمُ: «مَّاذَا أَنْزَلَ رَبُّكُمْ؟»<sup>2</sup>، قَالُوا: «[...]»  
أَسْطِيرُ<sup>3</sup> الْأَوَّلِينَ».  
لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً، يَوْمَ الْقِيَمَةِ، [...] وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ، بِغَيْرِ عِلْمٍ. ~ أَلَا سَاءَ مَا يَزُرُّونَ!  
فَذَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ، فَأَتَى [...] اللَّهُ [...] بِنَبِيِّهِمْ<sup>1</sup> مِنْ أَلْفَا عِدٍ. فَخَرَّ عَلَيْهِمُ السَّقْفُ<sup>2</sup> مِنْ فَوْقِهِمْ وَأَنْتَهُمُ الْعَذَابُ، ~ مِنْ حَيْثُ لَا يَشْعُرُونَ.  
ثُمَّ، يَوْمَ الْقِيَمَةِ، يُخْزِيهِمْ وَيَقُولُ: «أَيْنَ شُرَكَائِيَ<sup>1</sup> الَّذِينَ كُنْتُمْ تُشْفِقُونَ فِيهِمْ؟» قَالَ الَّذِينَ أُوتُوا الْعِلْمَ: «إِنَّ الْخِزْيَ، الْيَوْمَ، وَالسَّوَاءَ عَلَى الْكَافِرِينَ».  
الَّذِينَ تَتَوَفَّيْهِمُ الْمَلَائِكَةُ [...]، ظَالِمِي أَنْفُسِهِمْ، قَالُوا أَلَسَلَّم [...] : «مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ». [...] : «بَلَى! ~ إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنْتُمْ تَعْمَلُونَ».  
فَادْخُلُوا [...] أَبْوَابَ جَهَنَّمَ، خَالِدِينَ فِيهَا. فَلَيْسَ مَثْوًى لَلمُتَكَبِّرِينَ!»  
وَقِيلَ لِلَّذِينَ اتَّقَوْا: «مَّاذَا أَنْزَلَ رَبُّكُمْ؟» قَالُوا: «[...]»  
خَيْرٌ<sup>1</sup>. لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا، حَسَنَةٌ<sup>2</sup>. وَلَدَارُ الْآخِرَةِ خَيْرٌ. وَلَنِعْمَ دَارُ<sup>3</sup> الْمُتَّقِينَ!  
جَنَّاتُ<sup>1</sup> عَدْنٍ، يَدْخُلُونَهَا<sup>2</sup>، تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ. لَهُمْ فِيهَا مَا يَشَاءُونَ. كَذَلِكَ يَجْزِي اللَّهُ الْمُتَّقِينَ.  
الَّذِينَ تَتَوَفَّيْهِمُ الْمَلَائِكَةُ، طَيِّبِينَ، يَقُولُونَ [...] : «سَلَامٌ عَلَيْكُمْ. ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ».  
هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ، أَوْ يَأْتِيَ أَمْرٌ رَبِّكَ؟ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ. ~ وَمَا ظَلَمَهُمُ اللَّهُ، وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ.  
فَأَصَابَهُمْ [...] سَيِّئَاتُ مَا عَمِلُوا. ~ وَحَاقَ بِهِمْ [...] مَا كَانُوا بِهٍ يَسْتَهْزِءُونَ<sup>1</sup>.

1 إِنْ (2) لَأَجْزَمَ  
2 أساطير (3) قراءة شيعية: ماذا أنزل ربكم في علي (2) قِيلَ  
3 أساطير (3) قراءة شيعية: ماذا أنزل ربكم في علي (2) قِيلَ  
4 شُرَكَائِيَ  
5 يَتَوَفَّاهُمْ، تَوَفَّاهُمْ  
6 وَلَنِعْمَ دَارُ (3) حَسَنَةٌ (2) خَيْرٌ  
7 تَدْخُلُونَهَا، يَدْخُلُونَهَا (2) جَنَّاتٍ  
8 يَتَوَفَّاهُمْ، تَوَفَّاهُمْ  
9 يَأْتِيَهُمْ  
10 يَسْتَهْزِءُونَ، يَسْتَهْزِءُونَ

M-70/16:35. [---] The associators said: «Had God wished, we would not have adored anything, besides him, neither us nor our fathers. And we would not have forbidden anything, besides him». So did those before them. ~ What is upon the messengers but the manifest notification?

M-70/16:36. We raised in every nation a messenger: «Adore God and avoid the idols». Among them whom God guided, and among them against whom misguidance has proved true. Travel then in the earth, ~ and see how the end of the beliers was.

M-70/16:37<sup>1</sup>. Even if you are eager to guide them, God does not guide whom he misguides. ~ And they will have no succourers.

M-70/16:38<sup>2</sup>. [---] They swore by God, in their strongest oaths: «God will not resurrect whoever dies». Yes indeed! It is a true promise upon him. ~ But most humans do not know.

M-70/16:39. So that he makes manifest to them that wherein they diverge, and that those who disbelieved might know that they were liars.

M-70/16:40<sup>3</sup>. Our word for a thing, if we want it, is only that we say to it: «Be!», and it is.<sup>R1</sup>

M-70/16:41<sup>4</sup>. [---] Those who emigrated in God's [way], after they had been oppressed, we will establish for them goodness in the worldly life. And the wage of the last life will be greater. ~ If they were knowing!

M-70/16:42. [Those are] they who endured, ~ and confide in their Lord.

M-70/16:43<sup>5</sup>. [---] We did not send, before you, but men to whom we reveal so ask the people of the remembrance, ~ if you do not know.

M-70/16:44. [We sustained them] with the proofs and the scriptures. And we descended to you the remembrance, so that you show to the humans what descended to them. ~ Maybe they think!

M-70/16:45. Those who plotted the misdeeds are they sure that God will not sink down the earth with them, or that the punishment will not come to them, whence they do not perceive?

M-70/16:46<sup>6</sup>. Or that he will not take them in their turning?<sup>T1</sup> But they cannot foil [the punishment].

M-70/16:47<sup>7</sup>. Or that he will not take them in fear? ~ Your Lord is compassionate, very-merciful.

M-70/16:48<sup>8</sup>. [---] Did they not see that anything God creates has its shadows move from right to left, prostrating before God, being subjugated?

M-70/16:49. To God prostrates whatever is in the heavens, all animals in the earth, as well as the angels, and they are not arrogant.

M-70/16:50. They fear their Lord above them, ~ and do what they are commanded.

[---] وَقَالَ الَّذِينَ أَشْرَكُوا: «لَوْ شَاءَ اللَّهُ، مَا عَبَدْنَا، مِنْ دُونِهِ، مِنْ شَيْءٍ، نَحْنُ وَلَا آبَاؤُنَا. وَلَا حَرَمْنَا، مِنْ دُونِهِ، مِنْ شَيْءٍ». كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ. ~ فَهَلْ عَلَى الرُّسُلِ إِلَّا الْبَلْغُ الْمُبِينُ؟

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ: «اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطُّغُوتَ». فَمِنْهُمْ مَنْ هَدَى اللَّهُ، وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ. فَسِيرُوا فِي الْأَرْضِ، ~ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ!

إِنْ! تَحْرَصُ<sup>2</sup> عَلَى هُدَاهُمْ، فَإِنَّ اللَّهَ لَا يَهْدِي<sup>3</sup> مَنْ يُضِلُّ<sup>4</sup>. ~ وَمَا لَهُمْ مِنْ نَاصِرِينَ.

[---] وَأَقْسَمُوا بِاللَّهِ، جَهْدَ أَيْمَانِهِمْ: «لَا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ». بَلَى! وَوَعْدًا عَلَيْهِمْ حَقًّا. ~ وَلَكِنْ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ.

لِيُبَيِّنَ لَهُمُ الَّذِي يُخْتَلَفُونَ فِيهِ، وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَاذِبِينَ.

إِنَّمَا قَوْلُنَا لِشَيْءٍ، إِذَا أَرَدْنَاهُ، أَنْ نَقُولَ لَهُ: «كُنْ»، فَيَكُونُ!

[---] وَالَّذِينَ هَاجَرُوا [...] فِي اللَّهِ، مِنْ بَعْدِ مَا ظَلَمُوا، لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً. وَلَآجِرُ الْآخِرَةِ أَكْبَرُ. ~ لَوْ كَانُوا يَعْلَمُونَ!

[...] الَّذِينَ صَبَرُوا ~ وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ

[---] وَمَا أَرْسَلْنَا، مِنْ قَبْلِكَ، إِلَّا رَجَالًا نُوحِي<sup>1</sup> إِلَيْهِمْ. فَسَلُّوا<sup>2</sup> أَهْلَ الذِّكْرِ، ~ إِنْ كُنْتُمْ لَا تَعْلَمُونَ.

[...] بِالْبَيِّنَاتِ وَالزُّبُرِ. وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ، لِنُبَيِّنَ لِلنَّاسِ مَا نَزَّلَ إِلَيْهِمْ. ~ وَلَعَلَّهُمْ يَتَفَكَّرُونَ!

أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ، أَوْ يَأْتِيَهُمُ الْعَذَابُ، ~ مِنْ حَيْثُ لَا يَشْعُرُونَ؟

أَوْ يَأْخُذَهُمْ<sup>1</sup> فِي تَقْلِبِهِمْ؟ فَمَا هُمْ بِمُعْجِزِينَ [...].

أَوْ يَأْخُذَهُمْ<sup>1</sup> عَلَى تَخَوُّفٍ؟ ~ فَإِنَّ رَبَّكُمْ لَرَءُوفٌ رَحِيمٌ.

[---] أَوْ لَمْ يَرَوْا إِلَى مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَنْفَقُوا ظِلُّهُ<sup>2</sup> عَنِ الْيَمِينِ وَالشَّمَائِلِ، سُجَّدًا لِلَّهِ، وَهُمْ ذُخْرُونَ؟

وَلِلَّهِ يَسْجُدُ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ، وَالْمَلَائِكَةُ، وَهُمْ لَا يَسْتَكْبِرُونَ.

يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ، ~ وَيَقَعُونَ مَا يُؤْمَرُونَ.

<sup>1</sup> هَادِي لِمَنْ أَضَلَّ، هَادِي لِمَنْ أَضَلَّهُ اللَّهُ (4) يُهْدِي، يَهْدِي (3) تَحْرَصُ (2) وَإِنْ (1)

<sup>2</sup> وَوَعْدٌ عَلَيْهِ حَقٌّ

<sup>3</sup> 1) فَيَكُونُ ♦ R1) Cf. Gn 1:3-24 and Ps 33:9.

<sup>4</sup> 1) لَنُبَوِّئَنَّهُمْ، لَنُبَوِّئَهُمْ

<sup>5</sup> 1) فَسَلُّوا (2) يُوحِي، يُوحِي

<sup>6</sup> 1) يَأْخُذَهُمْ ♦ T1) In the midst of their comings and goings (Asad); in the course of their journeys (Shakir).

<sup>7</sup> 1) يَأْخُذَهُمْ

<sup>8</sup> 1) ظِلُّهُ (2) نَزُّوا

M-70/16:51<sup>1</sup>. [---] God said: «Do not take two gods. He is but one god. ~ Have then fear [of me]».

M-70/16:52. His is what is in the heavens and in the earth, and to him the perpetual religion. Do you fear other than God?

M-70/16:53<sup>2</sup>. Whatever grace you have is from God. Then when hardship afflicts you, it is to him that you cry.

M-70/16:54<sup>3</sup>. Then when he removes the hardship from you, ~ forthwith a group of you associate with their Lord,

M-70/16:55<sup>4</sup>. so that they disbelieve in what we gave them. Enjoy. ~ You will know.

M-70/16:56. They assign unto what they do not know [that they harm and are useless], a part of that which we provided them. By God! You will be questioned about that which you were forging.

M-70/16:57. [---] They assign daughters to God. Be he exalted! And to them is what they desire.

M-70/16:58<sup>5</sup>. When the birth of a female is announced to any of them, his face remains darkened, stifled by anguish.

M-70/16:59<sup>6</sup>. He hides himself from the people because of the misfortune that is announced to him. Will he hold her<sup>T1</sup> back with humiliation? Or will he trample her in the dust? ~ How ill they judge!

M-70/16:60. [---] For those who do not believe in the last life is the bad example. While for God is the highest example. ~ He is the almighty, the wise.

M-70/16:61<sup>7</sup>. [---] If God were to punish the humans for their oppression, he would not leave on the back of [the earth] a single animal.<sup>R1</sup> But he respite them until an appointed term. When their term comes, they will not delay for one hour, nor advance.

M-70/16:62<sup>8</sup>. [---] They assign to God what they hate. Their tongues utter a lie when they say that they will have goodness. It is sure [that] they will have the fire and they will be abandoned.<sup>T1</sup>

M-70/16:63. [---] By God! We sent to nations before you [messengers]. But the Satan adorned their works for them. He is their ally today. ~ They will have a painful punishment.

M-70/16:64. We did not descend the book on you except that you may make manifest to them that wherein they diverged, and as guidance, and mercy for a people who believe.

M-70/16:65. [---] God descended from the heaven water, thereby he revived the earth after its death. ~ Therein is a sign for a people who hear.

M-70/16:66<sup>9</sup>. You have in the cattle a lesson. We give you to drink of that which is in their bellies, between excretions and blood, pure milk, delicious for the drinkers.

[---] وَقَالَ اللَّهُ: «لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ. إِنَّمَا هُوَ إِلَهٌ وَاحِدٌ. ~ فَإِيَّيَ فَارْهَبُونِ»<sup>1</sup>. [---].

وَلَهُ مَا فِي السَّمُوتِ وَالْأَرْضِ، وَلَهُ الدِّينُ وَاصِبًا. أَفَغَيْرَ اللَّهِ تَتَّقُونَ؟

وَمَا بِكُمْ مِّنْ نِّعْمَةٍ فَمِنَ اللَّهِ. ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ، فَإِلَيْهِ تَجْرُونَ<sup>1</sup>.

ثُمَّ إِذَا كُشِفَ الضُّرُّ عَنْكُمْ، ~ إِذَا فَرِيقٌ مِّنْكُمْ بِرَبِّهِمْ يُشْرِكُونَ،

لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ. فَتَمَتَّعُوا<sup>1</sup>. ~ فَسَوْفَ تَعْلَمُونَ<sup>2</sup>.

وَيَجْعَلُونَ، لِمَا لَا يَعْلَمُونَ [...], نَصِيبًا مِّمَّا رَزَقْنَاهُمْ. تَاللَّهِ! لَنَسْتَلَنَّ عَنْكُمْ كُنتُمْ تَقْتُلُونَ.

[---] وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ. سُبْحَنَهُ! وَلَهُمْ مَا يَشْتَهُونَ.

وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَى، ظَلَّ وَجْهُهُ مُسْوَدًّا<sup>1</sup>، وَهُوَ كَظِيمٌ.

يَتَوَرَّى مِنَ الْقَوْمِ، مِنْ سُوءِ مَا بُشِّرَ بِهِ. أُيْمِسُكُهَا<sup>1</sup> عَلَى هُونٍ؟<sup>2</sup> أَمْ يَدُسُّهُ<sup>3</sup> فِي التُّرَابِ؟ ~ أَلَا سَاءَ مَا يَحْكُمُونَ!

[---] لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ، مَثَلُ السَّوْءِ. وَلِلَّهِ الْمِثْلُ الْأَعْلَى. ~ وَهُوَ الْعَزِيزُ، الْحَكِيمُ.

[---] وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ، مَا تَرَكَ عَلَيْهَا [...] مِنْ دَابَّةٍ. وَلَكِنْ يُؤَخِّرُهُمْ إِلَى أَجَلٍ مُّسَمًّى. فَإِذَا جَاءَ أَجْلُهُمْ، لَا يَسْتَجِرُّونَ سَاعَةً، وَلَا يَنْتَفِعُونَ.

[---] وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ. وَتَصِفُ أَلْسِنَتُهُمُ الْكُذْبَ أَنْ لَهُمُ الْحُسْنَى. لَا جَزَمَ<sup>2</sup> [...] أَنْ لَهُمُ النَّارُ، وَأَنَّهُمْ مُّفْرَطُونَ<sup>4</sup>.

[---] تَاللَّهِ! لَقَدْ أَرْسَلْنَا إِلَى أُمَمٍ مِّن قَبْلِكَ [...]. فَرَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَلَهُمْ. فَهُوَ وَلِيُّهُمُ الْيَوْمَ. ~ وَلَهُمْ عَذَابٌ أَلِيمٌ.

وَمَا أُنْزِلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ، وَهُدًى، وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ.

[---] وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً، فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا. ~ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَسْمَعُونَ.

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً. نُسْقِيكُمْ<sup>1</sup> مِمَّا فِي بُطُونِهِ، مِنْ بَيْنِ فَرْثٍ وَدَمٍ، لَبَنًا خَالِصًا، سَائِغًا<sup>2</sup> لِلشَّارِبِينَ.

<sup>1</sup> 1) فَارْهَبُونِي

<sup>2</sup> 1) تَجْرُونَ

<sup>3</sup> 1) كَانَتْ

<sup>4</sup> 1) يَعْلَمُونَ (2) فَيَمْتَعُوا، فَيَمْتَعُوا، قُلْ تَمَتَّعُوا

<sup>5</sup> 1) مُسْوَدًّا

<sup>6</sup> 1) يُدْسُّهَا (3) هَوَانٍ، هُونٍ، سُوءٍ (2) أُيْمِسُكُهَا

<sup>7</sup> R1) Cf. Ps 130:3.

<sup>8</sup> 1) 1) مُفْرَطُونَ، مُفْرَطُونَ، مُفْرَطُونَ (4) إِنَّ (3) لَأَجْزَمَ (2) الْكُذْبَ

<sup>9</sup> 1) سَائِغًا، سَائِغًا (2) نُسْقِيكُمْ، تَسْقِيكُمْ، يُسْقِيكُمْ، يُسْقِيكُمْ

M-70/16:67<sup>1</sup>. From the fruits of the palms and from the grapes, you obtain from them intoxicants, and good provision.<sup>A1</sup> ~ Therein is a sign for a reasoning people.

M-70/16:68<sup>2</sup>. Your Lord revealed to the bees: «You shall take homes of the mountains and of the trees and of what they erect.

M-70/16:69. Then eat of all fruits, and walk humbly in the ways of your Lord». From their bellies comes a drink with different colours, in which there is healing for the humans. ~ Therein is a sign for a people who think.

M-70/16:70. [---] God created you, then he takes you away. Of you there are some who are returned to the most humiliating age, so that he will not know anything after once having had knowledge. ~ God is knower, powerful.

M-70/16:71<sup>3</sup>. God favoured some of you over others in provision. Those who were favoured are not going to give away their provision to those whom their right hands possessed,<sup>T1</sup> so that they may be equal therein. Will they deny the grace of God?

M-70/16:72<sup>4</sup>. God made for you from yourselves spouses. And he made for you from your spouses sons and grandsons, and he provided you good things. So will they believe in falsehood while they disbelieve in God's grace?

M-70/16:73. They adore, besides God, what does not own<sup>T1</sup> for them any provision from the heavens and the earth, and they cannot.

M-70/16:74<sup>5</sup>. [---] Do not cite the examples to God. ~ God knows, while you do not know.

M-70/16:75. God cites as an example: an owned servant who cannot achieve anything, and one whom we have provided a good provision, from which he spends secretly and manifestly. Are they equal? Praise be to God! ~ Rather most of them do not know.

M-70/16:76<sup>6</sup>. God cites as an example: two men, one of whom is dumb unable to do anything, and totally dependent on his ally, wherever he directs him, bringing no good. Is he equal with him who orders justice while being on a straight path?

M-70/16:77<sup>7</sup>. [---] God's is the secret of the heavens and of the earth. The affair of the hour<sup>T1</sup> will be as the twinkling of an eye, or nearer.<sup>R1</sup> ~ God is powerful over everything.

M-70/16:78<sup>8</sup>. [---] God brought you out of the wombs of your mothers, knowing nothing, and he made for you the hearing, the eyes and the hearts. ~ Maybe you thank!

M-70/16:79<sup>9</sup>. [---] Did they not see the birds subjected in the space of the heaven,<sup>T1</sup> that nothing withholds them but God. ~ Therein are signs for a people who believe.

وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ، تَتَّخِذُونَ مِنْهُ سَكَرًا، وَرِزْقًا حَسَنًا. ~ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ.

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ: «اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا، وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ»<sup>2</sup>.

ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ، فَاسْلُكِي [...] سُبُلَ رَبِّكِ ذُلُلًا». يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَنُهُ، فِيهِ شِفَاءٌ لِلنَّاسِ. ~ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ.

[---] وَاللَّهُ خَلَقَكُمْ، ثُمَّ يَتَوَقَّعُكُمْ. وَمِنْكُمْ مَّنْ يُرَدُّ إِلَى أَرْدَلِ الْعُمُرِ، لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا. ~ إِنَّ اللَّهَ عَلِيمٌ، قَدِيرٌ.

وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَىٰ بَعْضٍ فِي الرِّزْقِ. فَمَا الَّذِينَ فُضِّلُوا بِرِزْقِهِمْ عَلَىٰ مَا مَلَكَتْ أَيْمَانُهُمْ، فَهُمْ فِيهِ سَوَاءٌ. أَفَبِنِعْمَةِ اللَّهِ يَجْحَدُونَ؟<sup>1</sup>

وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا. وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً، وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ. أَفَبِالْبَاطِلِ يُؤْمِنُونَ؟ وَبِنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ؟

وَيَعْبُدُونَ، مِنْ دُونِ اللَّهِ، مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِنْ السَّمُوتِ وَالْأَرْضِ شَيْئًا، وَلَا يَسْتَطِيعُونَ.

[---] فَلَا تَصْرِيحًا بِهِ الْأَمْثَالِ. ~ إِنَّ اللَّهَ يَعْلَمُ، وَأَنْتُمْ لَا تَعْلَمُونَ.

صَرَبَ اللَّهُ مَثَلًا: عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَىٰ شَيْءٍ، وَمَنْ رَزَقْنَاهُ مِمَّا رَزَقْنَا حَسَنًا، فَهُوَ يَنْفِقُ مِنْهُ سِرًّا وَجَهْرًا. هَلْ يَسْتَوُونَ؟ الْحَمْدُ لِلَّهِ! ~ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ.

وَصَرَبَ اللَّهُ مَثَلًا: رَجُلَيْنِ، أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَىٰ شَيْءٍ، وَهُوَ كَلٌّ عَلَىٰ مَوْلَاهُ أَيْنَمَا يُوَجِّهُهُ، لَا يَأْتِ بِخَيْرٍ. هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ؟

[---] وَاللَّهُ غَيْبُ السَّمُوتِ وَالْأَرْضِ. وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ، أَوْ هُوَ أَقْرَبُ. ~ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ.

[---] وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ، لَا تَعْلَمُونَ شَيْئًا، وَجَعَلَ لَكُمْ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ. ~ لَعَلَّكُمْ تَشْكُرُونَ!

[---] أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوْ السَّمَاءِ، مَا يُمَسِّكُهُنَّ إِلَّا اللَّهُ؟ ~ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يُؤْمِنُونَ.

<sup>1</sup> A1) Abrogated by 112/5:90.

<sup>2</sup> يَغْرُشُونَ، يَغْرِشُونَ (2) النَّحْلُ

<sup>3</sup> 1) تَجْحَدُونَ ♦ T1) The slaves.

<sup>4</sup> 1) يُؤْمِنُونَ

<sup>5</sup> R1) The phrase «God knows, while you do not know» occurs five times in the Koran, and would be, according to Sankharé (p. 114), a reflection of Greek sceptical philosophy.

<sup>6</sup> يُوجِّهُهُ، تُوجِّهُهُ، يُوجِّهُهُ، يُوجِّهُهُ، تُوجِّهُهُ

<sup>7</sup> T1) And the Decision of the Hour (of Judgment) (Ali) ♦ R1) Cf. 1 Co 15:52.

<sup>8</sup> 1) إِمَهَاتِكُمْ

<sup>9</sup> 1) تَرَوْا ♦ T1) Luxenberg (p. 222-223) understands this verse as follows: Did they not see the birds maintained in the space of the heaven.



M-70/16:80<sup>1</sup>. [---] God made for you your houses as dwelling. He made out of the skins of the cattle for you houses that you find light, on the day of your departure and the day of your halting, and out of their wool, their fur and their hair furnishing and enjoyment for a while.

M-70/16:81<sup>2</sup>. God has made for you from what he created shade. He made for you from the mountains a refuge. He made for you garments which protect you from the heat [and the cold], and garments which protect you from your rigour. Thus he fulfils his grace on you. ~ Maybe you submit!

M-70/16:82<sup>3</sup>. But if they turn the back [to Islam, they will not harm you]. ~ Upon you is only the manifest notification.<sup>A1</sup>

M-70/16:83<sup>4</sup>. They recognize God's grace, then they deny it. ~ Most of them are the disbelievers.

M-70/16:84<sup>5</sup>. [---] [Remember] the day we raise up a witness from every nation, then no permission will be given to those who disbelieved [to apologise], ~ nor will they be asked to exonerate themselves.

M-70/16:85. When those who oppressed will see the punishment, it will not be lightened for them, ~ nor will they be respited.

M-70/16:86. When the associators will see their associates, they will say: «Our Lord! These are our associates on whom we called besides you». But they will throw back the word at them: «You are liars».

M-70/16:87<sup>6</sup>. They will offer to God, that day, submission. ~ And what they were forging will err away from them.

M-70/16:88. Those who disbelieved and diverted [the people] from God's way, we will increase them in punishment above punishment, for what they were corrupting.

M-70/16:89. [---] [Remember] the day we raise up from every nation a witness against them among themselves, and bring you as witness against these. We descended on you the book, as manifest explanation of everything, a way, a mercy and an announcement to the submitters.

M-70/16:90<sup>7</sup>. [---] God orders justice and kindliness, and giving to near relatives, and forbids depravity, perversity and abuse. He exhorts you, ~ maybe you remember!

M-70/16:91. Fulfil the covenant with God when you have covenanted, and do not break your oaths after their confirmation, while you have made God your guarantor. God knows what you do.

[---] وَاللّٰهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا. وَجَعَلَ لَكُمْ مِنْ جُلُودِ الْأَنْعَامِ بُيُوتًا، تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ، وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا وَأَشْعَارُهَا أَثْنَا وَمِثْقَالًا إِلَى حَبٍ.

وَاللّٰهُ جَعَلَ لَكُمْ مِمَّا خَلَقَ ظِلَالًا. وَجَعَلَ لَكُمْ مِنَ الْجِبَالِ أَكْنُافًا. وَجَعَلَ لَكُمْ سَرَابِيلَ تَقِيكُمُ الْحَرَّ [...]، وَسَرَابِيلَ تَقِيكُمُ بَأْسَكُمْ. كَذَلِكَ يُتِمُّ نِعْمَتَهُ عَلَيْكُمْ. ~ لَعَلَّكُمْ تَسْلُمُونَ<sup>2</sup>!

فَإِنْ تَوَلَّوْا [...] ~ فَإِنَّمَا عَلَيْكَ الْبَلْغُ الْمُبِينُ.

يَعْرِفُونَ نِعْمَتَ اللَّهِ، ثُمَّ يُنْكِرُونَهَا. ~ وَأَكْثَرُهُمُ الْكَافِرُونَ.

[---][...] وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا، ثُمَّ لَا يُؤْذَنُ [...] لِلَّذِينَ كَفَرُوا، ~ وَلَا هُمْ يُسْتَعْتَبُونَ.

وَإِذَا رَأَوْا الَّذِينَ ظَلَمُوا الْعَذَابَ، فَلَا يُخَفَّفُ عَنْهُمْ، ~ وَلَا هُمْ يُنظَرُونَ.

وَإِذَا رَأَوْا الَّذِينَ أَشْرَكُوا شُرَكَاءَهُمْ، قَالُوا: «رَبَّنَا! هَؤُلَاءِ شُرَكَائُنَا الَّذِينَ كُنَّا نَدْعُوا مِنْ دُونِكَ». فَأَلْقَوْا إِلَيْهِمُ الْقَوْلَ: «إِنَّكُمْ لَكَذِبُونَ».

وَأَلْقَوْا إِلَى اللَّهِ، يَوْمَئِذٍ، السَّلَامَ! ~ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ.

الَّذِينَ كَفَرُوا وَصَدُّوا [...] عَنْ سَبِيلِ اللَّهِ، زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ، بِمَا كَانُوا يُفْسِدُونَ.

[---][...] وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ، وَجِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ. وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ، وَهُدًى، وَرَحْمَةً، وَبُشْرَى لِلْمُسْلِمِينَ.

[---] إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ، وَإِيتَاءِ ذِي الْقُرْبَى، وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ. يَعِظُكُمْ، ~ لَعَلَّكُمْ تَذَكَّرُونَ<sup>2</sup>!

وَأَوْفُوا بِعَهْدِ اللَّهِ، إِذَا عَاهَدْتُمْ، وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا، وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا. إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ.

1) طَعْنِكُمْ

2) تَسْلُمُونَ (2) تَتِمُّ نِعْمَتُهُ

3) A1) Abrogated by the verse of the sword 113/9:5.

4) نِعْمَةٌ

5) يُؤْذَنُ (2) يُبْعَثُ ... شَهِيدًا، يُبْعَثُ ... شَهِيدًا

6) السَّلَامُ، السَّلَامُ

7) تَذَكَّرُونَ (2) قِرَاءَةُ شَيْعِيَّةٍ: وَإِيتَاءِ ذِي الْقُرْبَى حَقَّهُ

M-70/16:92<sup>1</sup>. [---] Do not be like her who unravelled her knitting, after effort,<sup>R1</sup> by taking your oaths for mutual intrigue, [because] one nation is more numerous than another. God tries you thereby. He will manifest to you on the day of resurrection that wherein you were diverging.

M-70/16:93. Had God wished, he would have made you only one nation. But he misguides whom he wishes, and he guides whom he wishes. You will be questioned about what you were doing.

M-70/16:94. [---] Do not take your oaths for mutual intrigue lest your foot will slip after having been firm, you will taste the misfortune for you diverted from God's way, ~ and you will have a great punishment.

M-70/16:95. Do not exchange the covenant of God with a small price. What is with God is better for you. ~ If you were knowing.

M-70/16:96<sup>2</sup>. What you have will run out, while what God has will remain. ~ We will reward those who endured for the best of what they were doing.

M-70/16:97<sup>3</sup>. Whoever does good, whether male or female, being believer, we will make him live a happy life. ~ We will reward them for the best of what they were doing.

M-70/16:98<sup>4</sup>. [---] When you read the Koran, seek refuge with God against the stoned Satan.<sup>T1</sup>

M-70/16:99. He has no authority over those who believed, ~ and confide in their Lord.

M-70/16:100. He has authority only over those who ally with him and associate by him.

M-70/16:101<sup>5</sup>. [---] When we change a sign in place of another sign, and God knows best what he descends, they say: «You are but a forger». ~ Rather most of them do not know.

M-70/16:102<sup>6</sup>. Say: «The holy Spirit<sup>R1</sup> descended it from your Lord, with the truth, in order to strengthen those who believed, a guidance, and an announcement for the submitters.

M-70/16:103<sup>7</sup>. [---] We know that they say: «It is only a human who teaches him». [But] the language of the one they refer<sup>T1</sup> to is foreign,<sup>R1</sup> and this is a manifest Arabic language.

M-70/16:104. Those who do not believe in God's signs, God does not guide them. ~ They will have a painful punishment.

M-70/16:105. Only they forge the lie those who do not believe in God's signs. ~ Those are the liars.

[---] وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا، مِنْ بَعْدِ قُوَّةٍ، أَنْكَا، تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ، أَنْ [...] تَكُونَ أُمَّةٌ هِيَ أَرْبَى مِنْ أُمَّةٍ. إِنَّمَا يَبْتَلُواكُمُ اللَّهُ بِهِ. وَلِيَبَيِّنَنَّ لَكُمْ، يَوْمَ الْقِيَامَةِ، مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ.

وَلَوْ شَاءَ اللَّهُ، لَجَعَلَكُمْ أُمَّةً وَاحِدَةً. وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ، وَيَهْدِي مَنْ يَشَاءُ. وَلَتُسْأَلُنَّ عَمَّا كُنْتُمْ تَعْمَلُونَ.

[---] وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ، فَتَرَلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا، وَتَذُوقُوا السُّوءَ بِمَا صَدَدْتُمْ [...] عَنْ سَبِيلِ اللَّهِ، ~ وَلَكُمْ عَذَابٌ عَظِيمٌ.

وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا. إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ لَكُمْ. ~ إِنْ كُنْتُمْ تَعْمَلُونَ. مَا عِنْدَكُمْ يَنْفَدُ، وَمَا عِنْدَ اللَّهِ بَاقٍ. ~ وَلَنَجْزِيَنَّهُ ۖ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ.

مَنْ عَمِلَ صَالِحًا، مِنْ ذَكَرٍ أَوْ أُنْثَى، وَهُوَ مُؤْمِنٌ، فَلَنُحْيِيَنَّهُ حَيَاةً طَيِّبَةً. ~ وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ.

[---] فَإِذَا قَرَأْتَ الْقُرْآنَ، فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ.

إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا، ~ وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ.

إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ، وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ.

[---] وَإِذَا بَدَّلْنَا آيَةً مَكَانَ آيَةٍ، وَاللَّهُ أَعْلَمُ بِمَا يُنْزِلُ، قَالُوا: «إِنَّمَا أَنْتَ مُفْتَرٍ». ~ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ.

قُلْ: «نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ، بِالْحَقِّ، لِيُثَبِّتَ ۖ الَّذِينَ آمَنُوا، وَهُدًى، وَبُشْرَى لِلْمُسْلِمِينَ».

[---] وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ: «إِنَّمَا يُعَلِّمُهُ بَشَرٌ». [...] لِسَانُ ۖ الَّذِي يُلْحِثُونَ ۖ إِلَيْهِ أَعْجَمِي، وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ.

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ، لَا يَهْدِيهِمُ اللَّهُ. ~ وَلَهُمْ عَذَابٌ أَلِيمٌ.

إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ. ~ وَأُولَٰئِكَ هُمُ الْكَاذِبُونَ.

<sup>1</sup> 1) This verse, according to R1) قراءه شيعية: وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَنْ تَكُونَ أَيْمَةً هِيَ أَرْبَى مِنْ أَيْمَتِكُمْ (Sankharé (p. 75), alludes to Penelope, Odysseus' wife who deceives the suitors who, in the absence of her husband on an expedition to Troy, wanted to marry her. After taking the oath to accept their offer of marriage, once she completed the shroud she wove, she began to fool them to save time by undoing the night what she had woven the day.

<sup>2</sup> 1) وَلَيَجْزِيَنَّ (2) بَاقِي

<sup>3</sup> 1) وَلَيَجْزِيَنَّهُمْ

<sup>4</sup> 1) قَرَأْتَ T1) See the footnote of 7/81:25.

<sup>5</sup> 1) يُنْزِلُ

<sup>6</sup> 1) لِيُثَبِّتَ (2) الْقُدُسِ R1) The same Hebrew terms in Ps 51:13; Is 63:10-11.

<sup>7</sup> 1) يُلْحِثُونَ (3) اللسان (2) بَشَرٌ T1) This passage is referring to 'Abdullah bin Salam, a rabbi with whom Muhammad had contact (Luxenberg (p. 112-118) proposes the reading: يُلْحِثُونَ instead of يُلْحِثُونَ, which corresponds better to the translation.

M-70/16:106. [---] Whoever disbelieved in God after his faith, except him who was forced while his heart is at rest on account of faith, [will have a strong threat]. But him who opened the chest to the disbelief, God's anger will fall on them. ~ And they will have a great punishment.

M-70/16:107. That is for they loved the worldly life more than the last life, and God does not guide the disbelieving people.

M-70/16:108. Those are they whose hearts, hearing, and eyes God has sealed up. Those are the inattentive.

M-70/16:109<sup>1</sup>. It is sure [that] they will be in the last life the losers.

M-70/16:110<sup>2</sup>. However your Lord, to those who emigrated after they have been tempted, then fought and endured, your Lord will be, thereafter, forgiver, very-merciful.

M-70/16:111. [---] [Remember] the day every soul will come, disputing for itself, and every soul will be repaid fully [the reward] for what it did. ~ They will not be oppressed.

M-70/16:112<sup>3</sup>. [---] God cites as an example: a city which was secure, quiet, its provision coming to it comfortably from every place, then it disbelieved in God's graces. So God made it taste the garment of hunger and fear in punishment for what they were doing.

M-70/16:113. A messenger came to them from them, and they belied him. The punishment overtook them for they were oppressors.

M-70/16:114<sup>4</sup>. [---] Eat of what God provided you, lawful, good, and thank for God's grace. ~ If it is him whom you adore.

M-70/16:115<sup>5</sup>. He has forbidden you<sup>R1</sup> carrion,<sup>A1</sup> blood,<sup>A2</sup> pig's meat, and what is sacrificed to other than God.<sup>A3</sup> But whoever is forced, and is not rebel nor transgressor, [there is no sin upon him]. ~ God is forgiver, very-merciful.

M-70/16:116<sup>6</sup>. Do not say, in accordance with the lies uttered by your tongues: «This is lawful, and this is unlawful», in order to forge lies against God. Those who forge lies against God do not succeed.

M-70/16:117. A little enjoyment. ~ And they will have a painful punishment.

M-70/16:118. To the Jews, we forbade what we narrated to you before. ~ We did not oppress them, but they oppressed themselves.

M-70/16:119. [---] Then your Lord, to those who did evil in ignorance, thereafter repented and did good, your Lord will be, thereafter, forgiver, very-merciful.

M-70/16:120<sup>7</sup>. [---] Abraham was a nation, a devout to God, upright.<sup>T1</sup> ~ He was not of the associators.

[---] مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إيمَانِهِ، إِلَّا مَنْ أَكْرَهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ، [...] وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا، فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ. ~ وَلَهُمْ عَذَابٌ عَظِيمٌ

ذَلِكَ بِأَنَّهُمْ اسْتَحْبَبُوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ، وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ.

أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ، وَسَمِعَهُمْ، وَأَبْصَرَهُمْ. وَأُولَئِكَ هُمُ الْغَافِلُونَ.

لَا حَرَمَ! [...] أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْخَاسِرُونَ. ثُمَّ إِنَّ رَبَّكَ، لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فُتِنُوا، ثُمَّ جَاهَدُوا وَصَبَرُوا، إِنَّ رَبَّكَ، مِنْ بَعْدِهَا، لَغَفُورٌ، رَحِيمٌ.

[---][...] يَوْمَ تَأْتِي كُلُّ نَفْسٍ، تُجَادِلُ عَنْ نَفْسِهَا، وَتُوَفَّى كُلُّ نَفْسٍ [...] مَا عَمِلَتْ. ~ وَهُمْ لَا يُظْلَمُونَ.

[---] وَضَرَبَ اللَّهُ مَثَلًا: قَرْيَةً كَانَتْ ءَامِنَةً، مُطْمَئِنَّةً، يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ، فَكَفَرَتْ بِأَنْعَمِ اللَّهِ. فَأَذَقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ، بِمَا كَانُوا يَصْنَعُونَ.

وَلَقَدْ جَاءَهُمْ رَسُولٌ مِنْهُمْ، فَكَذَّبُوهُ. فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ.

[---] فَكُلُوا مِمَّا رَزَقَكُمْ اللَّهُ حَلَالًا، طَيِّبًا، وَاشْكُرُوا نِعْمَتَ اللَّهِ. ~ إِنْ كُنْتُمْ لِإِيَّاهُ تَعْبُدُونَ.

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ، وَالدَّمَ، وَلَحْمَ الْخَنزِيرِ، وَمَا أَهْلٌ لغيرِ اللَّهِ بِهِ. فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ [...] ~ فَإِنَّ اللَّهَ غَفُورٌ، رَحِيمٌ.

وَلَا تَقُولُوا، لِمَا نَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ: «هَذَا حَلَلٌ»، وَهَذَا حَرَامٌ»، لَتَنفَرُوا عَلَى اللَّهِ الْكَذِبَ! إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ.

مَتَّعَ قَلِيلًا. ~ وَلَهُمْ عَذَابٌ أَلِيمٌ.

وَعَلَى الَّذِينَ هَادُوا، حَرَمًا مَا قَصَصْنَا عَلَيْكَ مِنْ قَبْلُ. ~ وَمَا ظَلَمْنَاهُمْ، وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ.

[---] ثُمَّ إِنَّ رَبَّكَ، لِلَّذِينَ عَمِلُوا السُّوءَ بِجَهْلَةٍ، ثُمَّ تابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا، إِنَّ رَبَّكَ، مِنْ بَعْدِهَا، لَغَفُورٌ، رَحِيمٌ.

[---] إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً، قَانِتًا لِلَّهِ، حَنِيفًا. ~ وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ.

<sup>1</sup> 1) لَأَجْرَمَ

<sup>2</sup> 1) قَتَلُوا

<sup>3</sup> 1) اللَّهُ الْخَوْفُ وَالْجُوعُ، اللَّهُ لِبَاسِ الْخَوْفِ وَالْجُوعِ

<sup>4</sup> 1) نِعْمَةً

<sup>5</sup> 1) Partially abrogated by the Sunnah which permits dead fish and grasshoppers. A2) Partially abrogated by the Sunnah which permits to eat the blood of the liver and the spleen. A3) Partially abrogated by 112/5:5 which considers the food of those who have been given the Book as lawful for Muslims ♦ R1) The prohibition against the Jews: Gn 9:3-4; Lv 3:17, chap. 11, 22:8; Dt 12:15-16, 23-25, chap. 14. The prohibitions against the Christians: Ac 15:20, 29; 21:25; Rm 14; 1 Co chap. 8. Jesus abolished all the prohibitions: Mt 15:11, 17-20; Mk 7:15-23.

<sup>6</sup> 1) الْكَذِبُ، الْكَذِبُ، الْكَذِبُ

<sup>7</sup> T1) See the footnote of 51/10:105.

M-70/16:121. [He was] thankful for his graces. He chose him and guided him to a straight path.

M-70/16:122. We gave him goodness in the worldly life. ~ And he will be in the last life of the righteous.

M-70/16:123<sup>1</sup>. Then we revealed to you: «Follow the religion of Abraham, being upright.<sup>T1</sup> ~ And he was not of the associators».

M-70/16:124<sup>2</sup>. [The Sabbath has been made to those who diverged [upon the religion of Abraham]. Your Lord will judge between them on the day of the resurrection in that wherein they were diverging.]

M-70/16:125<sup>3</sup>. Call to the way of your Lord with the wisdom and the good exhortation.<sup>A1</sup> Dispute with them with what is best. Your Lord knows best him who is misguided from his way, and he knows best them who are the guided.

H-70/16:126<sup>4</sup>. [---] If you punish, punish with the like of that wherewith you were punished. But if you endure,<sup>A1</sup> it is better for the enduring.

H-70/16:127<sup>5</sup>. Endure,<sup>A1</sup> your endurance is only with [the help of] God. Do not be saddened for them, and do not be distressed because of what they plot.

H-70/16:128. God is with those who feared and those who are beneficent.

[...] شَاكِرًا لِّأَنْعَمِهِ. أَجْتَنِبْهُ وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ.

وَأَتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً. ~ وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ.

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ: «اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ، حَنِيفًا. ~ وَمَا كَانَ مِنَ الْمُشْرِكِينَ».

[إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ [...]. وَإِنَّ رَبَّكَ لَبَحْكُم بَيْنَهُمْ، يَوْمَ الْقِيَمَةِ، فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ.]

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ. وَجِدْلُهُمْ بِالَّتِي هِيَ أَحْسَنُ. إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ، وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ.

[---] وَإِنْ عَاقَبْتُمْ، فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ. وَلَئِنْ صَبَرْتُمْ، لَهُوَ خَيْرٌ لِلصَّابِرِينَ.

وَأَصْبِرْ، وَمَا صَبْرُكَ إِلَّا [...] بِاللَّهِ. وَلَا تَحْزَنْ عَلَيْهِمْ، وَلَا تَكُ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ.

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ.

## CHAPTER 71/71: NOAH

### سورة نوح

#### 28 verses Makkan<sup>6</sup>

In the name of God, the all-merciful, the very-merciful.<sup>7</sup>

M-71/71:1<sup>8</sup>. We sent Noah to his people: «Warn your people, before there comes to them a painful punishment».

M-71/71:2. He said: «O my people! I am for you a manifest warner,

M-71/71:3<sup>9</sup>. so that you adore God, fear him and obey me.

M-71/71:4<sup>10</sup>. He will forgive you [what preceded] of your faults, and delay you until an appointed term. When comes God's term, it cannot be delayed. ~ If you were knowing!»

M-71/71:5. He said: «My Lord! I called my people, night and day.

M-71/71:6<sup>11</sup>. But my call has only increased them in fleeing.

M-71/71:7. Whenever I called them so that you might forgive them, they put their fingers into their ears, covered themselves with their garments, persisted, and became greatly arrogant.

M-71/71:8. Then I called them manifestly.

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.  
إِنَّا أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ أَنْ: «انذِرْ قَوْمَكَ، مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ».

قَالَ: «يَقَوْمُ! إِنِّي لَكُمْ نَذِيرٌ مُبِينٌ،  
أَنْ أَعْبُدُوا اللَّهَ وَأَتَّقُوهُ وَأَطِيعُوا.<sup>1</sup>  
يَغْفِرْ لَكُمْ [...] مِنْ ذُنُوبِكُمْ، وَيُؤَخِّرْكُمْ إِلَى أَجَلٍ مُّسَمًّى. إِنَّ أَجَلَ اللَّهِ، إِذَا جَاءَ، لَا يُؤَخَّرُ.<sup>2</sup> ~ لَوْ كُنْتُمْ تَعْلَمُونَ!»

قَالَ: «رَبِّ! إِنِّي دَعَوْتُ قَوْمِي، لَيْلًا وَنَهَارًا.  
فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا.

وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ، جَعَلُوا أَصْبُعَهُمْ فِيْ  
ءَاذَانِهِمْ، وَاسْتَسْمَوْا لِيَابَهُمْ، وَأَصْرُوا، وَاسْتَكْبَرُوا.  
ثُمَّ إِنِّي دَعَوْتُهُمْ جَهَارًا.

<sup>1</sup> T1) See the footnote of 51/10:105.

<sup>2</sup> جَعَلَ السَّبْتَ، أَنْزَلْنَا السَّبْتَ

<sup>3</sup> A1) Abrogated by the verse of the sword 113/9:5.

<sup>4</sup> 1) عَقَّبْتُمْ فَعَقِبُوا ♦ A1) Abrogated by the verse of the sword 113/9:5.

<sup>5</sup> 1) ضَيِّقٌ 2) تَكُن ♦ A1) Abrogated by the verse of the sword 113/9:5.

<sup>6</sup> This chapter takes its name from verse 1.

<sup>7</sup> See footnote 2 of chapter 1/96.

<sup>8</sup> حَذَفْتُ

<sup>9</sup> وَأَطِيعُونِي

<sup>10</sup> 1) يُؤَخَّرُ، قِرَاءَةُ شَيْعِيَّةٍ: يُؤَخَّرُ إِلَى الْآخِرَةِ 2) وَيُؤَخِّرْكُمْ

<sup>11</sup> 1) دُعَايَ

M-71/71:9. Then I declared to them, I spoke to them secretly,  
M-71/71:10. and I said: "Ask forgiveness from your Lord. He was  
forgiver.

M-71/71:11. He sends the heaven down on you in abundant rain,  
M-71/71:12. provides you with wealth and sons, makes for you gar-  
dens, and makes for you rivers.

M-71/71:13<sup>1</sup>. What is it with you that you hope not a dignity for  
God,<sup>T1</sup>

M-71/71:14. while he created you in stages?

M-71/71:15<sup>2</sup>. Have you not seen how God created seven the heav-  
ens in layers,

M-71/71:16. made the moon therein a light, and made the sun a  
lamp?

M-71/71:17. It is God who made you grow from the earth like  
plants.

M-71/71:18. Then he will return you to it, and bring you forth.

M-71/71:19. It is God who made for you the earth like a carpet,

M-71/71:20. so that you may walk in its spacious ways».

M-71/71:21<sup>3</sup>. Noah said: «My Lord! They disobeyed me, and fol-  
lowed him whose wealth and sons have increased him but in loss».

M-71/71:22<sup>4</sup>. They plotted a great plotting,

M-71/71:23<sup>5</sup>. and said: «Do never leave your gods, and do never  
leave Wadd, Suwa'a, Yagout, Ya'ouq and Nasr».

M-71/71:24. [They have misguided many. Do not increase the op-  
pressors except in misguidance.

M-71/71:25<sup>6</sup>. Because of their faults, they were drowned and made  
to enter a fire, and they did not find, besides God, succourers.]

M-71/71:26. Noah said: «My Lord! Do not leave on the earth any  
home of the disbelievers.

M-71/71:27. If you leave them, they will misguide your servants,  
and will bring forth only a wicked disbeliever.

M-71/71:28<sup>7</sup>. My Lord! Forgive me, my parents, him who enters  
my house as a believer, as well as the believing men and believing  
women. Do not increase the oppressors but in destruction».

ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ، وَأَسَرَرْتُ لَهُمْ إِسْرَارًا،  
فَقُلْتُ: "أَسْتَغْفِرُوا رَبَّكُمْ. إِنَّهُ كَانَ غَفَّارًا.

يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا،  
وَيُمِدِّدْكُمْ بِأَمْوَالٍ وَبَنِينَ، وَيَجْعَلْ لَكُمْ جَنَّاتٍ، وَيَجْعَلْ لَكُمْ  
أَنْهَارًا.  
مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا،

وَقَدْ خَلَقَكُمْ أَطْوَارًا؟  
أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ طِبَاقًا<sup>2</sup>،

وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا، وَجَعَلَ الشَّمْسُ سِرَاجًا؟

وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا.

ثُمَّ يُعِيدُكُمْ فِيهَا، وَيُخْرِجُكُمْ إِخْرَاجًا.  
وَاللَّهُ جَعَلَ لَكُمْ الْأَرْضَ بَسَاطًا،  
لِتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا».  
قَالَ نُوحٌ: «رَبِّ! إِنَّهُمْ عَصَوْنِي، وَاتَّبَعُوا مَنْ لَمْ يَزِدْهُ  
مَالُهُ وُلْدُهُ إِلَّا خَسَارًا».  
وَمَكَرُوا مَكْرًا كَبِيرًا<sup>1</sup>،  
وَقَالُوا: «لَا تَنْذِرُنَا إِلَهَتُكُمْ، وَلَا تَنْذِرُنَا وَدًّا<sup>1</sup> وَلَا  
سُوءًا<sup>2</sup> وَلَا يَغُوثَ<sup>3</sup> وَيَعُوقَ<sup>4</sup> وَنَسْرًا».  
[وَقَدْ أَضَلُّوا كَثِيرًا. وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا.

مِمَّا<sup>1</sup> خَطَبْتَهُمْ<sup>2</sup>، أَعْرِفُوا<sup>3</sup> فَأَدْخَلُوا نَارًا، فَلَمْ يَجِدُوا  
لَهُمْ، مِنْ دُونِ اللَّهِ، أَنْصَارًا].  
وَقَالَ نُوحٌ: «رَبِّ! لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ  
دَيَارًا.  
إِنَّكَ إِنْ تَذَرَهُمْ، يُضِلُّوا عِبَادَكَ، وَلَا يَلِدُوا إِلَّا فَاجِرًا  
كَفَّارًا.  
رَبِّ! أَغْفِرْ لِي، وَلِوَالِدَيَّ<sup>1</sup>، وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا،  
وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ. وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا».

<sup>1</sup> T1) What is amiss with you that you cannot look forward to God's majesty (Asad); why do you not seek God humbly (Progressive Muslims); what hath come to you that ye hope not for goodness from the hand of God (Rodwell).

<sup>2</sup> طباق (2) يَرَوَا

<sup>3</sup> وُلْدُهُ، وُلْدُهُ

<sup>4</sup> كِبَارًا، كِبَارًا

<sup>5</sup> وَيَعُوقًا (4) وَيَغُوثًا، وَلَا يَغُوثًا (3) قراءة شيعية: وَلَا تَنْذِرُنَا وَدًّا وَلَا سُوءًا إلهة (2) وَدًّا

<sup>6</sup> مَا أَعْرِفُوا، أَعْرِفُوا (3) خَطَابَاتُهُمْ، خَطَبَاتُهُمْ، خَطَبَاتُهُمْ (2) مِنْ

<sup>7</sup> وَلِوَالِدِي، وَلِوَالِدِيَّ، وَلِوَالِدِيَّ، وَلِأَبَوَيَّ (1)

## CHAPTER 72/14: ABRAHAM

### سورة إبراهيم

52 verses - Makkan [except: 28-29]<sup>1</sup>

In the name of God, the all-merciful, the very-merciful.<sup>2</sup>

M-72/14:1<sup>3</sup>. Alif, Lam, Ra.<sup>T1</sup> A book that we descended to you, so that you may bring the humans from the darkness to the light, with the permission of their Lord, to the path of the almighty, the laudable.

M-72/14:2<sup>4</sup>. It is God who has what is in the heavens and in the earth. Woe to the disbelievers with a severe punishment.

M-72/14:3<sup>5</sup>. Those who love the worldly life more than the last life, divert [the people] from God's way, and would [make] it crooked, ~ those are in far misguidance.

M-72/14:4<sup>6</sup>. We sent a messenger only with the language of his people, so that he makes manifest to them [that therewith he came]. God misguides whomever he wishes, and guides whomever he wishes. ~ He is the almighty, the wise.

M-72/14:5. [---] We sent Moses with our signs [and told him]: «Bring your people from the darkness to the light, and remind them God's days». ~ Therein are signs for every enduring, thankful.

M-72/14:6<sup>7</sup>. [Remember] when Moses said to his people: «Remember God's grace on you, when he saved you from the people of Pharaoh who were afflicting you with the worst punishment, slaughtering your sons, and letting your women live.<sup>R1</sup> ~ That was a great trial from your Lord».

M-72/14:7<sup>8</sup>. [Remember] when your Lord announced: «If you thank, I will increase for you [the favours]. But if you disbelieve, my punishment will be severe».

M-72/14:8. Moses said: «If you disbelieve, you and those in the earth all together, God is the independent, the laudable».

M-72/14:9<sup>9</sup>. [---] Did not news come to you of those before you: the people of Noah, Aad, Tamud and those after them, whom none knows but God? Their messengers came to them with the proofs, but they placed their hands on their mouths and said: «We disbelieved in what you have been sent with. And we are, about what you are calling us to, in a suspicious doubt».

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.  
الر. كُتِبَ أَنْزَلْنَاهُ إِلَيْكَ، لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ، بِإِذْنِ رَبِّهِمْ، إِلَى صِرَاطٍ الْعَزِيزِ، الْحَمِيدِ.

اللَّهُ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ. وَوَيْلٌ لِلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ!  
الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ، وَيَصُدُّونَ [...] عَنْ سَبِيلِ اللَّهِ، وَيَبْغُونَهَا [...] عِوَجًا، ~ أُولَئِكَ فِي ضَلَالٍ بَعِيدٍ.  
وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ، لِيُبَيِّنَ لَهُمْ [...] فَيُضِلَّ اللَّهُ مَنْ يَشَاءُ، وَيَهْدِي مَنْ يَشَاءُ. ~ وَهُوَ الْعَزِيزُ، الْحَكِيمُ.

[---] وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا [...] أَنْ: «أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ، وَذَكِّرْهُمْ بِآيَاتِ اللَّهِ». ~ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ، شَكُورٍ.  
[...] وَإِذْ قَالَ مُوسَى لِقَوْمِهِ: «ادْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ، إِذْ أَنْجَلَكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ، وَيَذْبَحُونَ آبْنَاءَكُمْ، وَيَسْتَحْبُونَ نِسَاءَكُمْ. ~ وَفِي ذَلِكَ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ».

[...] وَإِذْ تَأَذَّنَ رَبُّكُمْ<sup>2</sup>: «لَنْ يَشْكُرَكُمْ، لَأَزِيدَنَّكُمْ [...] وَلَنْ كُفِّرَنَّكُمْ، إِنَّ عَذَابِي لَشَدِيدٌ».

وَقَالَ مُوسَى: «إِنْ تَكْفُرُوا، أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا، فَإِنَّ اللَّهَ لَغَنِيٌّ، حَمِيدٌ».

[---] أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ مِنْ قَبْلِكُمْ: قَوْمُ نُوحٍ وَعَادٌ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ، لَا يَعْلَمُهُمْ إِلَّا اللَّهُ؟ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ، فَرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ وَقَالُوا: «إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ. وَإِنَّا لَفِي شَكٍّ، مِمَّا تَدْعُونَنَا إِلَيْهِ، مُرِيبٌ».

<sup>1</sup> This chapter takes its name from verse 35.

<sup>2</sup> See footnote 2 of chapter 1/96.

<sup>3</sup> 1) لِيُخْرِجَ النَّاسَ ♦ T1) See the footnote of 2/68:1.

<sup>4</sup> 1) اللَّهُ

<sup>5</sup> 1) وَيَصُدُّونَ

<sup>6</sup> 1) يُلْسِنُ، يُلْسِنُ، يُلْسِنُ، يُلْسِنُ

<sup>7</sup> 1) وَيَذْبَحُونَ، وَيَذْبَحُونَ ♦ R1) Cf. Ex 1:16-22.

<sup>8</sup> 1) رَبُّكَ (2) قَالَ

<sup>9</sup> 1) تَدْعُونَا

M-72/14:10<sup>1</sup>. Their messengers said: «Is there a doubt about God, creator of the heavens and of the earth, who calls you so that he may forgive you [what preceded] of your faults, and delay you until an appointed term?» They said: «You are only humans like us. You want to divert us from what our fathers were adoring. Then bring us a manifest authority».<sup>T1</sup>

M-72/14:11<sup>2</sup>. Their messengers said to them: «We are only humans like you. But God favours whomever he wishes of his servants. It was not for us to bring you an authority<sup>T1</sup> except with God's permission. The believers should confide in God!

M-72/14:12<sup>3</sup>. Why should we not confide in God, when he guided us to our ways? We will endure that with which you afflicted us. The confidants should confide in God».

M-72/14:13<sup>4</sup>. Those who disbelieved said to their messengers: «We will oust you from our land, unless you return to our religion».

Then their Lord revealed to them: «We will destroy the oppressors, M-72/14:14<sup>5</sup>. and we will settle you in the land after them. It is for him who feared my presence and feared my threat».

M-72/14:15<sup>6</sup>. They hoped to conquer, but every obstinate haughty will be disappointed.

M-72/14:16. The Gehenna is behind him, and he will be given to drink from a purulent water,

M-72/14:17. He will try to gulp it, but scarcely be able to digest it.

The death will come to him from every place, yet will he not die.

Behind him will be a rough punishment.

M-72/14:18<sup>7</sup>. [---] The works of those who disbelieved in their Lord are like the ashes violently struck by the wind, in a tempestuous day. They are unable to advantage themselves of what they have realized. That is the far misguidance.

M-72/14:19<sup>8</sup>. Have you not seen that God created the heavens and the earth in truth? Had he wished, he could have done away with you, and brought in a new creation.

M-72/14:20. And this is not difficult for God.

M-72/14:21<sup>9</sup>. [---] They shall all appear before God. The weak will say to those who became arrogant: «We had followed you. Can you avail us anything against God's punishment?» They would say:

«Had God guided us, we would have guided you. It is the same to us whether we worried or endured, there is no escape for us».

قَالَتْ رُسُلُهُمْ: «أَفِي اللَّهِ شَكٌّ، فَاطِرُ السَّمَوَاتِ وَالْأَرْضِ؟ يَدْعُوكُمْ لِمَغْفِرٍ لَكُمْ [...] مِنْ ذُنُوبِكُمْ، وَيُؤَخِّرَكُمْ إِلَى أَجَلٍ مُّسَمًّى». قَالُوا: «إِنْ أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا. تُرِيدُونَ أَنْ تَصُدُّونَا عَمَّا كَانَ يَعْبُدُ آبَاؤُنَا. فَأَتُونَا بِسُلْطَنٍ مُّبِينٍ».

قَالَتْ لَهُمْ رُسُلُهُمْ: «إِنْ نَحْنُ إِلَّا بَشَرٌ مِثْلُكُمْ. وَلَكِنَّ اللَّهَ يَمُنُّ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ. وَمَا كَانَ لَنَا أَنْ نَأْتِيَكُمْ بِسُلْطَنٍ، إِلَّا بِإِذْنِ اللَّهِ. ~ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ».

وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ، وَقَدْ هَدَانَا سُبُلَنَا؟ وَلَنَصْبِرَنَّ عَلَى مَا آذَيْنَاكُمْ بِهَا. ~ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ».

وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ: «لَنُخْرِجَنَّكُمْ مِنْ أَرْضِنَا، أَوْ لَنَعُودَنَّ فِي مِلَّتِنَا». فَأَوْحَى إِلَيْهِمْ رَبُّهُمْ: «لَنُهْلِكَنَّ الظَّالِمِينَ».

وَلَنُسَكِّنَنَّكُمْ<sup>1</sup> الْأَرْضَ مِنْ بَعْدِهِمْ. ذَلِكَ لِمَنْ خَافَ مَقَامِي، وَخَافَ وَعِيدِ».

وَأَسْتَفْتَحُوا<sup>2</sup>، وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ.

مِنْ وَرَائِهِ جَهَنَّمُ، وَيُسْقَى مِنْ مَاءٍ صَدِيدٍ.

يَتَجَرَّعُهُ، وَلَا يَكَادُ يُسِيغُهُ. وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ، وَمَا هُوَ بِمَيِّتٍ. وَمِنْ وَرَائِهِ عَذَابٌ غَلِيظٌ.

[---] مِثْلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَلُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ<sup>1</sup>، فِي يَوْمٍ عَاصِفٍ<sup>2</sup>. لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَى شَيْءٍ. ذَلِكَ هُوَ الصَّلَالُ الْبَعِيدُ.

أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ<sup>1</sup> بِالْحَقِّ؟ إِنْ يَشَاءُ، يُدْهِبْكُمْ، وَيَأْتِ بِخَلْقٍ جَدِيدٍ.

وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ.

[---] وَبَرَزُوا<sup>1</sup> لِلَّهِ جَمِيعًا. فَقَالَ الصُّعْفُو<sup>2</sup> لِلَّذِينَ اسْتَكْبَرُوا: «إِنَّا كُنَّا لَكُمْ تَبَعًا. فَهَلْ أَنْتُمْ مُّعْتَدُونَ عَنَّا مِنْ عَذَابِ اللَّهِ مِنْ شَيْءٍ؟» قَالُوا: «لَوْ هَدَانَا اللَّهُ، لَهَدَيْنَاكُمْ. سَوَاءٌ عَلَيْنَا، أَجْرُ عَنَّا أَمْ صَبَرْنَا، مَا لَنَا مِنْ مَّحِيصٍ».

<sup>1</sup> 1) تَصُدُّونَا (2) فَاطِرُ 1) See the footnote of 23/53:23.

<sup>2</sup> T1) See the footnote of 23/53:23.

<sup>3</sup> 1) سُبُلَنَا

<sup>4</sup> 1) لَنُهْلِكَنَّ

<sup>5</sup> 1) وَعِيدِي (2) وَلَنُسَكِّنَنَّكُمْ

<sup>6</sup> 1) وَأَسْتَفْتَحُوا

<sup>7</sup> 1) يَوْمَ (2) الرِّيحِ

<sup>8</sup> 1) خَالِقِ السَّمَاوَاتِ وَالْأَرْضِ

<sup>9</sup> 1) وَبَرَزُوا

M-72/14:22<sup>1</sup>. The Satan will say, when the matter will be decided: «God promised you the promise of the truth, and I promised you but I failed you. I had no authority over you except that I called you, and you answered me. Do not blame me, but blame yourselves. I cannot respond to your cry for help, nor can you respond to my cry for help. I disbelieve in your having associated me before». ~ The oppressors will have a painful punishment.

M-72/14:23<sup>2</sup>. Those who believed and did the good deeds are made to enter gardens beneath which the rivers run, wherein they will be eternally, with the permission of their Lord. Their greeting therein will be: «Peace».

M-72/14:24<sup>3</sup>. [---] Have you not seen how God cites as an example<sup>R1</sup> a good word like a good tree whose root is firm, and whose branches are in the heaven?

M-72/14:25<sup>4</sup>. It gives its food at all time with the permission of its Lord. God cites the examples to the humans. ~ Maybe they remember!

M-72/14:26<sup>5</sup>. A bad word is like a bad tree, uprooted from upon the earth, having no stability.

M-72/14:27. [---] God makes firm those who believed with the firm saying, in the worldly life and in the last life, and he misguides the oppressors. God does what he wishes.

H-72/14:28. [---] Have you not seen those who exchanged God's grace with disbelief, and established their people in the home of the perdition?

H-72/14:29<sup>6</sup>. The Gehenna, where they will roast. What an awful settlement!

M-72/14:30<sup>7</sup>. They made to God equals<sup>T1</sup> in order to misguide [the people] from his way. Say: «Enjoy, because your destination is to the fire».

M-72/14:31<sup>8</sup>. [---] Say to my servants who believed, to perform the prayer, and to spend from what we provided them, secretly and publicly, before a day comes wherein there will be neither sale nor friendship.

M-72/14:32. [---] It is God who created the heavens and the earth, descended water from the heaven thereby he brought forth fruits for your provision, subjected to you the feluccas running on the sea by his order, and subjected the rivers to you.

M-72/14:33. He subjected to you the sun and the moon, moving perseverely, and he subjected the night and the day to you.

M-72/14:34<sup>9</sup>. He gave you of all that you have asked him.<sup>A1</sup> If you count the graces of God, never could you be able to count them.

The human is oppressor, disbelieving.

وَقَالَ الشَّيْطَانُ، لَمَّا قُضِيَ الْأَمْرُ: «إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَ الْحَقُّ، وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ. وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ، فَاسْتَجَبْتُمْ لِي<sup>2</sup>. فَلَا تَلُومُونِي<sup>3</sup>، وَلُومُوا أَنْفُسَكُمْ. مَا أَنَا بِمُصْرِخِكُمْ، وَمَا أَنْتُمْ بِمُصْرِخِي<sup>4</sup>. إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ<sup>5</sup> مِنْ قَبْلُ». ~ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ.

وَأَدْخَلَ<sup>1</sup> الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ، خَالِدِينَ فِيهَا، بِإِذْنِ رَبِّهِمْ. تَحِيَّاتُهُمْ فِيهَا: «سَلَامٌ».

[---] أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً<sup>1</sup> كَشَجَرَةٍ طَيِّبَةٍ، أَصْلُهَا ثَابِتٌ<sup>2</sup>، وَفَرْعُهَا فِي السَّمَاءِ؟

تُؤْتِي أَكْلَهَا كُلَّ حِينٍ، بِإِذْنِ رَبِّهَا. وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ. ~ لَعَلَّهُمْ يَتَذَكَّرُونَ!

وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ<sup>1</sup> كَشَجَرَةٍ خَبِيثَةٍ، اجْتُثَّتْ<sup>2</sup> مِنْ فَوْقِ الْأَرْضِ، مَا لَهَا مِنْ قَرَارٍ.

[---] يَثْبُتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ، فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ، وَيُضِلُّ اللَّهُ الظَّالِمِينَ. وَيَفْعَلُ اللَّهُ مَا يَشَاءُ.

[---] أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا، وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ؟

جَهَنَّمَ<sup>1</sup> يَصَلُّونَهَا. وَيُبْسَ الْقَرَارُ!

وَجَعَلُوا لِلَّهِ أَنْدَادًا لِيُضِلُّوا<sup>1</sup> [...] عَنْ سَبِيلِهِ. قُلْ: «تَمَتَّعُوا، فَإِنْ مَصِيرَكُمْ إِلَى النَّارِ».

[---] قُلْ لِعِبَادِيَ الَّذِينَ آمَنُوا، يُقِيمُوا الصَّلَاةَ، وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ، سِرًّا وَعَلَانِيَةً، مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا جُلٍّ<sup>1</sup>.

[---] اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ، وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ، وَسَخَّرَ لَكُمْ الْفَلَكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ، وَسَخَّرَ لَكُمْ الْأَنْهَارَ.

وَسَخَّرَ لَكُمْ الشَّمْسَ وَالْقَمَرَ، دَائِبَيْنِ، وَسَخَّرَ لَكُمْ اللَّيْلَ وَالنَّهَارَ.

وَأَنْتُمْ مِّنْ كُلِّ مَا سَأَلْتُمُوهُ. وَإِنْ تَعْدُوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا. إِنَّ الْإِنْسَانَ لَظَلُومٌ، كَفَّارٌ.

<sup>1</sup> أَشْرَكْتُمُونِي (4) بِمُصْرِخِي، بِمُصْرِخِيَّةِ (3) يُلُومُونِي (3) قِرَاءة شيعية أو تفسير شيعي: فَاسْتَجَبْتُ لِي وَعَدْتُمْ عَنِ الْوَلِيِّ (2) وَأَعَدْتُكُمْ (1)

<sup>2</sup> وَأَدْخَلَ (1)

<sup>3</sup> 1) ثَابِتٌ أَصْلُهَا (2) كَلِمَةً طَيِّبَةً (1) Cf. Ps 1:3; Mt 13:4-32; Mk 4:1-34; Lk 8:5-18.

<sup>4</sup> أَكْلَهَا (1)

<sup>5</sup> اجْتُثَّتْ (2) وَضَرَبَ اللَّهُ مَثَلًا كَلِمَةً خَبِيثَةً، وَضَرَبَ مَثَلًا كَلِمَةً خَبِيثَةً (1)

<sup>6</sup> جَهَنَّمَ (1)

<sup>7</sup> 1) لِيُضِلُّوا (T1) Referring to the term *niddah* in Lv. 20:21; Ez 7:20; Lm 1:8 and 17; Ze 13:1; Esd 9:11, Bonnet-Eymard (vol. 1, p. 37-38) translates: horrors. Luxenberg (p. 318-319) says that *nid* in Syriac means that which is impure or hated, referring to idols.

<sup>8</sup> 1) بَيْعَ فِيهِ وَلَا جُلٍّ (1)

<sup>9</sup> 1) (A1) Abrogated by 70/16:18.



[---][...] وَإِذْ قَالَ إِبْرَاهِيمُ: «رَبِّ! اجْعَلْ هَذَا الْبَلَدَ  
ءَامِنًا، وَاجْعَلْنِي<sup>1</sup> وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ.

رَبِّ! إِنَّهُمْ أَضَلُّنَ كَثِيرًا مِّنَ النَّاسِ. فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي. وَمَنْ عَصَانِي [...] ~ فَإِنَّكَ غَافِرٌ، رَّحِيمٌ.

رَبَّنَا! إِنِّي أَسْكَنْتُ مِنْ دُرِّيِّي بَوَادٍ غَيْرِ ذِي زَرْعٍ،  
عِنْدَ بَيْتِكَ الْمُحَرَّمِ، رَبَّنَا! لِيُقِيمُوا الصَّلَاةَ، فَأَجْعَلْ آفَةً<sup>١</sup>  
مِنَ النَّاسِ تَهْوِي<sup>٢</sup> إِلَيْهِمْ، وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ. ~  
لَعَلَّهُمْ يَشْكُرُونَ!

رَبَّنَا! إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ. وَمَا يَخْفَىٰ عَلَى اللَّهِ مِنْ شَيْءٍ<sup>١</sup>، فِي الْأَرْضِ وَلَا فِي السَّمَاءِ.

الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي<sup>١</sup>، عَلَى الْكِبَرِ، إِسْمَاعِيلَ  
وَإِسْحَاقَ. إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ.

رَبِّ! اجْعَلْنِي مُقِيمَ الصَّلَاةِ [...] وَمِنْ ذُرِّيَّتِي [...].  
رَبَّنَا! وَتَقَبَّلْ دُعَاءً!

رَبَّنَا! اغْفِرْ لِي وَلِوَلَدَيَّ<sup>2</sup> وَلِلْمُؤْمِنِينَ، يَوْمَ يَقُومُ  
الْحِسَابُ».

[---] وَلَا تَحْسَبَنَّ<sup>١</sup> اللَّهَ غَفْلًا عَمَّا يَعْمَلُ الظَّالِمُونَ. إِنَّمَا يُؤَخِّرُهُمْ<sup>٢</sup> لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ،

مُطْعِمِينَ، مُفْتَعِي رُءُوسِهِمْ، لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ،  
وَأَفَدَّتْهُمْ هَوَاءً.

[[--]] وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ. فَيَقُولُ الَّذِينَ ظَلَمُوا: «رَبَّنَا! أَخْرَجْنَا إِلَى أَجَلٍ قَرِيبٍ، نَجِبْ دَعْوَتَكَ وَنَتَّبِعِ الرَّسُولَ...». [[...]]: «أَوْ لَمْ نَكُونُوا أَقْسَمْتُمْ، مِنْ قَبْلِ، مَا لَكُمْ مِنْ زَوَالٍ؟

وَسَكَنْتُمْ فِي مَسْكِ الْدِينِ ظَلَمُوا أَنْفُسَهُمْ، وَتَبَيَّنَ لَكُمْ  
كَيْفَ فَعَلْنَا بِهِمْ. وَضَرَبْنَا لَكُمْ الْأَمْثَالَ<sup>2</sup>».

وَقَدْ مَكَرُوا مَكَرَهُمْ، وَعِنْدَ اللَّهِ [...] مَكَرُهُمْ، وَإِنْ<sup>1</sup>  
كَانَ<sup>2</sup> مَكَرُهُمْ لِيَتْرُولَ<sup>3</sup> مِنْهُ الْجِبَالُ<sup>4</sup>.

[---] فَلَا تَحْسَبَنَّ<sup>١</sup> اللَّهَ مُخْلِفَ وَعْدِهِ<sup>٢</sup> رُسُلَهُ. ~ إِنَّ اللَّهَ عَزِيزٌ، ذُو انْتِقَامٍ.

10 وَ عِدَّةُ 2) تَحْسِينٍ، تَحْسَبُ 1)

M-72/14:48<sup>1</sup>. [Remember] the day where the earth will be exchanged with other than the earth,<sup>R1</sup> the heavens [will be exchanged with other the heavens], and they will come forth [from the graves] before God, the one, the subduer.

M-72/14:49. That day, you will see the criminals bound in shackles, M-72/14:50<sup>2</sup>. their tunics of tar, and the fire covering their faces, M-72/14:51. so that God may reward every soul for what it realized. ~ God is swift in account.

M-72/14:52<sup>3</sup>. This is a notification for the humans, and that they may be warned thereby, that they may know that he is but one God, ~ and that those endowed with intelligence may remember.

[...] يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ، [...] وَالسَّمَوَاتُ [...]، وَبَرَزُوا<sup>2</sup> [...] لِلَّهِ، ~ الْوَحْدِ، الْقَهَّارِ.

وَتَرَى الْمَجْرِمِينَ يَوْمَئِذٍ مُّقْرَّنِينَ فِي الْأَصْفَادِ، سَرَابِيلُهُمْ مِنْ قَطَرَانٍ<sup>1</sup>، وَتَعْشَىٰ وُجُوهُهُمْ النَّارُ<sup>2</sup>، لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَا كَسَبَتْ. ~ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ.

هَذَا بَلَدٌ لِلنَّاسِ، وَلِيُنذِرُوا بِهِ، وَلِيَعْلَمُوا أَنَّ مَا هُوَ إِلَهٌ وَحْدٌ، ~ وَلِيَذَّكَّرَ<sup>1</sup> أُولُوا الْأَلْبَابِ.

## CHAPTER 73/21: THE PROPHETS

### سورة الأنبياء

#### 112 verses Makkan<sup>4</sup>

In the name of God, the all-merciful, the very-merciful.<sup>5</sup>

M-73/21:1. The account of the humans approached, whereas inattentive, they are disregardful.

M-73/21:2<sup>6</sup>. There comes not to them a new remembrance from their Lord but they hear it playing,

M-73/21:3<sup>7</sup>. their hearts being distracted. Those who oppressed conferred secretly: «Is this not a human like you? Do you assist to the sorcery whereas you see?»

M-73/21:4<sup>8</sup>. He said: «My Lord knows what is said in the heaven and in the earth. ~ He is the hearer, the knower».

M-73/21:5<sup>9</sup>. They said: «It is rather fagots of dreams!<sup>T1</sup> Rather he forged it. Rather he is a poet. Let him bring us a sign such as were sent the first».

M-73/21:6. No city, before them, which we destroyed believed. Will they then believe?

M-73/21:7<sup>10</sup>. We did not send before you but men to whom we reveal. So ask the people of the remembrance, ~ if you do not know.

M-73/21:8. We did not make them bodies not eating the food, and they were not eternal.

M-73/21:9. Then we were truthful to them in the promise. So we saved them with whom we wish, and we destroyed the excessive.

M-73/21:10. We descended to you a book wherein is your remembrance. ~ Do you not then reason?

M-73/21:11. How many cities which were oppressive have we smashed! And we generated, after them, other people.

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.  
أَقْرَبَ لِلنَّاسِ حِسَابُهُمْ، ~ وَهُمْ، فِي غَفْلَةٍ، مُّعْرِضُونَ.

مَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنْ رَبِّهِمْ مُحَدَّثٍ<sup>1</sup> إِلَّا اسْتَمَعُوهُ وَهُمْ يَلْعَنُونَ،

لَا هِيَ إِلَّا قُلُوبُهُمْ. وَأَسْرُوا النَّجْوَى الَّذِينَ ظَلَمُوا<sup>2</sup>: «هَلْ هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ؟ أَفَتَأْتُونَ السَّحَرَةَ وَأَنْتُمْ تُبْصِرُونَ؟»

قَالَ<sup>1</sup>: «رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ. ~ وَهُوَ السَّمِيعُ، الْعَلِيمُ».

«بَلْ» قَالُوا «أَصْغَيْتُمْ أَحْلَمَ، بَلْ أَقْتَرَبَهُ. بَلْ هُوَ شَاعِرٌ. فَلْيَأْتِنَا بِآيَةٍ كَمَا أُرْسِلَ الْأُولُونَ».

مَا ءَامَنْتُمْ، قَبْلَهُمْ، مِنْ قَرْيَةٍ أَهْلَكْنَاهَا. أَفَهُمْ يُؤْمِنُونَ؟

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رَجَالًا نُوْحِي<sup>1</sup> إِلَيْهِمْ. فَسَلُوا<sup>2</sup> أَهْلَ الذِّكْرِ، ~ إِنْ كُنْتُمْ لَا تَعْلَمُونَ.

وَمَا جَعَلْنَاهُمْ جَسَدًا لَا يَأْكُلُونَ الطَّعَامَ، وَمَا كَانُوا خَالِدِينَ.

ثُمَّ صَدَقْنَاهُمُ الْوَعْدَ. فَأَنْجَيْنَاهُمْ وَمَنْ نَشَاءُ، وَأَهْلَكْنَا الْمُسْرِفِينَ.

لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ. ~ أَفَلَا تَعْقِلُونَ؟

وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً! وَأَنْشَأْنَا، بَعْدَهَا، قَوْمًا آخَرِينَ.

<sup>1</sup> 1) يُبَدَّلُ الْأَرْضُ، 2) يُبَرَزُوا (R1) Cf. Is 65:17; Ap. 21:1.

<sup>2</sup> 1) وَتَعْشَىٰ وُجُوهُهُمْ النَّارُ، وَتَعْشَىٰ وُجُوهُهُمْ النَّارُ (2) قَطْرَانٍ، قَطْرَانٍ، قَطْرَانٍ

<sup>3</sup> 1) وَلِيُنذِرُوا، وَلِيُنذِرُوا

<sup>4</sup> This chapter takes its name from the content of the chapter.

<sup>5</sup> See footnote 2 of chapter 1/96.

<sup>6</sup> 1) مُحَدَّثًا

<sup>7</sup> قراءة شيعية: وَأَسْرُوا النَّجْوَى الَّذِينَ ظَلَمُوا (2) لَا هِيَ

<sup>8</sup> 1) هَلْ

<sup>9</sup> T1) Medleys of dreams (Shakir); bad dreams (Progressive Muslims).

<sup>10</sup> 1) فَسَلُوا (2) يُوحَى

M-73/21:12. When they felt our rigour, they ran from them.  
M-73/21:13. Do not run, and return to the opulence where you were and to your dwellings. ~ So that you may be questioned!  
M-73/21:14. They said: «Woe to us! We were oppressors».  
M-73/21:15. That is their calling that did not cease until we made them withered away like a crop.  
M-73/21:16. We did not create the heaven and the earth, and what is between them, as playing.  
M-73/21:17. Had we willed to take a distraction, we would have taken it from within ourselves. ~ If we were to do.  
M-73/21:18<sup>1</sup>. Rather we throw with the truth on the falsehood, it crushes its head, and so it vanishes. Woe to you for what you utter!  
M-73/21:19. His are those who are in the heavens and in the earth. Those who are with him are not arrogant with regard to his worship, nor do they complain.  
M-73/21:20. They exalt night and day, without slackening.  
M-73/21:21<sup>2</sup>. Or have they taken gods from the earth who resurrect?  
M-73/21:22<sup>3</sup>. If there were [in the heavens and in the earth] gods but God, they would be corrupted.<sup>R1</sup> Exalted be God, the Lord of the throne, from what they utter!  
M-73/21:23<sup>4</sup>. He will not be questioned about what he does, but they will be questioned.  
M-73/21:24<sup>5</sup>. Or have they taken, besides him, gods? Say: «Bring your proof. This is a remembrance of those who are with me and a remembrance of those who were before me». Rather most of them do not know the truth. ~ And they are disregardful!  
M-73/21:25<sup>6</sup>. We sent no messenger before you but we revealed to him: «There is no god except me, so adore me».  
M-73/21:26<sup>7</sup>. They said: «The all-merciful took a son». Be he exalted! Rather they are honoured servants.  
M-73/21:27<sup>8</sup>. They do not precede him in words, and they act by his order.  
M-73/21:28. He knows what is before them and behind them, they only intercede for whom he accepted, and they are preoccupied out of fear of him.  
M-73/21:29<sup>9</sup>. Whoever among them should say: «I am a god, besides him», we would reward him with the Gehenna. It is such that we reward the oppressors.

فَلَمَّا أَحْسَوْا بِرِغْصَانِنَا إِذَا هُمْ مِّنْهَا يَرْكُضُونَ.  
لَا تَرْكُضُوا، وَارْجِعُوا إِلَىٰ مَا أَتَرَقْتُمْ فِيهِ وَمَسْكِنَيْكُمْ. ~ لَعَلَّكُمْ تُسْأَلُونَ!  
قَالُوا: «يُؤْتِنَا! إِنَّا كُنَّا ظَالِمِينَ».  
فَمَا زَالَتْ تِلْكَ دَعْوَاهُمْ حَتَّىٰ جَعَلْنَاهُمْ حَصِيدًا خَامِدِينَ.  
وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ، وَمَا بَيْنَهُمَا، لَعِبِينَ.  
لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهْوًا، لَاتَّخَذْنَاهُ مِن لَّدُنَّا. ~ إِنْ كُنَّا فَعَلِينَ.  
بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ، فَيَدْمَغُهُ. فَإِذَا هُوَ زَاهِقٌ. وَلَكُمْ الْوَيْلُ مِمَّا تَصِفُونَ!  
وَلَهُ مَنْ فِي السَّمُوتِ وَالْأَرْضِ. وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ، وَلَا يَسْتَحْسِرُونَ.  
يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ، لَا يَفْتُرُونَ.  
أَمْ اتَّخَذُوا آلِهَةً مِنَ الْأَرْضِ هُمْ يُنْشِرُونَ؟  
لَوْ كَانَ فِيهِمَا [...] ءَالِهَةٌ إِلَّا اللَّهُ، لَفَسَدَتَا. فَسُبْحَنَ اللَّهُ، رَبِّ الْعَرْشِ، عَمَّا يَصِفُونَ!  
لَا يُسْأَلُ عَمَّا يَفْعَلُ، وَهُمْ يُسْأَلُونَ.<sup>2</sup>  
أَمْ اتَّخَذُوا، مِن دُونِهِ، ءَالِهَةً؟ قُلْ: «هَاتُوا بُرْهَانَكُمْ. هَذَا ذِكْرٌ مِّن مَّعِيَ، وَذِكْرٌ مِّن قَبْلِي»<sup>3</sup>. بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ الْحَقَّ<sup>4</sup>، ~ فَهُمْ مُّعْرِضُونَ.  
وَمَا أَرْسَلْنَا، مِن قَبْلِكَ، مِن رَّسُولٍ إِلَّا نُوحِي<sup>1</sup> إِلَيْهِ أَنَّهُ: «لَا إِلَهَ إِلَّا أَنَا، فَاعْبُدُونِي»<sup>2</sup>.  
وَقَالُوا: «اتَّخَذَ الرَّحْمَنُ وَلَدًا». سُبْحَنَهُ! بَلْ عِبَادٌ مُّكْرَمُونَ<sup>1</sup>.  
لَا يَسْبِقُونَهُ<sup>1</sup> بِالْقَوْلِ، وَهُمْ بِأَمْرِهِ يَعْمَلُونَ.  
يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ، وَلَا يَشْفَعُونَ إِلَّا لِمَنِ أَرَادْتَنِي، وَهُمْ مِّنْ خَشْيَتِي مُتَّقِفُونَ.  
وَمَن يَقُلْ مِنْهُمْ: «إِنِّي إِلَهٌ، مِّن دُونِهِ»، فَذَلِكَ نَجْزِيهِ<sup>1</sup> جَهَنَّمَ. كَذَلِكَ نَجْزِي الظَّالِمِينَ.

<sup>1</sup> فَيَدْمَغُهُ، فَيَدْمَغُهُ، فَيَدْمَغُهُ (1)

<sup>2</sup> يُنْشِرُونَ، يُنْشِرُونَ (1)

<sup>3</sup> R1) Sankharé (p. 96) believes that this verse was inspired by Lactantius, who died about 325, who, in his Epitome II, IV, V, says: «In the Republic of the world, if there was not a single moderator who is also its creator, either any mass would have disintegrated, or it would not even have been formed at all».

<sup>4</sup> يُسْأَلُونَ (2) يُسْأَلُ (1)

<sup>5</sup> الْحَقُّ (4) ذِكْرٌ مَّعِيَ وَذِكْرٌ قَبْلِي (3) مِنْ (2) ذِكْرٌ (1)

<sup>6</sup> فَاعْبُدُونِي (2) يُوحَى (1)

<sup>7</sup> مُكْرَمُونَ (1)

<sup>8</sup> يَسْبِقُونَهُ (1)

<sup>9</sup> نَجْزِيهِ (1)

M-73/21:30<sup>1</sup>. [---] Have not those who disbelieved seen that the heavens and the earth were interwoven and we split them,<sup>R1</sup> and made from water<sup>R2</sup> every living thing? Would they then not believe?

M-73/21:31. We made in the earth anchored mountains so that it should [not] shake with them, and we made therein spacious ways. ~ Maybe they be guided!

M-73/21:32<sup>2</sup>. We made the heaven a protected ceiling, but they are disregardful of its signs.

M-73/21:33. It is him who created the night and the day, the sun and the moon. Each swimming in an orbit.

M-73/21:34<sup>3</sup>. [---] We did not make to any human, before you, the eternity. If you die, will they be eternal?

M-73/21:35<sup>4</sup>. Every soul will taste death. We will test you by evil and by good, as a trial. ~ And it is to us that you will be returned.

M-73/21:36<sup>5</sup>. [---] When those who disbelieved see you, they ridicule you: «Is this him who remembers your gods?» And they disbelieve in the remembrance of the all-merciful.

M-73/21:37<sup>6</sup>. [The human has been created from haste. I will show you my signs, so do not hasten me.]

M-73/21:38. They say: «When is this promise? ~ If you were truthful».

M-73/21:39. If only those who disbelieved knew the moment when they shall not be able to ward off the fire from their faces nor from their backs, nor shall they be succoured, [they will not say that].

M-73/21:40<sup>7</sup>. Rather it will come to them suddenly, and it will stupefy them. They will not be able to avert it, ~ nor will they be respected.

M-73/21:41<sup>8</sup>. Messengers have been ridiculed before you. Those who mocked them were then surrounded by [the punishment] which they were ridiculing.

M-73/21:42<sup>9</sup>. Say: «Who protects you night and day, from [the punishment of] the all-merciful?» ~ Rather they are disregardful of the remembrance of their Lord.

M-73/21:43. Do they have gods who protect them besides us? They cannot succour themselves, and nor are they being protected against us.

M-73/21:44. Rather we made enjoy these, and their fathers, until life was prolonged to them. Do they not see that we come to the earth, decreasing it from its ends? Shall they then be the winners?

[---] أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا<sup>2</sup> فَفَقَعْنَاهُمَا، وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ<sup>3</sup>؟ أَفَلَا يُؤْمِنُونَ؟

وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ [---] أَنْ تَمِيدَ بِهِمْ، وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا. ~ لَعَلَّهُمْ يَهْتَدُونَ!

وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا، ~ وَهُمْ عَنْ آيَاتِهَا مُعْرِضُونَ.

وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ، وَالشَّمْسَ وَالْقَمَرَ. كُلٌّ فِي فَلَكٍ يَسْبَحُونَ.

[---] وَمَا جَعَلْنَا لِبَشَرٍ مِنْ قَبْلِكَ، آخِذًا أَفَئِنْ مِتَّ<sup>1</sup>، فَهُمْ الْخَالِدُونَ؟

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ<sup>1</sup>. وَنَبْلُوكُمْ بِالْأَسْرَى وَالْخَيْرِ، فِتْنَةً. ~ وَإِلَيْنَا تُرْجَعُونَ<sup>2</sup>.

[---] وَإِذَا رَأَوْا الَّذِينَ كَفَرُوا، إِنْ يَخْذَوْنَكَ إِلَّا هُزُؤًا<sup>1</sup>: «أَهَذَا الَّذِي يَذْكُرُ آلِهَتَكُمْ؟» وَهُمْ يَذْكُرُونَ أَلَّا رَحْمَنٌ هُمْ كَافِرُونَ.

[خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ<sup>1</sup>. سَأُورِيكُمْ آيَاتِي، فَلَا تَسْتَعْجِلُونِ<sup>2</sup>.]

وَيَقُولُونَ: «مَتَى هَذَا الْوَعْدُ؟ ~ إِنْ كُنْتُمْ صَادِقِينَ».

لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا، حِينَ لَا يَكْفُونُ عَنْ وُجُوهِهِمُ النَّارَ وَلَا عَنْ ظُهُورِهِمْ، وَلَا هُمْ يُنصَرُونَ [---].

بَلْ تَأْتِيهِمْ<sup>1</sup> بَغْتَةً<sup>2</sup>، فَتُبْهِتُهُمْ<sup>3</sup>. فَلَا يَسْتَطِيعُونَ رَدَّهَا، ~ وَلَا هُمْ يُنظَرُونَ.

وَلَقَدْ أَسْتَهْزِئُوا<sup>1</sup> بِرُسُلٍ مِنْ قَبْلِكَ. فَخَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ [---] مَا كَانُوا بِهِ يَسْتَهْزِئُونَ<sup>2</sup>.

قُلْ: «مَنْ يَكْلُوْكُمْ بِاللَّيْلِ وَالنَّهَارِ، مِنْ [---] أَلَّا رَحْمَنٌ؟» ~ بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُعْرِضُونَ.

أَمْ لَهُمْ آلِهَةٌ تَمْنَعُهُمْ مِنْ دُونِنَا؟ لَا يَسْتَطِيعُونَ نَصْرَ أَنْفُسِهِمْ، وَلَا هُمْ مَتَاءٌ يُصْحَبُونَ.

بَلْ مَتَّعْنَا هَؤُلَاءِ، وَآبَاءَهُمْ، حَتَّى طَالَ عَلَيْهِمُ الْعُمُرُ. أَفَلَا يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ، نَنْفُسُهَا مِنْ أَطْرَافِهَا؟ أَفَهُمْ الْغَالِبُونَ؟

<sup>1</sup> 1) حَيًّا (2) رَتْقًا (2) أَلَمَ Cf. Gn 1:6-10. R2) The expression «from water» probably means «from seed». We find the same expression in Hebrew in Is 48:1. But if we understand this verse in the literal sense, it corresponds to the perception of Thales of Miletus (VI century before J.-C.) who said that water is the first element of creation (Sankharé p. 101).

<sup>2</sup> 1) آيَاتِهَا

<sup>3</sup> 1) مِتَّ

<sup>4</sup> 1) تُرْجَعُونَ، يُرْجَعُونَ (2) ذَائِقَةُ الْمَوْتِ، ذَائِقَةُ الْمَوْتِ

<sup>5</sup> 1) هُزُؤًا، هُزُؤًا

<sup>6</sup> 1) تَسْتَعْجِلُونِي (2) خُلِقَ الْإِنْسَانُ، خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ

<sup>7</sup> 1) فَيُبْهِتُهُمْ (3) بَغْتَةً، بَغْتَةً (2) يَأْتِيهِمْ

<sup>8</sup> 1) يَسْتَهْزِئُونَ، يَسْتَهْزِئُونَ (2) اسْتَهْزِئُوا

<sup>9</sup> 1) يَكْلُوْكُمْ، يَكْلُوْكُمْ، يَكْلُوْكُمْ

M-73/21:45<sup>1</sup>. Say: «I warn you by the revelation». But the deaf do not hear the call, when they are warned.  
M-73/21:46. If a breath of your Lord's punishment touches them, they will say: «Woe to us! We were oppressors».  
M-73/21:47<sup>2</sup>. We will place the balances [of] equity, on the day of resurrection. No soul will be oppressed in anything. Even though [the injustice] were the weight of a mustard grain,<sup>R1</sup> we will bring it. We suffice as accountants.  
M-73/21:48<sup>3</sup>. We gave Moses and Aaron the salvation,<sup>T1</sup> a lighting, and a remembrance for the fearers,  
M-73/21:49. those who dread their Lord in secret, and are preoccupied of the hour.  
M-73/21:50. This is a blessed remembrance that we descended. Do you then deny it?  
M-73/21:51<sup>4</sup>. [...] We gave Abraham his righteousness before, and we were knower of him.  
M-73/21:52. [Remember] when he said to his father and his people: «What are these statues unto which you are cleaving?»  
M-73/21:53. They said: «We found our fathers adoring them».  
M-73/21:54. He said: «You and your fathers were in manifest misguidance».  
M-73/21:55<sup>5</sup>. They said: «Have you come to us with the truth, or are you of the players?»<sup>R1</sup>  
M-73/21:56. He said: «Rather your Lord is the Lord of the heavens and of the earth who created them. ~ I am of the witnesses thereof.  
M-73/21:57<sup>6</sup>. By God! I will plot against your idols after you have gone away turning your backs».  
M-73/21:58<sup>7</sup>. He made them into pieces, except their biggest. ~ So maybe they return to him!  
M-73/21:59. They said: «Who has done this to our gods? He is of the oppressors».  
M-73/21:60. They said: «We heard a youth who reminded them, called Abraham».  
M-73/21:61. They said: «Bring him before the eyes of the humans. ~ Maybe they testify!»  
M-73/21:62. They said: «Is it you who has done this to our gods, O Abraham?»  
M-73/21:63<sup>8</sup>. He said: «Rather it is their biggest here who has done it. So ask them, if they speak».  
M-73/21:64. They returned to themselves and said: «It is you who are the oppressors».  
M-73/21:65<sup>9</sup>. Then they were made to hang down their heads [and said]: «You know that these do not speak».

فَلَمْ: «إِنَّمَا أَنْذَرُكُمْ بِالْوَحْيِ». وَلَا يَسْمَعُ الصُّمُّ<sup>1</sup> الدُّعَاءَ<sup>2</sup>، إِذَا مَا يُنْذَرُونَ.  
وَأَلَيْنَ مَسَّتْهُمْ نَفْحَةٌ مِّنْ عَذَابِ رَبِّكَ، لَيَقُولُنَّ: «يَا وَيْلَنَا! إِنَّا كُنَّا ظَالِمِينَ».  
وَنَضَعُ الْمَوَازِينَ [...] الْقِسْطَ، لِيَوْمِ الْقِيَمَةِ. فَلَا تُظْلَمُ نَفْسٌ شَيْئًا. وَإِنْ كَانَ [...] مِثْقَالُ<sup>2</sup> حَبَّةٍ مِّنْ خَرْدَلٍ، أَتَيْنَا<sup>3</sup> بِهَا. وَكَفَىٰ بِنَا حَسِيبِينَ.  
وَلَقَدْ آتَيْنَا مُوسَىٰ وَهَارُونَ الْفُرْقَانَ، وَضِيَاءً، وَذِكْرًا لِّلْمُتَّقِينَ،  
الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ، وَهُمْ مِّنَ السَّاعَةِ مُشْفِقُونَ.  
وَهَذَا ذِكْرُ مُبَارَكٍ أَنْزَلْنَاهُ. أَفَأَنْتُمْ لَهُ مُنْكَرُونَ؟  
[---] وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ، مِن قَبْلُ، وَكُنَّا بِهِ عَالِمِينَ.  
[...] إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ: «مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ؟»  
قَالُوا: «وَجَدْنَا آبَاءَنَا لَهَا عَابِدِينَ».  
قَالَ: «لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ، فِي ضَلَالٍ مُّبِينٍ».  
قَالُوا: «أَجِئْنَا بِالْحَقِّ؟ أَمْ أَنْتَ مِنْ اللَّاعِبِينَ؟»  
قَالَ: «بَلِ رَبُّكُمْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُنَّ. ~ وَأَنَا عَلَىٰ ذَلِكُمْ مِنَ الشَّاهِدِينَ.  
وَتَاللَّهِ! لَا أَكِيدَنَّ أَصْنَمَكُمْ بَعْدَ أَنْ تُوَلُّوا مُدْبِرِينَ».  
فَجَعَلَهُمْ جُودًا، إِلَّا كَبِيرًا لَهُمْ. ~ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ!  
قَالُوا: «مَنْ فَعَلَ هَذَا بِالْهَيْئَةِ؟ إِنَّهُ لَمِنَ الظَّالِمِينَ».  
قَالُوا: «سَمِعْنَا فَتًى يَذْكُرُهُمْ، يُقَالُ لَهُ إِبْرَاهِيمُ».  
قَالُوا: «فَاتُّوا بِهِ عَلَىٰ أَعْيُنِ النَّاسِ. لَعَلَّهُمْ يَشْهَدُونَ!»  
قَالُوا: «ءَأَنْتَ فَعَلْتَ هَذَا بِالْهَيْئَةِ، يَا إِبْرَاهِيمُ؟»  
قَالَ: «بَلِ فَعَلَهُ كَبِيرُهُمْ هَذَا. فَسَلُّوهُمْ<sup>2</sup>، إِنْ كَانُوا يَنْطِقُونَ».  
فَرَجَعُوا إِلَىٰ أَنفُسِهِمْ، فَقَالُوا: «إِنَّكُمْ أَنْتُمْ الظَّالِمُونَ».  
ثُمَّ نَكَّسُوا<sup>1</sup> عَلَىٰ رُءُوسِهِمْ [...]: «لَقَدْ عَلِمْتُمْ مَا هَؤُلَاءِ يَنْطِقُونَ».

<sup>1</sup> يُسْمَعُ الصُّمُّ الدُّعَاءَ (2) تُسْمَعُ الصُّمُّ، يُسْمَعُ الصُّمُّ

<sup>2</sup> 1) جُنَا، أَتَيْنَا، أَتَيْنَا بِهَا - بمعنى جازينا بها جزاء (قراءة شيعية) (3) مِثْقَالُ (2) الْقِسْطُ

<sup>3</sup> T1) See the footnote of the title of chapter 42/25.

<sup>4</sup> رُشْدَهُ

<sup>5</sup> 1) أَجِئْنَا (R1) For the following verses cf. Ginzberg, vol. 1, p. 75-76.

<sup>6</sup> تَوَلَّوْا (2) وَبِاللَّهِ

<sup>7</sup> جُدَادًا، جُدَادًا، جُدَادًا، جُدَادًا

<sup>8</sup> 1) فَسَلُّوهُمْ (2) عَلَّمَهُ

<sup>9</sup> 1) نَكَّسُوا، نَكَّسُوا

M-73/21:66. He said: «Do you then adore, besides God, what does not profit you at all, nor harm you?

M-73/21:67<sup>1</sup>. Fie on you and on what you adore, besides God. ~ Do you not then reason?»

M-73/21:68. They said: «Burn him and succour your gods. ~ If you will do».

M-73/21:69<sup>2</sup>. We said: «O fire! Be coolness and peace on Abraham».<sup>R1</sup>

M-73/21:70. They wanted to plot against him, but we made them the most losers.

M-73/21:71. We saved him and Lot, to the earth that we blessed for the worlds.

M-73/21:72. We gave him Isaac and, moreover, Jacob. We made each [of the] righteous.

M-73/21:73. We made them guides who guide by our order, and we revealed to them to do the good deeds, to perform the prayer, and to give the tithe. They were our worshippers.

M-73/21:74<sup>3</sup>. And to Lot,<sup>R1</sup> we gave a wisdom and a knowledge, and we saved him from the city which did bad things. ~ They were a people of evil, perverse.

M-73/21:75. We entered him in our mercy. He was of the righteous.

M-73/21:76. [---] [Remember] Noah when he called before. We answered him and saved him with his family, from the great anguish.

M-73/21:77<sup>4</sup>. We succoured him against the people who belied our signs. They were a people of evil. Then we drowned them all together.

M-73/21:78<sup>5</sup>. [---] [Remember] David and Solomon, when they had to judge about a tilth into which the people's sheep had strayed, and we were witness to their judgment.<sup>A1</sup>

M-73/21:79<sup>6</sup>. We made Solomon understand it. And to each we gave a wisdom and a knowledge.<sup>A1</sup> We subjected with David the mountains, to exalt, as well as the birds.<sup>R1</sup> It is us who were doing.

M-73/21:80<sup>7</sup>. We taught him to make coats of mail<sup>R1</sup> for you, so that they preserve you from your own rigour. ~ Are you then thankful?

M-73/21:81<sup>8</sup>. [---] [We submitted] to Solomon the tempestuous wind that runs, by his order, to the earth that we blessed. ~ We were knower of everything.

قَالَ: «أَفَتَعْبُدُونَ، مِنْ دُونِ اللَّهِ، مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ؟

أَفَأَنْتُمْ لَكُمْ وَلِمَا تَعْبُدُونَ، مِنْ دُونِ اللَّهِ. ~ أَفَلَا تَعْقِلُونَ؟»

قَالُوا: «حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ. ~ إِنْ كُنْتُمْ فَاعِلِينَ».

قُلْنَا: «يَبَارُ! كُونِي بَرْدًا وَسَلَامًا عَلَى إِبْرَاهِيمَ».

وَأَزَادُوا بِهِ كَيْدًا، فَجَعَلْنَاهُمُ الْأَخْسَرِينَ.

وَنَجَّيْنَاهُ وَلُوطًا، إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ.

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ، نَافِلَةً. وَكُلًّا جَعَلْنَا صَالِحِينَ. [...]

وَجَعَلْنَاهُمْ أئِمَّةً يَهْدُونَ بِأَمْرِنَا، وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ، وَإِقَامَ الصَّلَاةِ، وَإِيتَاءَ الزَّكَاةِ. وَكَانُوا لَنَا غَابِرِينَ.

وَلُوطًا، إِتَيْنَاهُ حُكْمًا وَعِلْمًا، وَنَجَّيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ الْخَبِيثَ. ~ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَسَقِينَ.

وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا. إِنَّهُ مِنَ الصَّالِحِينَ.

[---][...] وَنُوحًا إِذْ نَادَى مِنْ قَبْلُ. فَاسْتَجَبْنَا لَهُ، فَنَجَّيْنَاهُ وَأَهْلَهُ، مِنَ الْكَرْبِ الْعَظِيمِ.

وَنَصَرْنَاهُ مِنَ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا. إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ. فَأَغْرَقْنَاهُمْ أَجْمَعِينَ.

[---][...] وَدَاوُدَ وَسُلَيْمَانَ، إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ نَفَسَتْ فِيهِ غَمَمُ الْقَوْمِ، وَكُنَّا لِحُكْمِهِمَا شَاهِدِينَ.

فَفَقَّهْنَاهُمَا سُلَيْمَانَ. وَكُلًّا آتَيْنَاهُ حُكْمًا وَعِلْمًا. وَسَخَّرْنَا مَعَ دَاوُدَ الْجِبَالَ، يُسَبِّحْنَ، وَالطَّيْرَ.<sup>2</sup> ~ وَكُنَّا فَاعِلِينَ.

وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ<sup>1</sup> لَكُمْ، لِيُخَصِّنْكُمْ<sup>2</sup> مِنْ بَاسِكُمْ. ~ فَهَلْ أَنْتُمْ شَاكِرُونَ؟

[---][...] وَلِسُلَيْمَانَ الرِّيحَ<sup>1</sup> عَاصِفَةً تَجْرِي، بِأَمْرِهِ، إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا. ~ وَكُنَّا بِكُلِّ شَيْءٍ عَالِمِينَ.

<sup>1</sup> 1) أَفَأَنْتُمْ

<sup>2</sup> R1) Cf. Midrash Rabbah, Gn 38:13; Talmud of Jerusalem, Pesachim 118a; Ginzberg, vol. 1, p. 76-77. The story of Abraham saved from the fire resulted from a Jewish legend with a mistranslation of Genesis 15: 6-7: Abraham believed in the Lord; and He reckoned it to him as righteousness. And He said to him: I am the Lord who brought you out of Ur of the Chaldeans, to give you this land to possess it. Ur here is the name of a city, but this word was understood as a furnace. This verse has been translated by Jonathan Ben Uziel from Hebrew into Aramaic: I am the Lord who brought you out of the furnace of the Chaldeans. And this erroneous translation developed later to become the legend of Abraham saved from the furnace (see this article <http://goo.gl/DE10f4>).

<sup>3</sup> R1) See the footnote of 39/7:80.

<sup>4</sup> 1) عَلَى

<sup>5</sup> 1) لِحُكْمِهِمَا ♦ A1) This verse and the next one are abrogated by a narration of Muhammad which exonerates the owner from the damages caused by his animals (العجماء جبار).

<sup>6</sup> 1) فَاقْهَمْنَاهَا ♦ A1) Abrogation: see the previous verse ♦ R1) Cf. Ps 98:8-9, 148:7-10, etc.

<sup>7</sup> 1) لِيُخَصِّنْكُمْ، لِيُخَصِّنْكُمْ، لِيُخَصِّنْكُمْ ♦ R1) This information does not appear in the Bible that says that his adversary Goliath «wore a bronze corselet of scale armour» (1 S 17:5).

<sup>8</sup> 1) الرِّيحَ، الرِّيحَ، الرِّيحَ

M-73/21:82<sup>1</sup>. Of the Satans, some dive for him and do other works.  
~ We were protecting them.

M-73/21:83<sup>2</sup>. [---][Remember] Job, when he called upon his Lord:  
«The hardship afflicted me. You are the most merciful of the merciful».

M-73/21:84<sup>3</sup>. We answered him, and removed the hardship he had.  
We gave him his family and the like of them with them,<sup>R1</sup> as mercy from us, and as remembrance to the worshippers.

M-73/21:85<sup>4</sup>. [---][Remember] Ishmael, Idris and Dhul-Kifl.<sup>R1</sup> Each of them was of the enduring.

M-73/21:86. We entered them in our mercy. They are of the righteous.

M-73/21:87<sup>5</sup>. [---][Remember] the man of the fish,<sup>T1</sup> when he went off angrily,<sup>T2</sup> and presumed that we would never have power over him. He called in the darkness: «There is no god but you. Be exalted! I was of the oppressors».

M-73/21:88<sup>6</sup>. Then we answered him, and saved him from the anguish. Thus we save the believers.

M-73/21:89<sup>7</sup>. [---][Remember] Zechariah, when he called upon his Lord: «My Lord! Do not leave me alone. You are the best of the heirs».<sup>R1</sup>

M-73/21:90<sup>8</sup>. We answered him. We gave him John, and made his spouse righteous for him. They were hastening in the good deeds, and calling us, in longing and in fright. They were prostrate before us.

M-73/21:91<sup>9</sup>. [---][Remember] her who preserved her sex. Then we breathed into her of our spirit, and made her and her son a sign for the worlds.

M-73/21:92<sup>10</sup>. [---] This is your nation, one nation, and I am your Lord. So adore me.

M-73/21:93. But they divided themselves in their affair. ~ They will all return to us.

M-73/21:94<sup>11</sup>. Whoever makes the good deeds while believing, his endeavour will not be belied. We write it down for him.

M-73/21:95<sup>12</sup>. [---] It is forbidden for [the inhabitants of] a city we destroyed that they return.

M-73/21:96<sup>13</sup>. When [the dams of] Gog and Magog<sup>R1</sup> will open, they hasten out of every slope,

وَمِنَ الشَّيَاطِينِ، مَنْ يَغُوصُونَ لَهُ وَيَعْمَلُونَ عَمَلًا دُونَ ذَلِكَ. ~ وَكُنَّا لَهُمْ حَافِظِينَ<sup>1</sup>.

[---][...] وَأَيُّوبَ، إِذْ نَادَى رَبَّهُ<sup>2</sup>: «أَنِّي مَسْنِي الضُّرِّ. ~ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ».

فَأَسْتَجَبْنَا لَهُ، فَكَفَّنا مَا بِهِ مِنْ ضُرٍّ. وَءَاتَيْنَاهُ أَهْلَهُ، وَمِثْلَهُمْ مَعَهُمْ، رَحْمَةً مِنَّا عَيْنًا، وَذِكْرًا لِلْعَابِدِينَ.

[---][...] وَإِسْمَاعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ. ~ كُلٌّ مِّنَ الصَّابِرِينَ.  
وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا. إِنَّهُمْ مِّنَ الصَّالِحِينَ.

[---][...] وَذَا النُّونِ، إِذْ ذَهَبَ مُغْضِبًا، فَظَنَّ<sup>2</sup> أَن لَّنْ نَقْدِرَ<sup>3</sup> عَلَيْهِ. فَنادَى فِي الظُّلُمَاتِ<sup>4</sup> أَن: «لَا إِلَهَ إِلَّا أَنْتَ. سُبْحَانَكَ! إِنِّي كُنْتُ مِنَ الظَّالِمِينَ».

فَأَسْتَجَبْنَا لَهُ، وَنَجَّيْنَاهُ مِنَ الْعَمِّ. وَكَذَلِكَ نُجِي<sup>1</sup> الْمُؤْمِنِينَ.

[---][...] وَزَكَرِيَّا، إِذْ نَادَى رَبَّهُ: «رَبِّ! لَا تَذَرْنِي فَرْدًا. وَأَنْتَ خَيْرُ الْوَارِثِينَ».

فَأَسْتَجَبْنَا لَهُ، وَوَهَبْنَا لَهُ يَحْيَى، وَأَصْلَحْنَا لَهُ زَوْجَهُ. إِنَّهُمْ كَانُوا يُسْأَرَعُونَ فِي الْخَيْرَاتِ، وَيَدْعُونَنَا، رَغَبًا وَرَهَبًا<sup>2</sup>. وَكَانُوا لَنَا خُشِعِينَ.

[---][...] وَالَّتِي أَحْصَيْنَتْ فَرْجَهَا. فَفَعَلْنَا فِيهَا مِنْ رُّوْحِنَا، وَجَعَلْنَاهَا وَابْنَهَا آيَةً<sup>1</sup> لِلْعَالَمِينَ.

[---] إِنَّ هَذِهِ أُمَّتُكُمْ<sup>1</sup>، أُمَّةٌ وَاحِدَةٌ<sup>2</sup>، وَأَنَا رَبُّكُمْ. فَاعْبُدُونِ<sup>3</sup>.  
وَنَقُطِعْ أَمْرَهُمْ بَيْنَهُمْ. ~ كُلٌّ إِلَيْنَا رَاجِعُونَ.

فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ، فَلَا كُفْرَانَ<sup>1</sup> لِسَعْيِهِ. وَإِنَّا لَهُ كَنُوبُونَ.  
[---] وَحَرَّمْنَا<sup>1</sup> عَلَى قَرْيَةٍ أَهْلَكْنَاهَا<sup>2</sup>، ~ أَنَّهُمْ<sup>3</sup> لَا يَرْجِعُونَ.

حَتَّى إِذَا فَتَحْنَا<sup>1</sup> [---] يَأْجُوجَ<sup>2</sup> وَمَأْجُوجَ<sup>3</sup>، وَهُمْ مِّنْ كُلِّ حَدَبٍ<sup>4</sup> يَنْسِلُونَ<sup>5</sup>.

<sup>1</sup> وَمِنَ الشَّيَاطِينِ مَنْ يَغُوصُ لَهُ وَيَعْمَلُ وَكُنَّا لَهُمْ حَافِظِينَ<sup>1</sup>

<sup>2</sup> إِنِّي (2) رَبُّهُ<sup>1</sup>

<sup>3</sup> R1) Cf. Jb 1:2, 19.

<sup>4</sup> R1) See the footnote of 38/38:48.

<sup>5</sup> 1) يُفَرِّقُ، يُفَرِّقُ، يُفَرِّقُ، يُفَرِّقُ (2) مُغْضِبًا (3) أَظَنَّ (4) الظُّلُمَاتِ T1) Jonas (56/37:142) T2) Luxenberg (p. 188-189) offers مغاضبا instead of مغاضبا. The meaning would be: when he went rebellious.

<sup>6</sup> نُنَجِّي، نَجَّى، نُجِّي<sup>1</sup>

<sup>7</sup> R1) See 44/19:2-15.

<sup>8</sup> رُغْبًا وَرُهْبًا، رُغْبًا وَرُهْبًا، رُغْبًا وَرُهْبًا (2) وَيَدْعُونَنَا، وَيَدْعُونَنَا<sup>1</sup>

<sup>9</sup> آيَاتِينَ<sup>1</sup>

<sup>10</sup> فَاعْبُدُونِي (3) أُمَّةٌ وَاحِدَةٌ (2) أُمَّتُكُمْ<sup>1</sup>

<sup>11</sup> كُفْرَ<sup>1</sup>

<sup>12</sup> إِنَّهُمْ (3) أَهْلَكْنَاهَا (2) وَحَرَّمْنَا، وَحَرَّمْنَا، وَحَرَّمْنَا، وَحَرَّمْنَا، وَحَرَّمْنَا (1) وَحَرَّمْنَا<sup>1</sup>

<sup>13</sup> R1) See the footnotes of 69/18:83 and 94. 1) يَنْسِلُونَ (5) جَدَبٍ (4) وَمَأْجُوجَ (3) يَأْجُوجَ (2) فَتَحْنَا<sup>1</sup>

M-73/21:97. and the true promise will approach, then the eyes of those who disbelieved will be fixed upon [saying]: «Woe to us! We were inattentive of that. Rather we were oppressors».

M-73/21:98<sup>1</sup>. [They will be told:] «You and what you adore, besides God, will be the fuel of the Gehenna. Thereunto you will come».<sup>A1R1</sup>

M-73/21:99<sup>2</sup>. If those were gods, they would not come thereunto. ~ All will be therein eternally.<sup>A1</sup>

M-73/21:100<sup>3</sup>. Therein there will be groaning for them, and therein they will not hear.<sup>A1</sup>

M-73/21:101. Those for whom goodness from us has preceded, those will be distant of it.

M-73/21:102. They will not hear its noise. And they will be eternally in what their souls want.

M-73/21:103<sup>4</sup>. The great fright will not sadden them, and the angels will receive them: «This is your day that you were promised».

M-73/21:104<sup>5</sup>. [Remember] the day we roll up the heaven as a scroll for writing is rolled up. As we began the first creation, so shall we repeat it. It is promise on us. ~ We were doing.

M-73/21:105<sup>6</sup>. [---] We prescribed in the psalms, after the remembrance, that the earth will be inherited by my righteous servants.<sup>R1</sup>

M-73/21:106. Herein is a notification to a worshipping people.

M-73/21:107. [---] We only sent you as a mercy for the worlds.

M-73/21:108. Say: «It has been revealed to me that your God is one god. ~ Are you submitters?»

M-73/21:109. But if they turn the back [to your call], say: «I have announced to you all alike. I do not know if what you have been promised is near or faraway.

M-73/21:110. He knows what is manifested by the words, ~ and knows what you conceal.

M-73/21:111. I do not know. Maybe it is a test for you, and an enjoyment for a while!»

M-73/21:112<sup>7</sup>. He said: «My Lord! Judge in truth. Our Lord, the all-merciful, is the help against what you utter».

وَأَقْتَرَبَ الْوَعْدُ الْحَقُّ، فَإِذَا هِيَ شُخْصَنَةٌ أَبْصَرُ الَّذِينَ كَفَرُوا [...] : «يُؤْيِلْنَا! قَدْ كُنَّا فِي غَفْلَةٍ مِّنْ هَذَا. بَلْ كُنَّا ظَالِمِينَ».

[...]: «إِنَّكُمْ وَمَا تَعْبُدُونَ، مِن دُونِ اللَّهِ، حَصَبُ جَهَنَّمَ. أَنْتُمْ لَهَا وَرَدُونَ».

لَوْ كَانَ هُوَ آلَاءَ إِلَهِةٍ، مَا وَرَدُوهَا. وَكُلٌّ فِيهَا خَالِدُونَ.  
لَهُمْ فِيهَا زُفِيرٌ، وَهُمْ فِيهَا لَا يَسْمَعُونَ.

إِنَّ الَّذِينَ سَبَقَتْ لَهُم مِّنَّا الْحُسْنَى، أُولَئِكَ عَنْهَا مُبْعَدُونَ.

لَا يَسْمَعُونَ حَسِيسَهَا. وَهُمْ فِي مَا اشْتَهَتْ أَنْفُسُهُمْ خَالِدُونَ.

لَا يُخْزِيهِمُ الْفَرَاغُ الْأَكْبَرُ، وَتَتَلَقَّيْنَهُمُ الْمَلَائِكَةُ: «هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ».

[...] يَوْمَ تُطْوَى السَّمَاوَاتُ كَطَيِّ السِّجْلِ<sup>3</sup> لِلْكِتَابِ<sup>4</sup>. كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ، نُعِيدُهُ. وَعَدًا عَلَيْنَا. ~ إِنَّا كُنَّا فَاعِلِينَ.

[---] وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ<sup>1</sup>، مِن بَعْدِ الذِّكْرِ، أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ<sup>2</sup>.

إِنَّ فِي هَذَا لَبَلَاغًا لِّقَوْمٍ غَابِينَ.

[---] وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ.

قُلْ: «إِنَّمَا يُوحَى إِلَيَّ أَنَّمَا إِلَهُكُمْ إِلَهٌ وَاحِدٌ. ~ فَهَلْ أَنْتُمْ مُسْلِمُونَ؟»

فَإِنْ تَوَلَّوْا [...]، فَقُلْ: «ءَاذَنْتُكُمْ عَلَى سَوَاءٍ. وَإِنْ أَدْرِي أَقْرَبُ أَمْ بَعِيدُ مَا تُوعَدُونَ.

إِنَّهُ يَعْلَمُ الْجَهَرَ مِنَ الْقَوْلِ، ~ وَيَعْلَمُ مَا تَكْتُمُونَ.

وَإِنْ أَدْرِي. لَعَلَّةَ فِتْنَةٍ لَّكُمْ، وَمَتَّعَ إِلَى حِينٍ!»

قُلْ<sup>1</sup>: «رَبِّ! أَحْكَمْ بِالْحَقِّ. وَرَبُّنَا، الرَّحْمَنُ، الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ<sup>3</sup>».

<sup>1</sup> 1) حَضَبٌ، حَضَبٌ، حَضَبٌ، حَضَبٌ ♦ A1) Abrogated by 73/21:101 R1) According to the Talmud, the people and their idols will be punished, based on Ex 12: 12 (Sukkah 29a).

<sup>2</sup> 1) إِلَهِةٌ ♦ A1) Abrogated by 73/21:101.

<sup>3</sup> A1) Abrogated by 73/21:101.

<sup>4</sup> 1) يُخْزِيهِمْ، يُخْزِيهِمْ

<sup>5</sup> 1) لِلْكِتَابِ، لِلْكِتَابِ (4) السِّجْلِ، السِّجْلِ، السِّجْلِ، السِّجْلِ (3) تُطْوَى السَّمَاوَاتُ (2) يُطْوَى

<sup>6</sup> 1) الصَّالِحِينَ (2) الزُّبُور (1) Cf. Ps 37:29; Mt 5:4.

<sup>7</sup> 1) يَصِفُونَ (3) أَحْكَمْ، أَحْكَمْ (2) قُلْ



## CHAPTER 74/23: THE BELIEVERS

### سورة المؤمنون

118 verses - Makkan<sup>1</sup>

In the name of God, the all-merciful, the very-merciful.<sup>2</sup>

M-74/23:1<sup>3</sup>. The believers succeeded,

M-74/23:2. those who are prostrate in their prayer,

M-74/23:3<sup>4</sup>. who are disregardful of the frivolity,<sup>R1</sup>

M-74/23:4. who do the tithe,

M-74/23:5. who protect their sex,

M-74/23:6<sup>5</sup>. except with their spouses, or what their right hands possessed,<sup>T1R1</sup> since then they will not be blamed.

M-74/23:7. But whoever seeks beyond that, those are the transgressors.

M-74/23:8<sup>6</sup>. Those who respect the deposits confided to them and their covenant,

M-74/23:9<sup>7</sup>. those who observe their prayers,

M-74/23:10. those are the heirs,

M-74/23:11<sup>8</sup>. who will inherit the paradise.<sup>R1</sup> They will be therein eternally.

M-74/23:12<sup>9</sup>. [---] We created the human from an extract of clay.<sup>T1</sup>

M-74/23:13. Then we made him a drop in a firm settlement.

M-74/23:14<sup>10</sup>. Then we created [out of] the drop an adhesion. And we created [out of] the adhesion an embryo. And we created [out of] the embryo bones. And we clothed the bones with flesh. Then we generated it as another creation. ~ Blessed be God, the best of the creators!

M-74/23:15<sup>11</sup>. Then, thereafter, you will die.

M-74/23:16. Then, on the day of resurrection, you will be revived.

M-74/23:17<sup>12</sup>. [---] We created, above you, seven ways,<sup>T1</sup> and we were not inattentive of the creation.

M-74/23:18. We descended from the heaven water according to a predetermination, we made it rest in the earth, and we are capable to make it disappear.

M-74/23:19. We generated for you with it gardens of palms and grapes, wherein you have much fruit, and whereof you eat,

M-74/23:20<sup>13</sup>. and a tree that comes out of Mount Sinai, sprouting with oil and condiment for the eaters.

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.

قَدْ أَفْلَحَ<sup>1</sup> الْمُؤْمِنُونَ<sup>2</sup>،

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خُسِعُونَ،

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ،

وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ،

وَالَّذِينَ هُمْ لِأُزُوجِهِمْ حَافِظُونَ،

إِلَّا عَلَىٰ أَرْوَاحِهِمْ، أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ، فَإِنَّهُمْ غَيْرُ مَلُومِينَ.

فَمَنْ أَتَبَعَىٰ وَرَاءَ ذَلِكَ، فَاولئك هُمُ الْعَادُونَ.

وَالَّذِينَ هُمْ لِأَمْثَلِهِمْ<sup>1</sup> وَعَهْدِهِمْ رُغُونَ،

وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ،

اولئك هُمُ الْوَارِثُونَ،

الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ. ~ هُمْ فِيهَا خَالِدُونَ.

[---] وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ.

ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ.

ثُمَّ خَلَقْنَا [...] النُّطْفَةَ عَلَقَةً. فَخَلَقْنَا [...] الْعَلَقَةَ مُضْغَةً.

فَخَلَقْنَا [...] الْمُضْغَةَ عِظْمًا<sup>1</sup>. فَكَسَوْنَا الْعِظْمَ<sup>2</sup> لَحْمًا<sup>3</sup>.

ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ. ~ فَتَبَارَكَ اللَّهُ، أَحْسَنُ الْخَالِقِينَ<sup>4</sup>!

ثُمَّ إِنَّكُمْ، بَعْدَ ذَلِكَ، لَمَيِّتُونَ<sup>1</sup>.

ثُمَّ إِنَّكُمْ، يَوْمَ الْقِيَمَةِ، تُبْعَثُونَ.

[---] وَلَقَدْ خَلَقْنَا، فَوْقَكُمْ، سَبْعَ طَرَائِقَ، وَمَا كُنَّا عَنْ الْخَلْقِ غَافِلِينَ.

وَأَنزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ، فَأَسْكَنَهُ فِي الْأَرْضِ،

وَأَنَّا عَلَىٰ ذَهَابٍ بِهِ لَقَدْرُونَ.

فَأَنشَأْنَا لَكُمْ بِهِ جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ، لَّكُمْ فِيهَا فَاكِهٌ كَثِيرَةٌ، وَمِنْهَا تَأْكُلُونَ،

وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ<sup>2</sup>، تَنْبُتُ<sup>3</sup> بِالدُّهْنِ<sup>4</sup> وَصِبْغٍ<sup>5</sup> لِلْأَكْلِيلِ<sup>6</sup>.

<sup>1</sup> This chapter takes its name from verse 1.

<sup>2</sup> See footnote 2 of chapter 1/96.

<sup>3</sup> قراءة شيعية: قد افلح المسلمون (2) اَفْلَحُوا، اَفْلَحُوا، اَفْلَحُوا (1)

<sup>4</sup> R1) Cf. Qo 5:1.

<sup>5</sup> T1) The slaves ♦ R1) Allowed also in Lv 19:20.

<sup>6</sup> 1) لَأَمَانَتِهِمْ

<sup>7</sup> 1) صَلَاتِهِمْ

<sup>8</sup> R1) See the footnote of 69/18:107.

<sup>9</sup> T1) See the footnote of 38/38:71.

<sup>10</sup> قراءة شيعية: فتبارك الله رب العالمين (4) فَخَلَقْنَا الْمُضْغَةَ .. لَحْمًا = ثُمَّ جَعَلْنَا النُّطْفَةَ عِظْمًا وَعَصَبًا فَكَسَوْنَاهُ لَحْمًا (3) الْعِظْمَ (2) عِظْمًا (1)

<sup>11</sup> 1) لَمَيِّتُونَ، لَمَيِّتُونَ

<sup>12</sup> T1) Even [celestial] orbits (Asad); seven the heavens (Shakir); seven levels (Abdel Haleem). We find this view among Jews (Geiger, p. 48). But perhaps there is an error reading: طَوَائِقُ in the sense of floors.

<sup>13</sup> وَصِبْغٍ الْاَكْلِيلِ (6) وَصِبْغًا، وَصِبْغًا، وَصِبْغًا، وَصِبْغًا، وَصِبْغًا (5) الدُّهْنُ، بِالدُّهْنِ (4) تَنْبُتُ، تَنْبُتُ، تَنْبُتُ، تَنْبُتُ، تَنْبُتُ (3) سَيْنَاءَ، سَيْنَاءَ، سَيْنَاءَ (2) وَشَجَرَةً (1)

M-74/23:21<sup>1</sup>. You have a lesson in the cattle. We give you to drink from what is in its bellies, you have many other benefits from them, and of them you eat.

M-74/23:22. On them and on the feluccas you are carried.

M-74/23:23<sup>2</sup>. [---] We sent Noah to his people, and he said: «O my people! Adore God, you have no god but him. ~ Do you not fear?»

M-74/23:24<sup>3</sup>. The notables from his people who disbelieved said: «He is but a human like you, willing to favour himself to you. Had God wished, he would have descended angels. We have never heard of this [in the time of] our forefathers.

M-74/23:25. He is only a man possessed by a djinn. Observe him for a while».

M-74/23:26<sup>4</sup>. He said: «My Lord! Succour me from what they belied me».

M-74/23:27<sup>5</sup>. We revealed to him: «Make the felucca under our eyes and according to our revelation, and when our order will come and the oven will bubble,<sup>R1</sup> embark therein two of each couple, and your family, except the one among them upon whom the word preceded. Do not address me about those who oppressed. They will be drowned.

M-74/23:28. When you will be settled with those who are with you on the felucca, say: "Praise be to God who saved us from the oppressive people".

M-74/23:29<sup>6</sup>. And say: "My Lord! Descend me in a blessed landing place. You are the best of the descenders"<sup>T1</sup>.

M-74/23:30. Therein are signs. We were those who test.

M-74/23:31. [---] Then we generated, after them, another generations.

M-74/23:32<sup>7</sup>. Then we sent to them a messenger among them:

«Adore God, you have no god but him. ~ Do you not fear?»

M-74/23:33<sup>8</sup>. The notables from his people who disbelieved and belied the last life's meeting, and to whom we gave enjoyment in the worldly life, said: «He is but a human like you. He eats of what you eat, and drinks of what you drink.

M-74/23:34. If you obey a human like you, then you are losers.

M-74/23:35<sup>9</sup>. Does he promise you that, when you will die and become earth and bones, you will be brought out [from the graves]?

M-74/23:36<sup>10</sup>. Far, far, is what you are promised!

M-74/23:37. That is only our worldly life: we die and we live, and we will not be resurrected.

M-74/23:38. He is only a man who forged on God a lie, and we will not believe in him».

وَإِنَّ لَكُمْ فِي آلَاءِ اللَّهِ لَعِبْرَةً. نَسْتَعِيكُمْ مِمَّا فِي بُطُونِهَا، وَلَكُمْ فِيهَا مَنَافِعُ كَثِيرَةٌ، وَمِنْهَا تَأْكُلُونَ،

وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ.  
[---] وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ، فَقَالَ: «يَعْمُرُوا آعْبُدُوا اللَّهَ، مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ! ~ أَفَلَا تَتَّقُونَ؟»  
فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ: «مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ، يُرِيدُ أَنْ يَتَفَضَّلَ عَلَيْكُمْ. وَلَوْ شَاءَ اللَّهُ، لَأَنْزَلَ مَلَائِكَةً. مَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ.

إِنْ هُوَ إِلَّا رَجُلٌ بِهْ جِنَّةٍ. فَتَرَبَّصُوا بِهِ حَتَّى حِينٍ».

قَالَ: «رَبِّ! أَنْصُرْنِي بِمَا كَذَّبُونِ».

فَأَوْحَيْنَا إِلَيْهِ: «أَنْ اصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَوَحَيْنَا. فَإِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ، فَاسْلُكْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ، إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ. وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا. إِنَّهُمْ مُعْرِضُونَ.

فَإِذَا اسْتَوَيْتَ، أَنْتَ وَمَنْ مَعَكَ، عَلَى الْفُلْكِ، فَقُلْ: "الْحَمْدُ لِلَّهِ الَّذِي نَجَّانَا مِنَ الْقَوْمِ الظَّالِمِينَ".

وَقُلْ: "رَبِّ! أَنْزِلْنِي مُنْزَلًا مُبَارَكًا. وَأَنْتَ خَيْرُ الْمُنْزِلِينَ".

إِنَّ فِي ذَلِكَ لَآيَاتٍ، وَإِنْ كُنَّا لَمُبْتَلِينَ.  
ثُمَّ أَنْشَأْنَا، مِنْ بَعْدِهِمْ، قَرْنًا آخَرِينَ.

فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِنْهُمْ أَنْ: «أَعْبُدُوا اللَّهَ، مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ! ~ أَفَلَا تَتَّقُونَ؟»

وَقَالَ الْمَلَأُ مِنْ قَوْمِهِ، الَّذِينَ كَفَرُوا وَكَذَّبُوا بِإِيقَاءِ الْآخِرَةِ وَأَتْرَفْنَاهُمْ فِي الْحَيَاةِ الدُّنْيَا: «مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ. يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ، وَيَشْرَبُ مِمَّا تَشْرَبُونَ.

وَلَئِنْ أَطَعْتُمْ بَشَرًا مِثْلَكُمْ، إِنَّكُمْ إِذَا لَخَسِرُونَ.  
أَيُعِدُّكُمْ أَنْكُمْ، إِذَا مِتُّمْ وَكُنْتُمْ تُرَابًا وَعِظْمًا، أَنْكُمْ مُخْرَجُونَ [---]

هَيَّاهُ، هَيَّاهُ، لِمَا تُوَعْدُونَ!  
إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا: نَمُوتُ وَنَحْيَا، وَمَا نَحْنُ بِمَبْعُوثِينَ.

إِنْ هُوَ إِلَّا رَجُلٌ افْتَرَى عَلَى اللَّهِ كَذِبًا، وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ».

1 نَسْتَعِيكُمْ، تَسْعِيكُمْ

2 غَيْرُهُ

3 الْمَلَأُ، الْمَلُ

4 كَذَّبُونِي

5 1) R1) See the footnote of M-52/11:40.

6 1) T1) Thou art the best to show man how to reach his [true] destination! (Asad); Thou art Best of all who bring to land (Pickthall); You are the Best of harbourers (Qaribullah).

7 غَيْرُهُ

8 الْمَلَأُ، الْمَلُ

9 مَتُّم (2) أَيُعِدُّكُمْ إِذَا

10 ما (2) هَيَّاهُ، هَيَّاهُ هَيَّاهُ، هَيَّاهُ هَيَّاهُ، هَيَّاهُ هَيَّاهُ، هَيَّاهُ هَيَّاهُ، هَيَّاهُ هَيَّاهُ، هَيَّاهُ هَيَّاهُ

M-74/23:39<sup>1</sup>. He said: «My Lord! Succour me for they belied me».  
M-74/23:40<sup>2</sup>. [God] said: «Shortly they will regret».  
M-74/23:41. Then the clamour overtook them in truth, and we made them rubble. Away with the oppressive people!  
M-74/23:42. Then we generated, after them, other generations.  
M-74/23:43. No nation will precede its term, nor delay].  
M-74/23:44. Then we sent our messengers successively. Whenever a messenger came to his nation, they belied him. We made them follow one another [in the disaster], and we made them narrations. Away with the people who do not believe!  
M-74/23:45<sup>3</sup>. [---] Then we sent Moses and his brother Aaron, with our signs and a manifest authority,<sup>T1</sup>  
M-74/23:46. to Pharaoh and his notables, but they became arrogant. They were haughty people.  
M-74/23:47. They said: «Shall we believe in two humans like ourselves, while their people serve us?»  
M-74/23:48. They belied them, and so they were of the destroyed.  
M-74/23:49. We gave Moses the book. ~ Maybe they be guided!  
M-74/23:50<sup>4</sup>. [---] We made Mary's son and his mother a sign, and we sheltered them on a hill with security and a spring.  
M-74/23:51. [---] «O messengers! Eat of the good things, and do good. I am knower of what you do.  
M-74/23:52<sup>5</sup>. [And know] that this is your nation, one nation, and I am your Lord. So fear me».  
M-74/23:53<sup>6</sup>. But they divided themselves in their affair, according to the books.<sup>T1</sup> ~ Every coalition exulting in what is at it.  
M-74/23:54<sup>7</sup>. Leave them in their whirlwind for a while.<sup>A1</sup>  
M-74/23:55<sup>8</sup>. Do they think that by providing for them by the wealth and children,  
M-74/23:56<sup>9</sup>. we hasten unto them therewith in the good things?<sup>T1</sup> ~ But they do not perceive.  
M-74/23:57. Those who are preoccupied, dreading their Lord,  
M-74/23:58. who believe in the signs of their Lord,  
M-74/23:59. who do not associate with their Lord,  
M-74/23:60<sup>10</sup>. who give what they gave, while their hearts are scared ~ that they will return to their Lord,  
M-74/23:61<sup>11</sup>. those hasten in the good deeds, and they are the precursors to them.

قَالَ: «رَبِّ! أَنْصُرْنِي بِمَا كَذَّبُونِ»<sup>1</sup>.  
قَالَ: «عَمَّا قَلِيلٍ لَيُصْبِحُنَّ<sup>2</sup> نَدِيمِينَ».  
فَأَخَذَتْهُمُ الصَّيْحَةُ بِالْحَقِّ، فَجَعَلْنَاهُمْ غُرَاءً. فَبُعْدًا لِلْقَوْمِ الظَّالِمِينَ!  
ثُمَّ أَنْشَأْنَا، مِنْ بَعْدِهِمْ، قُرُونًا آخَرِينَ.  
مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا، وَمَا يَسْتَأْخِرُونَ.  
ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرًا. كُلَّ مَا جَاءَ أُمَّةٌ رُسُلُهَا، كَذَّبُوهُ. فَاتَّبَعْنَاهُمْ بِعَصْفٍ بَعْضًا [...]، وَجَعَلْنَاهُمْ أَحَادِيثَ. فَبُعْدًا لِلْقَوْمِ لَا يُؤْمِنُونَ!  
[---] ثُمَّ أَرْسَلْنَا مُوسَى وَأَخَاهُ هَارُونَ، بِآيَاتِنَا وَسُلْطَانٍ مُبِينٍ،  
إِلَى فِرْعَوْنَ وَمَلَئِهِ، فَاسْتَكْبَرُوا. وَكَانُوا قَوْمًا عَالِينَ.  
فَقَالُوا: «أَنُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا، وَقَوْمُهُمَا لَنَا عِدُونَ؟»  
فَكَذَّبُوهُمَا، فَكَانُوا مِنَ الْمُهْلَكِينَ.  
وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ. ~ لَعَلَّهُمْ يَهْتَدُونَ!  
[---] وَجَعَلْنَا آيَةَ مَرْيَمَ وَأُمَّةً آيَةً، وَءَاوَيْنَاهُمَا إِلَى رَبْوَةٍ<sup>2</sup> ذَاتِ قُرَارٍ وَمَعِينٍ.  
[---] يَا أَيُّهَا الرُّسُلُ! كُلُوا مِنَ الطَّيِّبَاتِ، وَاعْمَلُوا صَالِحًا. ~ إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ.  
[...] وَإِنَّ هَذِهِ أُمَّتُكُمْ<sup>1</sup>، أُمَّةٌ وَاحِدَةٌ<sup>2</sup>، وَأَنَا رَبُّكُمْ. فَاتَّقُونِ<sup>3</sup>.  
فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ، زُبُرًا<sup>1</sup>. ~ كُلٌّ جَزَاءٌ بِمَا لَدَيْهِمْ فَعَرَحُونَ.  
فَذَرَهُمْ فِي غَمَرَاتِهِمْ<sup>1</sup> حَتَّى<sup>2</sup> جِينِ.  
أَيَحْسَبُونَ<sup>1</sup> أَنَّمَا<sup>2</sup> نُمِدُّهُمْ<sup>3</sup> بِهِ مِنْ مَّالٍ وَبَنِينَ،  
نُسَارِعُ<sup>1</sup> لَهُمْ [...] فِي الْخَيْرَاتِ؟ ~ بَلْ لَا يَشْعُرُونَ.  
إِنَّ الَّذِينَ هُمْ، مِنْ خَشْيَةِ رَبِّهِمْ، مُشْفِقُونَ،  
وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ،  
وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ،  
وَالَّذِينَ يُؤْتُونَ مَا آتَوْا، وَقُلُوبُهُمْ وَجَلَةٌ ~ أَنَّهُمْ<sup>2</sup> إِلَى رَبِّهِمْ رَاجِعُونَ،  
أُولَئِكَ يُسْرِعُونَ<sup>1</sup> فِي الْخَيْرَاتِ، وَهُمْ لَهَا سَابِقُونَ.

<sup>1</sup> كَذَّبُونِي

<sup>2</sup> لَيُصْبِحُنَّ

<sup>3</sup> T1) See the footnote of 23/53:23.

<sup>4</sup> رَبْوَةٍ، رَبْوَةٍ، رَبْوَةٍ، رَبْوَةٍ، رَبْوَةٍ (2) آيَتَيْنِ

<sup>5</sup> فَاتَّقُونِي (3) أُمَّةٌ وَاحِدَةٌ (2) أُمَّتُكُمْ

<sup>6</sup> T1) But they (who claim to follow you) have torn their unity wide asunder, piece by piece (Asad); but the affair was disputed between them into segments (Progressive Muslims); then they cut their affair among them in regard to the Scriptures (Dar-yabadi).

<sup>7</sup> A1) Abrogated by the verse of the sword 113/9:5.

<sup>8</sup> يُمِدُّهُمْ (3) إِنَّمَا (2) أَيَحْسِبُونَ

<sup>9</sup> T1) We race to give them good things? (Abdel Haleem); we would quicken every good (thing) upon them? (Syed Vickar Ahamed).

<sup>10</sup> أَنَّهُمْ (2) يَأْتُونَ مَا آتَوْا

<sup>11</sup> يُسْرِعُونَ

M-74/23:62. We do not charge a soul but according to its capacity. There is with us a book that speaks with the truth, ~ and they will not be oppressed.

M-74/23:63. Rather their hearts remain in a whirlwind with regard to this. And they have other deeds besides those which they are doing.

M-74/23:64<sup>1</sup>. When we overtake their opulent with the punishment, then they shout.

M-74/23:65. «Do not shout today. ~ You will not be succoured against us.

M-74/23:66<sup>2</sup>. My signs were recited to you, but you had been receding upon your heels,

M-74/23:67<sup>3</sup>. being arrogant to [the revelation], abandoning it during the vigils».

M-74/23:68. Have they not meditated on the word? Or has something come to them that did not come to their forefathers?

M-74/23:69. Or did they not recognize their messenger, and so they deny him?

M-74/23:70. Or do they say: «He is possessed by a djinn»? Rather he came to them with the truth, ~ but most of them hate the truth.

M-74/23:71<sup>4</sup>. If the truth had followed their desires, the heavens, the earth and whosoever is therein had been corrupted. Rather we gave them their remembrance, ~ and they are disregarding of their remembrance.

M-74/23:72<sup>5</sup>. Or do you ask them for remuneration? But the remuneration of your Lord is better. ~ He is the best of the providers.

M-74/23:73. You call them to a straight path,

M-74/23:74. but those who do not believe in the last life deviate from the path.

M-74/23:75<sup>6</sup>. Even though we had mercy on them and removed from them the hardship, still they would persist rambling<sup>T1</sup> in their transgression.

M-74/23:76. We overtook them with the punishment, but they did not yield to their Lord, nor do they implore.

M-74/23:77<sup>7</sup>. When we will open for them a door of severe punishment, so then they are therein consternated.

M-74/23:78. [---] It is him who generated for you the hearing, the eyes and the hearts. ~ But you thank little!

M-74/23:79. It is him who created you in the earth, ~ and it is to him that you will be gathered.

M-74/23:80<sup>8</sup>. It is him who revives and makes die,<sup>R1</sup> and his are the alternation of night and day. ~ Do you not then reason?

M-74/23:81. Rather they said the like of what the first said.

وَلَا تُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا. وَلَدَيْنَا كِتَابٌ يَنْطِقُ بِالْحَقِّ، وَهُمْ لَا يُظْلَمُونَ.

بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ مِنْ هَذَا. وَلَهُمْ أَعْمَلٌ مِنْ دُونِ ذَلِكَ هُمْ لَهَا عَمَلُونَ.

حَتَّىٰ إِذَا أَخَذْنَا مُتْرَفِيهِم بِالْعَذَابِ، إِذَا هُمْ يَجْرُونَ<sup>1</sup>.

لَا تَجْرُوا آلِيَوْمَ. ~ إِنَّكُمْ مِنَّا لَا تُنصَرُونَ.

فَدَّ كَانَتْ عَائِيَّتِي ثَنَلَىٰ عَلَيْكُمْ، فَكُنْتُمْ عَلَىٰ أَعْقِبِكُمْ تَنْكِبُونَ<sup>2</sup>، مُسْتَكْبِرِينَ بِهٖ [...]، سَمَرًا<sup>1</sup> تَهْجُرُونَ<sup>2</sup>.

أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ؟ أَمْ جَاءَهُمْ مَا لَمْ يَأْتِ آبَاءَهُمُ الْأَوَّلِينَ؟ أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ، فَهُمْ لَهُ مُنْكَرُونَ؟

أَمْ يَقُولُونَ: «بِهٖ جِنَّةٌ»؟ بَلْ جَاءَهُم بِالْحَقِّ، ~ وَأَكْثَرُهُمْ لِلْحَقِّ كَارِهُونَ. وَلَوْ أَتَبَعَ الْحَقُّ أَهْوَاءَهُمْ، لَفَسَدَتِ السَّمُوتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ<sup>1</sup>. بَلْ أَتَيْنَهُمْ<sup>2</sup> بِذِكْرِهِمْ<sup>3</sup>، ~ فَهُمْ عَنْ ذِكْرِهِمْ مُعْرِضُونَ.

أَمْ تَسْأَلُهُمْ خَرْجًا؟ فَخَرَجَ<sup>2</sup> رَبُّكَ خَيْرٌ. ~ وَهُوَ خَيْرُ الرَّازِقِينَ. وَإِنَّكَ لَتَدْعُوهُمْ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ، وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنُكَيِّبُونَ.

وَلَوْ رَحِمْنَاهُمْ وَكَشَفْنَا مَا بِهِمْ مِنْ ضُرٍّ، لَلَجُوا فِي طَعْنِهِمْ يَعْصَمُونَ.

وَلَقَدْ أَخَذْنَاهُم بِالْعَذَابِ، فَمَا اسْتَكَاثُوا لِرَبِّهِمْ، وَمَا يَنْصَرِعُونَ. حَتَّىٰ إِذَا فَتَحْنَا<sup>1</sup> عَلَيْهِمْ بَابًا ذَا عَذَابٍ شَدِيدٍ، ~ إِذَا هُمْ فِيهِ مُبْلِسُونَ<sup>2</sup>.

[---] وَهُوَ الَّذِي أَنْشَأَ لَكُمْ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ. ~ قَلِيلًا مَا تَشْكُرُونَ. وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ، ~ وَإِلَيْهِ تُحْشَرُونَ.

وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ، وَلَهُ اخْتِلَافُ اللَّيْلِ وَالنَّهَارِ. ~ أَفَلَا تَعْقِلُونَ؟ بَلْ قَالُوا مِثْلَ مَا قَالَ الْأَوَّلُونَ.

<sup>1</sup> يَجْرُونَ

<sup>2</sup> تَنْكِبُونَ (2) أَتْبَارِكُمْ

<sup>3</sup> تَهْجُرُونَ، تَهْجُرُونَ، يَهْجُرُونَ، يَهْجُرُونَ (2) سَمَرًا، سَمَرًا

<sup>4</sup> يَذْكُرَاهُمْ، نَذْكُرُهُمْ، نَذْكُرُهُمْ (3) أَتَيْنَهُمْ، أَتَيْنَاهُمْ (2) وَمَا بَيْنَهُمَا

<sup>5</sup> فَخَرَجَ (2) خَرَجًا

<sup>6</sup> T1) See the footnote of 39/7:186.

<sup>7</sup> مُبْلِسُونَ (2) فَتَحْنَا

<sup>8</sup> 1) يَعْظَلُونَ ♦ R1) Dt 32:39; 1 S 2:6; Jn 5:24; 1 Jn 3:14.

M-74/23:82<sup>1</sup>. They said: «When we die and become dust and bones, will we be resuscitated?

M-74/23:83. This had been promised to us and to our fathers before. ~ This is nothing but legends of the first!»

M-74/23:84. Say: «Whose are the earth and whoever is therein? If you were knowing».

M-74/23:85<sup>2</sup>. They will say: «To God». ~ Say: «Would you not remember?»

M-74/23:86<sup>3</sup>. Say: «Who is the Lord of the seven the heavens and the Lord of the great throne?»

M-74/23:87<sup>4</sup>. They will say: «God». ~ Say: «Do you not fear?»

M-74/23:88. Say: «Who has in his hand the kingdom of everything, and protects but is not protected? ~ If you were knowing».

M-74/23:89<sup>5</sup>. They will say: «God». ~ Say: «So how are you bewitched?»

M-74/23:90<sup>6</sup>. Rather we came to them with the truth. And they are liars.

M-74/23:91<sup>7</sup>. [---] God did not take to himself a child and there is no god with him. [If there were a god with him,] each god would have walked away with what he had created, and they would overcome one another. Exalted be God from what they utter!<sup>R1</sup>

M-74/23:92<sup>8</sup>. The knower of the secret and of the visible. ~ High be he above what they associate!

M-74/23:93<sup>9</sup>. [---] Say: «My Lord! If ever you show me what they are promised,

M-74/23:94. my Lord! then do not place me with the oppressive people».

M-74/23:95. We are capable to show you what we promise them.

M-74/23:96<sup>10</sup>. Repel the misdeed with what is better.<sup>A1</sup> We know best what they utter.

M-74/23:97<sup>11</sup>. Say: «My Lord! I seek refuge in you against the defamations of the Satans.

M-74/23:98<sup>12</sup>. I seek refuge in you, my Lord! so that they may not come near me».

M-74/23:99<sup>13</sup>. When [the causes of] the death will come to one of them, he will say: «My Lord! Return me,

M-74/23:100<sup>14</sup>. maybe I will do good in that which I have left!»

No! It is merely a word that he says. And behind them there is an interstice<sup>T1</sup> until the day they are resurrected.

قَالُوا: «أَعَدَّا<sup>1</sup> مِتًّا<sup>2</sup> وَكُنَّا تُرَابًا وَعِظْمًا، أَعِنَّا<sup>3</sup> لَمَبْعُوثُونَ؟

لَقَدْ وَعَدْنَا نَحْنُ وَآبَاؤُنَا هَذَا مِنْ قَبْلُ. ~ إِنَّ هَذَا إِلَّا أَسْطِيرُ الْأَوَّلِينَ».

قُلْ: «لِمَنِ الْأَرْضُ وَمَنْ فِيهَا؟ ~ إِنْ كُنْتُمْ تَعْلَمُونَ».

سَيَقُولُونَ: «لِلَّهِ». ~ قُلْ: «أَفَلَا تَذَكَّرُونَ؟»

قُلْ: «مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ، وَرَبُّ الْعَرْشِ الْعَظِيمِ؟»

سَيَقُولُونَ: «لِلَّهِ». ~ قُلْ: «أَفَلَا تَتَّقُونَ؟»

قُلْ: «مَنْ بِيَدِ مَلَكُوتِ كُلِّ شَيْءٍ، وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ؟ ~ إِنْ كُنْتُمْ تَعْلَمُونَ».

سَيَقُولُونَ: «لِلَّهِ». ~ قُلْ: «فَأَنَّى تُسْحَرُونَ؟»

بَلْ أَنْتَهُمْ بِالْحَقِّ. وَإِنَّهُمْ لَكَاذِبُونَ.

[---] مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ، وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ. [...] إِذَا لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ، وَلَعَلَّ بَعْضُهُمْ عَلَى بَعْضٍ. سُبْحَنَ اللَّهِ عَمَّا يُصِفُونَ!<sup>1</sup>

عَلِمَ<sup>1</sup> الْغَيْبِ وَالشَّهَادَةِ. ~ فَتَعَالَى عَمَّا يُشْرِكُونَ!

[---] قُلْ: «رَبِّ! إِنَّمَا تُرِيتَنِي<sup>1</sup> مَا يُوعَدُونَ،

رَبِّ! فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ».

وَإِنَّا عَلَى أَنْ تُرِيكَ مَا نَعِدُهُمْ لَقَدْرُونَ. أَدْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةِ. نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ.

وَقُلْ: «رَبِّ! أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ.

وَأَعُوذُ بِكَ، رَبِّ! أَنْ يَحْضُرُونُ»<sup>2</sup>.

حَتَّى إِذَا جَاءَ أَحَدَهُمْ [...] الْمَوْتُ، قَالَ: «رَبِّ! أَرْجِعُونِي<sup>1</sup>،

لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ!» كَلَّا! إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا. وَمِنْ وَرَائِهِمْ، بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ.

<sup>1</sup> 1) إِنَّا (3) مُتًّا (2) إِذَا 1)

<sup>2</sup> 1) تَذَكَّرُونَ 1)

<sup>3</sup> 1) الْعَظِيمِ 1)

<sup>4</sup> 1) اللَّهُ 1)

<sup>5</sup> 1) اللَّهُ 1)

<sup>6</sup> 1) أَنْتَهُمْ، أَنْتَهُمْ 1)

<sup>7</sup> 1) تَصِفُونَ ♦ R1) Sankharé (p 91-92) thinks that this verse is inspired by Athanasius of Alexandria who writes: «Wherever many chiefs control, disorder reigns since everyone takes everything to him and fights against others».

<sup>8</sup> 1) عَالِمٌ 1)

<sup>9</sup> 1) تُرِيتَنِي، تُرِيتَنِي 1)

<sup>10</sup> A1) Abrogated by the verse of the sword 113/9:5.

<sup>11</sup> 1) عَانَدًا 1)

<sup>12</sup> 1) يَحْضُرُونِي (2) عَانَدًا 1)

<sup>13</sup> 1) أَرْجِعُونِي 1)

<sup>14</sup> T1) For the meaning of this term, see the footnote of M-42/25:53.

M-74/23:101<sup>1</sup>. When the trumpet will be blown, there will be no kinship among them, that day, nor will they ask of each other.  
M-74/23:102<sup>2</sup>. Those whose balances will be heavy, those are the successful.<sup>T1</sup>  
M-74/23:103. And those whose balances will be light, then those are they who lost their souls. [They will be] in the Gehenna eternally.  
M-74/23:104<sup>3</sup>. The fire will burn their faces, and therein they shall be grinning.<sup>T1</sup>  
M-74/23:105. «Were not my signs recited to you and then you were belying them?»  
M-74/23:106<sup>4</sup>. They will say: «Our Lord! Our misery defeated us, and we were a misguided people.  
M-74/23:107. Our Lord! Oust us therefrom. If we relapse, then we are oppressors».  
M-74/23:108<sup>5</sup>. He will say: «Be disgraced therein, and do not speak to me».  
M-74/23:109<sup>6</sup>. There were a group of my servants that said: «Our Lord! We believed, therefore forgive us, and have mercy on us. You are the best of the merciful».  
M-74/23:110<sup>7</sup>. But you ridiculed them, until they made you forget my remembrance, and you were laughing at them.  
M-74/23:111<sup>8</sup>. I rewarded them today for what they endured. ~ It is them who are the triumphant.  
M-74/23:112<sup>9</sup>. [---] He said: «How many years have you stayed in the earth?»  
M-74/23:113<sup>10</sup>. They said: «We stayed a day, or a part of a day, ask then the numberers».  
M-74/23:114<sup>11</sup>. He said: «You did [not] stay but a little. ~ If you were knowing!  
M-74/23:115<sup>12</sup>. Did you think that we created you in amusement, ~ and that to us you will not be returned?»  
M-74/23:116<sup>13</sup>. High be God! The true king.<sup>R1</sup> There is no god but him, the Lord of the honourable throne.

فَإِذَا نُفِخَ فِي الصُّورِ<sup>1</sup>، فَلَا أَنْسَابَ بَيْنَهُمْ، يَوْمَئِذٍ، وَلَا يَتَسَاءَلُونَ<sup>2</sup>.  
فَمَنْ ثَقُلَتْ مَوَازِينُهُ، ~ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ.  
وَمَنْ خَفَّتْ مَوَازِينُهُ<sup>1</sup>، فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ. [...] فِي جَهَنَّمَ، خَالِدُونَ.  
تَلْفَحُ وُجُوهُهُمُ النَّارُ، وَهُمْ فِيهَا كَالِحُونَ<sup>1</sup>.  
«أَلَمْ تَكُنْ عَائِيَّتِي تُنْقَلَى عَلَيْكُمْ، فَكُنْتُمْ بِهَا تُكَذِّبُونَ؟»  
قَالُوا: «رَبَّنَا! غَلَبَتْ عَلَيْنَا شِقْوَتُنَا<sup>1</sup>، وَكُنَّا قَوْمًا ضَالِّينَ.  
رَبَّنَا! أَخْرِجْنَا مِنْهَا. فَإِنْ عُدْنَا، فَإِنَّا ظَالِمُونَ».  
قَالَ: «أَخْسَوْا فِيهَا، وَلَا تُكَلِّمُونِ<sup>1</sup>».  
إِنَّهَا<sup>1</sup> كَانَتْ قَرِيبَ مِثْرَ عِبَادِي يَقُولُونَ: «رَبَّنَا! عَامِنَا، فَأَغْفِرْ لَنَا، وَارْحَمْنَا. وَأَنْتَ خَيْرُ الرَّحِيمِينَ».  
فَاتَّخَذْتُمُوهُمْ سِحْرِيًّا<sup>1</sup>، حَتَّى أَنْسَوَكُمْ ذِكْرِي، وَكُنْتُمْ مِنْهُمْ تَضْحَكُونَ.  
إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا<sup>1</sup>. ~ أَنَّهُمْ هُمُ الْفَائِزُونَ.  
[---] قَالَ: «كَمْ لَبِثْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ؟»  
قَالُوا: «لَبِثْنَا يَوْمًا، أَوْ بَعْضَ يَوْمٍ. فَسَلِ<sup>1</sup> الْعَادِينَ<sup>2</sup>».  
قَالَ: «[...] إِنْ لَبِثْتُمْ إِلَّا قَلِيلًا<sup>2</sup>. ~ لَوْ أَنَّكُمْ كُنْتُمْ تَعْلَمُونَ!  
أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا، ~ وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ<sup>1</sup>»  
فَتَعَالَى اللَّهُ! الْمَلِكُ الْحَقُّ. لَا إِلَهَ إِلَّا هُوَ، رَبُّ الْعَرْشِ الْكَرِيمِ<sup>1</sup>.

<sup>1</sup> يَسَاءَلُونَ (2) الصُّور، الصُّور 1)

<sup>2</sup> T1) See the footnote of 39/7:8.

<sup>3</sup> 1) كَالِحُونَ ♦ T1) With their lips distorted in pain (Asad); they will be disfigured therein (Usmani).

<sup>4</sup> شِقَاوَتُنَا، شِقَاوَتُنَا، شِقْوَتُنَا 1)

<sup>5</sup> تُكَلِّمُونِي 1)

<sup>6</sup> أَنْ، أَنَّهُ، حَذَفَهَا 1)

<sup>7</sup> سِحْرِيًّا 1)

<sup>8</sup> إِنَّهُمْ 1)

<sup>9</sup> عَدَدًا (2) قُلْ 1)

<sup>10</sup> الْعَادِينَ، الْعَادِيَيْنِ (2) فَسَلِ 1)

<sup>11</sup> لَقِيلًا (2) قُلْ 1)

<sup>12</sup> تُرْجَعُونَ 1)

<sup>13</sup> 1) الْكَرِيمِ ♦ R1) See the footnote of 21/114:2.

M-74/23:117<sup>1</sup>. Whoever calls with God another god, while he has no proof thereof, his account rests with his Lord. The disbelievers do not succeed.

M-74/23:118. Say: «My Lord! Forgive and have mercy. You are the best of the merciful».

وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ، لَا بُرْهَانَ لَهُ بِهِ، فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ. إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ.<sup>2</sup>

وَقُلْ: «رَبِّ! اغْفِرْ وَارْحَمْ. وَأَنْتَ خَيْرُ الرَّحِيمِينَ».

## CHAPTER 75/32: THE PROSTRATION

### سورة السجدة

30 verses - Makkan [except: 16-20]<sup>2</sup>

In the name of God, the all-merciful, the very-merciful.<sup>3</sup>

M-75/32:1<sup>4</sup>. Alif, Lam, Mim.<sup>T1</sup>

M-75/32:2. The descent of the book, there is no doubt therein, is from the Lord of the worlds.

M-75/32:3. Or do they say: «He forged it»? Rather it is the truth from your Lord, so that you may warn a people to whom no warner came before you. ~ Maybe they be guided!!

M-75/32:4<sup>5</sup>. [---] It is God who created the heavens and the earth, and what is between them in six days.<sup>R1</sup> Then he settled on the throne.<sup>R2</sup> You have, besides him, neither ally nor intercessor. ~ Would you not then remember?

M-75/32:5<sup>6</sup>. He administers the order from the heaven to the earth. Then [the order] ascends to him in a day whose determination is a thousand years of what you count.<sup>R1</sup>

M-75/32:6<sup>7</sup>. That is the knower of the secret and of the visible, ~ the almighty, the very-merciful,

M-75/32:7<sup>8</sup>. who made well everything that he created. He began the creation of the human from clay.<sup>T1</sup>

M-75/32:8. Then he made his offspring from an extract of humble water.

M-75/32:9. Then he shaped him and breathed into him of his spirit. He made to you the hearing, the eyes and the hearts. ~ But you thank little!

M-75/32:10<sup>9</sup>. They said: «If we were misguided in the earth, will we [be] in a new creation?» Rather they disbelieve in their Lord's meeting.

M-75/32:11<sup>10</sup>. Say: «The angel of the death,<sup>R1</sup> to whom you are confided, will take you away. Then it is to your Lord that you will be returned».

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.

الم.

تَنْزِيلُ الْكِتَابِ، لَا رَيْبَ فِيهِ، مِنْ رَبِّ الْعَالَمِينَ.

أَمْ يَقُولُونَ: «أَفْتَرَاهُ»? بَلْ هُوَ الْحَقُّ مِنْ رَبِّكَ، لِنُنذِرَ قَوْمًا مَّا أَتَاهُمْ مِنْ نَذِيرٍ مِنْ قَبْلِكَ. ~ لَعَلَّهُمْ يَهْتَدُونَ!

[---] اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ، وَمَا بَيْنَهُمَا، فِي سِتَّةِ أَيَّامٍ. ثُمَّ اسْتَوَى عَلَى الْعَرْشِ. مَا لَكُمْ، مِنْ دُونِهِ، مِنْ وَلِيٍّ وَلَا شَفِيعٍ. ~ أَفَلَا تَتَذَكَّرُونَ؟

يُنْزِلُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ. ثُمَّ يَعْرُجُ<sup>1</sup> [...] إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ.<sup>2</sup>

ذَلِكَ عِلْمُ الْغَيْبِ وَالشَّهَادَةِ، ~ الْعَزِيزُ، الرَّحِيمُ<sup>2</sup>،

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ<sup>1</sup>. وَبَدَأَ<sup>2</sup> خَلْقَ الْإِنْسَانِ مِنْ طِينٍ.

ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِنْ مَاءٍ مَهِينٍ.

ثُمَّ سَوَّاهُ، وَنَفَخَ فِيهِ مِنْ رُوحِهِ. وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ. ~ قَلِيلًا مَّا تَشْكُرُونَ.

وَقَالُوا: «أَعِذَا ضَلَلْنَا فِي الْأَرْضِ، أَأُنَا<sup>3</sup> [...] لَفِي خَلْقٍ جَدِيدٍ?» بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ كَفُرُونَ.

قُلْ: «يَتَوَفَّاكُم مَلَكُ الْمَوْتِ<sup>1</sup>، الَّذِي يُكَلِّمُكُمْ. ~ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ».

<sup>1</sup> يُفْلِحُ (2) أَنَّهُ

<sup>2</sup> This chapter takes its name from verse 15. Translated also: The Adoration (Pickthall). Another title: المضاجع

<sup>3</sup> See footnote 2 of chapter 1/96.

<sup>4</sup> T1) See the footnote of 2/68:1 and 57/31:1.

<sup>5</sup> R1) Gn chap. 1. R2) See the footnote of 39/7:54.

<sup>6</sup> 1) يَعْزُجُونَ (2) يُعْزِجُ، تُعْزِجُ الْمَلَائِكَةُ

<sup>7</sup> العَزِيزُ الرَّحِيمُ (2) عَلِيمٌ

<sup>8</sup> 1) خَلَقَهُ (2) خَلَقَهُ T1) وَبَدَأَ

<sup>9</sup> 1) ضَلَلْنَا، ضَلَلْنَا، ضَلَلْنَا، ضَلَلْنَا (2) إِذَا

<sup>10</sup> 1) تَرْجَعُونَ R1) Same term in Hebrew in the Talmud, Abodah Zarah 20b; 2 Ba 21:23.

M-75/32:12<sup>1</sup>. Were you to see the criminals, hanging heads before their Lord, [you would have seen a horrible thing]: «Our Lord! We saw and heard. Return us to do good. We are convinced».

M-75/32:13. Had we wanted, we could have given every soul its guidance. But my word has proved true: «I will fill the Gehenna with djinns and humans all together.

M-75/32:14. Therefore taste [the punishment]. For you forgot the meeting of this your day, we forgot you. ~ Taste the punishment of the eternity for what you were doing».

M-75/32:15. [---] They alone believe in our signs them who, when they are reminded thereof, fall down prostrate, exalt the praise of their Lord, and are not arrogant.

H-75/32:16. Their sides shun the couches, call upon their Lord, in fear and aspiration, and spend of what we provided them.

H-75/32:17<sup>2</sup>. [---] No soul knows what delight of the eyes is kept hidden for them, as a reward for what they were doing!

H-75/32:18. Is him who was believer as him who was perverse? They are not equal.

H-75/32:19<sup>3</sup>. Those who believed and did the good deeds will have the gardens of the shelter as homes, for what they were doing.

H-75/32:20. As for those who committed the perversity, their shelter will be the fire. Whenever they want to get out of it, they will be returned therein, and it will be said to them: «Taste the punishment of the fire which you were belying».

M-75/32:21<sup>4</sup>. We will make them taste the immediate punishment, before the greatest punishment. ~ Maybe they return!

M-75/32:22<sup>5</sup>. Who is more oppressor than him who is reminded of his Lord's signs, then disregarded them? We will take revenge on the criminals.

M-75/32:23<sup>6</sup>. We gave Moses the book. So do not be in doubt about his meeting. We made it guidance for the children of Israel.

M-75/32:24<sup>7</sup>. We made among them leaders who guide, by our order, when they endured, and were convinced of our signs.

M-75/32:25. It is your Lord who will decide between them, on the day of the resurrection, in that wherein they were diverging.

M-75/32:26<sup>8</sup>. Have we not exposed<sup>T1</sup> to them how many generations we destroyed before them, in whose dwellings they walk?

Therein are signs. ~ Do they not then hear?

M-75/32:27<sup>9</sup>. Have they not seen that we drive the water to the arid soil, and bring forth therewith cultures whereof their cattle and they themselves eat? ~ Do they not see?

M-75/32:28. [---] They say: «When shall be this conquest? If you were truthful».

وَلَوْ تَرَىٰ إِذِ الْمَجْرُمُونَ، نَاكِسُوا رُءُوسِهِمْ<sup>1</sup> عِنْدَ رَبِّهِمْ [...] : «رَبَّنَا! أَبْصَرْنَا وَسَمِعْنَا. فَارْجِعْنَا نَعْمَلْ صَالِحًا. إِنَّا مُوقِنُونَ».

وَلَوْ شِئْنَا، لَأْتَيْنَا كُلَّ نَفْسٍ هُدًى. وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي: «لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ».

فَذُوقُوا [...] : بِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَذَا، إِنَّا نَسِينَكُم. ~ وَذُوقُوا عَذَابَ الْخُلْدِ بِمَا كُنْتُمْ تَعْمَلُونَ».

[---] إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ، إِذَا ذُكِّرُوا بِهَا، خَرُّوا سُجَّدًا، وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ، وَهُمْ لَا يَسْتَكْبِرُونَ.

تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ، يَدْعُونَ رَبَّهُمْ، خَوْفًا وَطَمَعًا، ~ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ<sup>1</sup>.

[---] فَلَا تَعْلَمُ<sup>1</sup> نَفْسٌ مَّا أُخْفِيَ<sup>2</sup> لَهُمْ مِنْ قُرَّةِ<sup>3</sup> أَعْيُنٍ، جَزَاءً بِمَا كَانُوا يَعْمَلُونَ. أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا؟ لَا يَسْتَوُونَ.

أَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ، فَلَهُمْ جَنَّاتُ<sup>1</sup> الْمَأْوَىٰ<sup>2</sup> نُزُلًا<sup>3</sup>، بِمَا كَانُوا يَعْمَلُونَ. وَأَمَّا الَّذِينَ فَسَقُوا، فَمَأْوَاهُمُ النَّارُ. كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا، أَعِيدُوا فِيهَا، وَقِيلَ لَهُمْ: «ذُوقُوا عَذَابَ النَّارِ الَّذِي كُنْتُمْ بِهٖ تَكْذِبُونَ».

وَلَنَذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَى، دُونَ الْعَذَابِ الْأَكْبَرِ. ~ لَعَلَّهُمْ يَرْجِعُونَ<sup>1</sup>! وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ، ثُمَّ أَعْرَضَ عَنْهَا. إِنَّا مِنَ الْمُجْرِمِينَ مُنتَقِمُونَ<sup>1</sup>.

وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ. فَلَا تَكُن فِي مِرْيَةٍ<sup>1</sup> مِنْ لِقَائِي. وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَءِيلَ. وَجَعَلْنَا مِنْهُمْ اثِمَةً يَّهْدُونَ، بِأَمْرِنَا، لَمَّا صَبَرُوا، وَكَانُوا بِآيَاتِنَا يُوقِنُونَ. إِنَّ رَبَّكَ هُوَ [...] يَفْصِلُ بَيْنَهُمْ، يَوْمَ الْقِيَمَةِ، فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ.

أَوْ لَمْ يَهْدِ<sup>1</sup> لَهُمْ كَمْ أَهْلَكْنَا، مِنْ قَبْلِهِمْ، مِّنَ الْقُرُونِ يَمْشُونَ<sup>2</sup> فِي مَسْكِنِهِمْ؟ إِنْ فِي ذَلِكَ لَآيَاتٍ. ~ أَفَلَا يَسْمَعُونَ؟

أَوْ لَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرْزِ<sup>1</sup>، فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ<sup>2</sup> مِنْهُ أَرْحَامُهُمْ وَأَنْفُسُهُمْ؟ ~ أَفَلَا يُبْصِرُونَ<sup>3</sup>؟

[---] وَيَقُولُونَ: «مَتَىٰ هَذَا الْفَتْحُ؟ ~ إِنْ كُنْتُمْ صَادِقِينَ».

<sup>1</sup> نَكَسُوا رُءُوسَهُمْ

<sup>2</sup> قُرَات (3) أَخْفَى، أَخْفَيْنَا، تُخْفِي، أَخْفَيْتُ، يُخْفِي (2) تَعْلَمَنَّ

<sup>3</sup> نُزُلًا (3) الْمَأْوَى (2) جَنَّةٌ

<sup>4</sup> يُرْجِعُونَ

<sup>5</sup> مُنْتَقِمِينَ

<sup>6</sup> مَرِيَّةٌ

<sup>7</sup> لَمَّا، بِمَا

<sup>8</sup> (T1) ♦ وَيَمْشُونَ، وَيَمْشُونَ (2) نَهْدِ

<sup>9</sup> يُبْصِرُونَ (3) يَأْكُلُ (2) الْجُرْزِ



M-75/32:29. Say: «On the day of the conquest, the faith of those who disbelieved will not avail them, nor shall they be respited».  
M-75/32:30<sup>1</sup>. Disregard them and wait,<sup>A1</sup> they too are waiting.

فَلْ: «يَوْمَ الْفَتْحِ، لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيْمَانُهُمْ، ~ وَلَا هُمْ يُنْظَرُونَ».  
فَأَعْرِضْ عَنْهُمْ وَانْتَظِرْ، إِنَّهُمْ مُنْتَظَرُونَ!

## CHAPTER 76/52: THE MOUNT

### سورة الطور

49 verses Makkan<sup>2</sup>

In the name of God, the all-merciful, the very-merciful.<sup>3</sup>

M-76/52:1. By the Mount!

M-76/52:2. By a written book,

M-76/52:3<sup>4</sup>. in an expanded parchment!

M-76/52:4<sup>5</sup>. By the visited house!<sup>T1</sup>

M-76/52:5. By the elevated ceiling!

M-76/52:6. By the swelling sea!

M-76/52:7<sup>6</sup>. The punishment of your Lord will befall.

M-76/52:8. No one can avert it.

M-76/52:9. The day when the heaven will be strongly agitated,

M-76/52:10. and the mountains will be in movement,

M-76/52:11. woe, that day, to the beliers,

M-76/52:12. those who play while rambling!

M-76/52:13<sup>7</sup>. The day they will be pushed forcibly to the fire of the Gehenna,

M-76/52:14. [they will be told:] «This is the fire which you were belying.

M-76/52:15. Is this sorcery? Do you not see?

M-76/52:16. Roast therein. Endure or endure not, it will be the same to you. ~ You will only be rewarded for what you were doing».

M-76/52:17. The fearers will be in gardens and happiness,

M-76/52:18<sup>8</sup>. enjoying with what their Lord gave them, and their Lord will protect them from the punishment of the Gehenna.

M-76/52:19<sup>9</sup>. [They will be told:] «Eat and drink pleasantly, for what you were doing,

M-76/52:20<sup>10</sup>. reclining on couches in rows». We will then espouse them to virgins with large eyes.<sup>T1R1</sup>

M-76/52:21<sup>11</sup>. Those who believed, and whose descendants followed them in the faith, we will have their descendants join them.

We will not decrease their deeds in anything. Every man is pledged for what he realized.

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.

وَالطُّور!

وَكِتَابٍ مُّسْتَوٍ،

فِي رَقٍّ مَّنشُورٍ!

وَالْبَيْتِ الْمَعْمُورِ!

وَالسَّقْفِ الْمَرْفُوعِ!

وَالْبَحْرِ الْمَسْجُورِ!

إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ!

مَا لَهُ مِنْ دَافِعٍ.

يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا،

وَتُسِيرُ الْجِبَالُ سِيرًا،

فَوَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ،

الَّذِينَ هُمْ فِي خَوْضٍ يَلْعَبُونَ!

يَوْمَ يُدْعَوْنَ إِلَى نَارٍ جَهَنَّمَ دَعَاً<sup>2</sup>،

[...]: «هَذِهِ النَّارُ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ.

أَفَسِحْرٌ هَذَا؟ أَمْ أَنْتُمْ لَا تَبْصِرُونَ؟

أَصَلُّوْهَا. فَاصْبِرُوا، أَوْ لَا تَصْبِرُوا، سَوَاءٌ عَلَيْكُمْ. ~

إِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ».

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَعِيمٍ،

فَكَهْنٍ، بِمَا آتَاهُمْ رَبُّهُمْ، وَقُلَّهِمْ<sup>2</sup> رَبُّهُمْ عَذَابَ

الْجَحِيمِ.

[...]: «كُلُوا وَاشْرَبُوا هَنِيئًا، بِمَا كُنْتُمْ تَعْمَلُونَ،

مُتَّكِئِينَ عَلَى سُرُرٍ مَّصْفُوفَةٍ». وَزَوَّجْنَاهُمْ بِحُورٍ<sup>3</sup>،

عِينًا<sup>4</sup>.

وَالَّذِينَ آمَنُوا، وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ، أَلْحَقْنَا بِهِمْ

ذُرِّيَّتَهُمْ<sup>3</sup>. وَمَا أَلَتْنَاهُمْ<sup>4</sup> مِنْ عَمَلِهِمْ مِنْ شَيْءٍ. كُلُّ أَمْرٍ

بِمَا كَسَبَ رَهِيْنٌ.

<sup>1</sup> 1) مُنْتَظَرُونَ ♦ A1) Abrogated by the verse of the sword 113/9:5.

<sup>2</sup> This chapter takes its name from verse 1. Translated also: Mount Sinai (Asad).

<sup>3</sup> See footnote 2 of chapter 1/96.

<sup>4</sup> 1) رَقٍّ

<sup>5</sup> T1) The long-enduring house [of worship] (Asad); the erected sanctuary (Progressive Muslims); The house ever-peopled (Muhammad Ahmed- Samira).

<sup>6</sup> 1) وَقَعٌ

<sup>7</sup> 1) دَعَاءٌ 2) يُدْعَوْنَ

<sup>8</sup> 1) وَقَاهُمْ 2) فَكَهْنٍ، فَكَهْنُونَ

<sup>9</sup> 1) هَنِيئًا

<sup>10</sup> 1) مُتَّكِئِينَ ♦ T1) See the footnote of 46/56:22 ♦ R1) See the footnote of 46/56:22.

<sup>11</sup> 1) أَلَتْنَاهُمْ، لَتْنَاهُمْ، لَتْنَاهُمْ، وَلَتْنَاهُمْ 3) ذُرِّيَّتَهُمْ 2) وَاتَّبَعَتْهُمْ، وَاتَّبَعْنَاهُمْ

M-76/52:22. We will provide them with fruits and meats such as they desire.

M-76/52:23<sup>1</sup>. Therein they will contend with one another a cup. Wherein is neither frivolity nor incite to sin.

M-76/52:24<sup>2</sup>. Around them will go boys of theirs, as if they were preserved pearls.

M-76/52:25. They will then advance toward each other mutually questioning.

M-76/52:26. They will say: «We were, before, preoccupied among our family.

M-76/52:27<sup>3</sup>. But God graced us, and protected us from the punishment of the simoom.

M-76/52:28. We were calling upon him, before. ~ He is the good, the very-merciful».

M-76/52:29<sup>4</sup>. [---] Therefore remember, you are, by the grace of your Lord, neither a soothsayer nor one possessed by a djinn.

M-76/52:30<sup>5</sup>. Do they say: «He is a poet. Let's wait for him the doubt of the death»?<sup>T1</sup>

M-76/52:31<sup>6</sup>. Say: «Wait, I am with you among the waiters».<sup>A1</sup>

M-76/52:32<sup>7</sup>. Do their reasons enjoin this upon them? Are they a transgressing people?

M-76/52:33. Do they say: «He has forged it»? Rather they do not believe.

M-76/52:34<sup>8</sup>. Then let them bring a similar narration. ~ If they were truthful.

M-76/52:35. Were they created from nothing? Are they the creators?

M-76/52:36. Did they create the heavens and the earth? Rather they are not convinced.

M-76/52:37<sup>9</sup>. Do they have the storages of your Lord? Are they the dominators?<sup>T1</sup>

M-76/52:38<sup>10</sup>. Have they a ladder by which they could hear? Then let their hearer bring a manifest authority.<sup>T1</sup>

M-76/52:39. Or does he have daughters while you have sons?

M-76/52:40. Do you ask them for a wage? They would then be weighed down with debt.

M-76/52:41. Do they have [the knowledge of] the secret? They will then write [therefrom what they judge].

M-76/52:42. Do they want a plot? Then those who disbelieve it are they who shall be plotted against.

M-76/52:43. Do they have a god other than God? ~ Exalted be God above what they associate!

وَأَمَدَدْنَاهُمْ بِفِكَهَةٍ وَلَحْمٍ مِّمَّا يَشْتَهُونَ.

يَتَنَزَّعُونَ فِيهَا كَأْسًا. لَا لَعَوَ فِيهَا وَلَا تَأْتِيهِمْ<sup>1</sup>.

وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَهُمْ، كَأَنَّهُمْ لُؤْلُؤٌ مَكْنُونٌ.

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ.

قَالُوا: «إِنَّا كُنَّا، قَبْلُ، فِي أَهْلِنَا مُشْفِقِينَ.

فَمَنَّ اللَّهُ عَلَيْنَا، وَوَقَّانَا<sup>1</sup> عَذَابَ السَّمُومِ.

إِنَّا كُنَّا، مِنْ قَبْلُ، نَدْعُوهُ. ~ إِنَّهُ هُوَ الْبَرُّ، الرَّحِيمُ».

[---] فَذَكِّرْ، فَمَا أَنْتَ، بِنِعْمَتِ رَبِّكَ، بِكَاهِنٍ وَلَا مَجْنُونٍ.

أَمْ يَقُولُونَ: «شَاعِرٌ. نَتَرَبَّصُ بِهِ رَيْبَ الْمُنُونِ»؟

قُلْ: «تَرَبَّصُوا، فَإِنِّي مَعَكُمْ مِنَ الْمُنْتَزِعِينَ».

أَمْ تَأْمُرُهُمْ أَهْلُهُمْ بِهَذَا؟ أَمْ<sup>2</sup> هُمْ قَوْمٌ طَاغُونَ؟

أَمْ يَقُولُونَ: «نَقُولُهُ»؟ بَلْ لَا يُؤْمِنُونَ.

فَلْيَأْتُوا بِحَدِيثٍ<sup>1</sup> مِثْلِهِ. ~ إِنْ كَانُوا صَادِقِينَ.

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ؟ أَمْ هُمْ الْخَالِقُونَ؟

أَمْ خُلِقُوا الْمَشْوَى وَالْأَرْضُ؟ بَلْ لَا يُوقِنُونَ.

أَمْ عِنْدَهُمْ خَزَائِنُ<sup>1</sup> رَبِّكَ؟ أَمْ هُمْ الْمُسْتَطِيرُونَ<sup>2</sup>؟

أَمْ لَهُمْ سُلَّمٌ يَسْتَمِعُونَ فِيهِ؟ فَلْيَأْتِ مُسْتَمِعُهُمْ بِسُلْطَنٍ مُبِينٍ.

أَمْ لَهُ الْبَنَاتُ، وَلَكُمْ الْبَنُونَ؟

أَمْ تَسْأَلُهُمْ أَجْرًا؟ فَهُمْ مِنْ مَّعْرَمٍ مُنْقَلُونَ.

أَمْ عِنْدَهُمْ [...] الْغَيْبُ؟ فَهُمْ يَكْتُمُونَ [...].

أَمْ يُرِيدُونَ كَيْدًا؟ فَالَّذِينَ كَفَرُوا هُمْ الْمَكِيدُونَ.

أَمْ لَهُمْ إِلَهٌ غَيْرُ اللَّهِ؟ ~ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ!

<sup>1</sup> لَعَوَ ... تَأْتِيهِمْ، لَعَوَ ... تَأْتِيهِمْ<sup>1</sup>

<sup>2</sup> لُؤْلُؤٌ، لُؤْلُؤٌ<sup>1</sup>

<sup>3</sup> وَوَقَّانَا<sup>1</sup>

<sup>4</sup> بِنِعْمَتِهِ<sup>1</sup>

<sup>5</sup> <sup>1</sup> T1 Let us wait what time will do unto him (Asad); we wait for him the evil accidents of time (Shakir); we shall await his fate (Abdel Haleem); we are waiting to see him die (Sarwar).

<sup>6</sup> A1) Abrogated by the verse of the sword 113/9:5.

<sup>7</sup> بَلْ (2) تَأْمُرُهُمْ، تَأْمُرُهُمْ، يَأْمُرُهُمْ<sup>1</sup>

<sup>8</sup> بِحَدِيثٍ<sup>1</sup>

<sup>9</sup> <sup>1</sup> T1 Luxenberg (p. 235) understands this term in the sense of distributor, the one who allots retribution.

<sup>10</sup> T1) See the footnote of 23/53:23.

M-76/52:44<sup>1</sup>. Even if they see pieces of the heaven falling down, they would say: «They are accumulated clouds».  
M-76/52:45<sup>2</sup>. So leave them, until they meet their day wherein they will be struck,<sup>A1</sup>  
M-76/52:46. the day in which their plot will not avail them anything. ~ And they will not be succoured.  
M-76/52:47<sup>3</sup>. Those who oppressed will have a punishment before that. ~ But most of them do not know.  
M-76/52:48<sup>4</sup>. Endure the judgment of your Lord,<sup>A1</sup> as you are under our eyes. And exalt the praise of your Lord when you get up.  
M-76/52:49<sup>5</sup>. [And choose a part of] the night to exalt him, and [exalt him at] the setting of the stars.

وَإِنْ يَرَوْا كِسْفًا مِّنَ السَّمَاءِ سَاقِطًا، يَقُولُوا: «سَحَابٌ مَّرْكُومٌ».  
فَذَرَّهُمْ، حَتَّى يُلَاقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ<sup>2</sup>،  
يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا. ~ وَلَا هُمْ يُنصَرُونَ.  
وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ<sup>1</sup>. ~ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ<sup>2</sup>.  
وَأَصْبِرْ لِحُكْمِ رَبِّكَ، فَإِنَّكَ بِأَعْيُنِنَا<sup>1</sup>. وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ.  
[... وَمِنَ اللَّيْلِ فَسَبِّحْهُ، [...] وَإِذَا بَرَأَ النُّجُومَ.]

## CHAPTER 77/67: THE KINGDOM

### سورة الملك

#### 30 verses Makkan<sup>6</sup>

In the name of God, the all-merciful, the very-merciful.<sup>7</sup>  
M-77/67:1<sup>8</sup>. Blessed is he who has in his hand the kingdom. ~ He is powerful over everything.  
M-77/67:2. Who created death and life that he may try you [and to know] which of you is best in deeds. ~ He is the almighty, the forger.  
M-77/67:3<sup>9</sup>. Who created seven the heavens in layers. You do not see any discordance in the creation of the all-merciful. Turn the eye again. Do you see any fissures?  
M-77/67:4<sup>10</sup>. Then turn the eye twice, the eye will return to you disgraced being exhausted.  
M-77/67:5<sup>11</sup>. We adorned the nearest the heaven with lamps with which we made projectiles for the Satans.<sup>T1</sup> ~ We prepared for them the punishment of the blaze.  
M-77/67:6<sup>12</sup>. Those who disbelieved in their Lord will have the punishment of the Gehenna. ~ What an awful destination!  
M-77/67:7. When they shall be thrown therein, they shall hear its loud moaning as it bubbles.  
M-77/67:8<sup>13</sup>. Almost bursting with rage. Whenever a group is thrown therein, its warders ask them: «Did you not receive a warner?»

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.  
تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ<sup>1</sup>. ~ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.  
الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ [...] أَيُّكُمْ أَحْسَنُ عَمَلًا. ~ وَهُوَ الْعَزِيزُ، الْغَفُورُ.  
الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا. مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِن تَفَوتٍ<sup>1</sup>. فَارْجِعِ الْبَصَرَ. هَلْ تَرَى مِن فُطُورٍ؟  
ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ، يَنقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا<sup>2</sup> وَهُوَ حَسِيرٌ.  
وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ، وَجَعَلْنَاهَا [...] رُجُومًا لِلشَّيَاطِينِ. ~ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ.  
وَالَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ. ~ وَبِئْسَ الْمَصِيرُ!  
إِذَا أُلْقُوا فِيهَا، سَمِعُوا لَهَا شَهيقًا وَهِيَ تَفُورُ.  
تَكَادُ تَمَيَّزُ<sup>1</sup> مِنَ الْغَيْظِ. كُلَّمَا أَلْقِيَ فِيهَا فَوْجٌ، سَأَلَهُمْ خَزَنَتُهَا: «أَلَمْ يَأْتِكُمْ نَذِيرٌ؟»

<sup>1</sup> كِسْفًا

<sup>2</sup> 1) يُصْعَقُونَ، يُصْعَقُونَ، يُصْعَقُونَ (2) يُلْقُوا، تُلْقُوا 1) Abrogated by the verse of the sword 113/9:5.

<sup>3</sup> دُونَ ذَلِكَ قَرِيبًا وَلَكِنَّ لَا يَعْلَمُونَ (2) قِرَاءَةُ شَيْعِيَّةٍ: وَإِنَّ لِلَّذِينَ ظَلَمُوا آلَ مُحَمَّدٍ حَقَّهُمْ عَذَابًا دُونَ ذَلِكَ - عَذَابُ الرَّجْعَةِ بِالسَّيْفِ

<sup>4</sup> 1) بِأَعْيُنِنَا 1) Abrogated by the verse of the sword 113/9:5.

<sup>5</sup> 1) وَأَنْبِئَا

<sup>6</sup> This chapter takes its name from verse 1. Translated also: Dominion (Asad); Kingship (Rashad Khalifa). Other titles: - المانعة - تبارك - المنجية - المجادلة - الواقية

<sup>7</sup> See footnote 2 of chapter 1/96.

<sup>8</sup> 1) الْمُلْكُ

<sup>9</sup> 1) تَفَاوُتٌ، تَفَاوُتٌ، تَفَاوُتٌ

<sup>10</sup> 1) خَاسِئًا (2) يَنْقَلِبُ

<sup>11</sup> T1) We have made them missiles for the devils (Pickthall).

<sup>12</sup> 1) عَذَابُ

<sup>13</sup> 1) تَمَيَّزٌ، تَمَيَّزٌ، تَمَيَّزٌ

M-77/67:9. They will say: «Yes indeed! A warner came to us, but we belied and said: God did not descend anything». ~ You are only in great misguidance.

M-77/67:10. And they will say: «Had we heard or reasoned, we would not be among the people of the blaze».

M-77/67:11<sup>1</sup>. So they will recognize their fault. Away with the people of the blaze!

M-77/67:12. [---] Those who dread their Lord in secret will have forgiveness and great reward.

M-77/67:13. Whether you keep secret your word or you manifest it, [it is equal]. ~ He is knower of what is in the chests.

M-77/67:14. Does he not know whom he created? ~ He is the accommodating, the aware.

M-77/67:15. It is him who made the earth submissive to you. So walk among its slopes and eat of his provision. To him is the resurrection.

M-77/67:16. Do you feel secure against the fact that him who is in the heaven may sink down the earth with you? And then it is agitated.

M-77/67:17<sup>2</sup>. Or do you feel secure against the fact that him who is in the heaven may send against you a hurricane of stones? Then you will know how my warning is.

M-77/67:18<sup>3</sup>. Those before them belied. How was then my disapproval!

M-77/67:19<sup>4</sup>. Did they not see the birds above them, extending and contracting [the wings]? No one can maintain them but the all-merciful. ~ He is seer in everything.

M-77/67:20<sup>5</sup>. Who is that who will be for you a soldier succouring you besides the all-merciful? ~ The disbelievers are only in delusion.

M-77/67:21<sup>6</sup>. Who is that who will provide for you if he were to withhold his provision? ~ Rather they persist in insolence and in repulsion.

M-77/67:22<sup>7</sup>. Is him who walks prone on his face better guided? Or him who walks upright on a straight path?

M-77/67:23<sup>8</sup>. Say: «It is him who generated you and made for you the hearing, the eyes and the hearts. ~ But you thank little».

M-77/67:24. Say: «It is him who created you in the earth, ~ and to him you will be gathered».

M-77/67:25. They say: «When is this promise? ~ If you were truthful».

M-77/67:26. Say: «The knowledge is only with God. I am only a manifest warner».

قَالُوا: «بَلَى! قَدْ جَاءَنَا نَذِيرٌ، فَكَذَّبْنَا وَقُلْنَا: "مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ"». ~ إِنَّ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ.

وَقَالُوا: «لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ، مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ». فَأَعْتَرَفُوا بِذَنبِهِمْ. فَسُحْقًا لِأَصْحَابِ السَّعِيرِ!

[---] إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ. وَأَسِرُوا أَقْوَالَكُمْ، أَوْ أَجْهَرُوا بِهِ [...] ~ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ. أَلَا يَعْلَمُ مَنْ خَلَقَ؟ ~ وَهُوَ اللَّطِيفُ، الْخَبِيرُ.

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا. فَامْشُوا فِي مَنَاكِبِهَا، وَكُلُوا مِنْ رِزْقِهِ. وَإِلَيْهِ النُّشُورُ.

ءَأَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمْ الْأَرْضَ؟ فَإِذَا هِيَ تَمُورُ.

أَمْ أَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا؟ فَسَتَعْلَمُونَ<sup>1</sup> كَيْفَ نَذِيرِ<sup>2</sup>!

وَلَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ. ~ فَكَيْفَ كَانَ نَكِيرِ<sup>1</sup>!

أَوْ لَمْ يَرَوْا إِلَى الطَّيْرِ فَوَقَّهُمْ، صَفَّتْ وَتَقْبِضُنَ [...]؟ مَا يُمْسِكُهُنَّ<sup>1</sup> إِلَّا الرَّحْمَنُ. ~ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ.

أَمْ<sup>1</sup> هَذَا الَّذِي هُوَ جُنْدٌ لَكُمْ، يَنْصُرُكُمْ<sup>2</sup> مِنْ دُونِ الرَّحْمَنِ؟ ~ إِنْ الْكَافِرُونَ إِلَّا فِي غُرُورٍ.

أَمْ<sup>1</sup> هَذَا الَّذِي يَرْزُقُكُمْ<sup>2</sup> إِنْ أَمْسَكَ رِزْقَهُ؟ ~ بَلْ لَجُوا فِي عُتُوٍّ وَنُفُورٍ.

أَفَمَنْ يَمْشِي مُكِبًّا عَلَى وَجْهِهِ أَهْدَى؟ أَمْ<sup>1</sup> مَنْ يَمْشِي سَوِيًّا عَلَى صِرَاطٍ مُسْتَقِيمٍ؟ قُلْ: «هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ، وَالْأَبْصَارَ، وَالْأَفْئِدَةَ. ~ قَلِيلًا مَا تَشْكُرُونَ». قُلْ: «هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ، ~ وَإِلَيْهِ تُحْشَرُونَ».

وَيَقُولُونَ: «مَتَى هَذَا الْوَعْدُ؟ ~ إِنْ كُنْتُمْ صَادِقِينَ»

قُلْ: «إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ. وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ».

<sup>1</sup> 1) فَسُحْقًا

<sup>2</sup> 2) فَسَتَعْلَمُونَ 1) نَذِيرِي

<sup>3</sup> 1) نَكِيرِي

<sup>4</sup> 1) يُمْسِكُهُنَّ

<sup>5</sup> 1) يَنْصُرُكُمْ 2) أَمْ<sup>1</sup>

<sup>6</sup> 1) يَرْزُقُكُمْ 2) أَمْ<sup>1</sup>

<sup>7</sup> 1) أَمْ<sup>1</sup>

<sup>8</sup> 1) وَالْأَفْئِدَةَ

M-77/67:27<sup>1</sup>. When they will see [the punishment] near, painful will be the faces of those who disbelieved. It will be said: «This is what you were calling for».

M-77/67:28<sup>2</sup>. [---] Say: «Did you see if God would destroy me and those who are with me, or if he would have mercy on us? Who will then protect the disbelievers from a painful punishment?»

M-77/67:29<sup>3</sup>. Say: «He is the all-merciful, we believed therein and we confided in him. ~ You will know him who is in a manifest misguidance».

M-77/67:30<sup>4</sup>. [---] Say: «Did you see if your water would become deep underground? Who then will bring you water of a spring?»

فَلَمَّا رَأَوْهُ [...] رُفَعَتْ سِيَتٌ<sup>1</sup> وَجُوهُ الَّذِينَ كَفَرُوا. وَقِيلَ: «هَذَا الَّذِي كُنْتُمْ بِهٖ تَدْعُونَ».

[---] قُلْ: «أَرَأَيْتُمْ إِنْ أَهْلَكَنِیَ اللَّهُ وَمَنْ مَعِيَ، أَوْ رَجَمَنَا؟ فَمَنْ يُجِيرُ الْكَافِرِينَ مِنْ عَذَابِ أَلِيمٍ؟»

قُلْ: «هُوَ الرَّحْمَنُ، ءَامَنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا. ~ فَسَتَعْلَمُونَ<sup>1</sup> مَنْ هُوَ فِي ضَلَالٍ مُبِينٍ<sup>2</sup>!»

[---] قُلْ: «أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا<sup>1</sup>؟ فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ؟»

## CHAPTER 78/69: THE VERIFIER

### سورة الحاقة

#### 52 verses Makkan<sup>5</sup>

In the name of God, the all-merciful, the very-merciful.<sup>6</sup>

M-78/69:1. The verifier.

M-78/69:2. What is the verifier?

M-78/69:3. What do you know about the verifier?

M-78/69:4<sup>7</sup>. [---] Tamud and Aad belied the cataclysm.

M-78/69:5<sup>8</sup>. As for Tamud, they were destroyed by the [marine] transgression.<sup>T1</sup>

M-78/69:6<sup>9</sup>. As for Aad, they were destroyed by a tumultuous and insolent wind,<sup>T1</sup>

M-78/69:7<sup>10</sup>. that he subjected against them during seven decisive nights and eight days. You could then see the people lying overthrown therein, as if they were hollow trunks of palm.

M-78/69:8. Do you see any of them remaining?

M-78/69:9<sup>11</sup>. [---] Pharaoh, those before him, and the corrupted [cities]<sup>R1</sup> committed the error.

M-78/69:10<sup>12</sup>. They disobeyed the messenger of their Lord, and he seized them with an increasing seizing.

M-78/69:11<sup>13</sup>. It is us who, when the water transgressed, carried you on the vessel,

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.

[...] الْحَاقَّةُ.

مَا الْحَاقَّةُ.

وَمَا أَدْرَاكَ مَا الْحَاقَّةُ؟

[---] كَذَّبَتْ ثَمُودُ<sup>1</sup> وَعَادُ بِالْقَارِعَةِ.

فَأَمَّا ثَمُودُ<sup>1</sup>، فَأَهْلَكُوا<sup>2</sup> بِالطَّاغِيَةِ<sup>3</sup>.

وَأَمَّا عَادُ، فَأَهْلَكُوا<sup>1</sup> بِرِيحٍ صَرْصَرٍ، عَاتِيَةٍ،

سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَنِيَةَ أَيَّامٍ حُسُومًا<sup>1</sup>. فَتَرَى الْقَوْمَ فِيهَا صَرْعَى، كَأَنَّهُمْ أَعْجَارُ<sup>2</sup> نَخْلٍ خَاوِيَةٍ<sup>1</sup>.

فَهَلْ تَرَى لَهُمْ مِنْ بَاقِيَةٍ؟

[---] وَجَاءَ فِرْعَوْنُ، وَمَنْ قَبْلَهُ<sup>1</sup>، وَالْمُؤْتَفِكَةُ<sup>2</sup> بِالْخَاطِئَةِ<sup>3</sup>.

فَعَصَوْا رَسُولَ رَبِّهِمْ، فَأَخَذَهُمْ أَخَذَةً رَابِيَةً<sup>1</sup>.

إِنَّا، لَمَّا طَغَا الْمَاءُ، حَمَلْنَاكُمْ<sup>1</sup> فِي الْجَارِيَةِ<sup>2</sup>،

<sup>1</sup> تَدْعُونَ (2) سِيَتٌ

<sup>2</sup> قراءة شيعية: قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِیَ اللَّهُ جَمِيعًا وَرَجَمَنَا فَمَنْ يُجِيرُكُمْ مِنْ عَذَابِ أَلِيمٍ، أَوْ: قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِیَ اللَّهُ جَمِيعًا وَنَجَانِي وَمَنْ مَعِيَ فَمَنْ يُجِيرُ الْكَافِرِينَ مِنْ عَذَابِ أَلِيمٍ (1)

<sup>3</sup> قراءة شيعية: فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُبِينٍ يَا مَعْشَرَ الْمُكْذِبِينَ حَيْثُ أَنْبَأْتُكُمْ بِرِسَالَةِ رَبِّي فِي وَلايَةِ عَلِيٍّ وَالْأَمْنَةِ مِنْ بَعْدِهِ فَمَنْ هُوَ فِي ضَلَالٍ مُبِينٍ فَسَتَعْلَمُونَ انكُمْ فِي ضَلَالٍ مُبِينٍ يَا مَعْشَرَ الْمُكْذِبِينَ حَيْثُ أَنْبَأْتُكُمْ بِرِسَالَةِ رَبِّي وَوَلايَةِ عَلِيٍّ وَالْأَمْنَةِ مِنْ بَعْدِهِ فَكَذَّبْتُمْ فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُبِينٍ (2) فَسَتَعْلَمُونَ (1)

<sup>4</sup> عَذِبَ (2) غَوْرًا، غَوْرًا (1)

<sup>5</sup> This chapter takes its name from verse 1. Translated also: The Laying-Bare Of The Truth (Asad); The Inevitable (Pickthall); Incontestable (Rashad Khalifa); The Indubitable (Arberry).

<sup>6</sup> See footnote 2 of chapter 1/96.

<sup>7</sup> ثَمُودُ (1)

<sup>8</sup> (1) ثَمُودُ (2) ثَمُودُ (3) بِالطَّاغِيَةِ (T1) The lightning (Pickthall), an excessively severe punishment (Shakir); the devastation (Progressive Muslims). The verb *tagha* is translated by to transgress. Therefore our translation: marine transgression (the spread of the sea over land areas and the consequent unconformable deposit of sediments on older rocks), meaning confirmed by 78/69:11.

<sup>9</sup> (1) فَهْلَكُوا (T1) See the footnote of 37/54:19.

<sup>10</sup> خَاوِيَةٍ خَلَّتْ أَعْجَازُهَا بَلَى وَفَسَادًا (3) أَعْجَرُ (2) حُسُومًا (1)

<sup>11</sup> (1) بِالْخَاطِئَةِ، بِالْخَاطِئَةِ (3) وَالْمُؤْتَفِكَةُ، وَالْمُؤْتَفِكَةُ (2) قَبْلَهُ، مَعَهُ، تِلْقَاءَهُ، حَوْلَهُ، يَلْقَاهُ (R1) See the footnote of 23/53:53.

<sup>12</sup> رَابِيَةٍ (1)

<sup>13</sup> الْجَارِيَةِ (2) حَمَلْنَاهُمْ (1)

M-78/69:12<sup>1</sup>. so that we may make it a remembrance to you, and that a retaining ear might retain it.  
M-78/69:13<sup>2</sup>. When the trumpet will be blown a single blow,  
M-78/69:14<sup>3</sup>. and the earth with the mountains will be lifted up, and crushed with one crash,  
M-78/69:15<sup>4</sup>. that day, the event will befall.  
M-78/69:16<sup>5</sup>. The heaven will fissure for, on that day, it will be fragile,  
M-78/69:17<sup>6</sup>. with the angels on its sides. That day, eight will<sup>R1</sup> carry above them the throne of your Lord.  
M-78/69:18<sup>7</sup>. That day, you will be presented, nothing hidden from you will remain hidden.  
M-78/69:19<sup>8</sup>. [Everyone will receive a book]. Whoever is given his book in his right hand will say: «Take, read my book.  
M-78/69:20<sup>9</sup>. I presumed that I will meet my account».  
M-78/69:21<sup>10</sup>. He will be in a pleasant life,  
M-78/69:22<sup>11</sup>. in an elevated garden,  
M-78/69:23<sup>12</sup>. whose fruits are near.  
M-78/69:24<sup>13</sup>. «Eat and drink pleasantly, for what you did previously in the past days».  
M-78/69:25. The one whose book is given in his left hand will say: «If only I had never been given my book,  
M-78/69:26. and knew nothing of my account!  
M-78/69:27<sup>14</sup>. If only [the death] was the decisive!  
M-78/69:28. My wealth did not avail me [anything].  
M-78/69:29. My authority perished far from me».  
M-78/69:30. «Take him and shackle him,  
M-78/69:31. then roast him in the Gehenna,  
M-78/69:32. then convey him with a seventy yard long chain.  
M-78/69:33. He did not believe in God, the great.  
M-78/69:34. He did not exhort [the people] to give [food] to the pauper.  
M-78/69:35. Today he has no ardent friend here,  
M-78/69:36. nor any food except pus,  
M-78/69:37<sup>15</sup>. which none but the wrongdoers eat».  
M-78/69:38<sup>16</sup>. Yet no! I swear by what you see,  
M-78/69:39. and what you do not see!

لَنَجْعَلَهَا لَكُمْ تَذْكِرَةً، وَتَعِيَهَا أَنْتَ<sup>2</sup> وَعِيَةً<sup>3</sup>.

فَإِذَا نُفِخَ فِي الصُّورِ<sup>1</sup> نَفْخَةً وَاحِدَةً<sup>2</sup>،  
وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ، فَدُكَّتَا دَكَّةً وَاحِدَةً<sup>3</sup>،

فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ<sup>1</sup>.  
وَأَنشَقَّتِ السَّمَاءُ فَهِيَ، يَوْمَئِذٍ، وَاهِيَةٌ<sup>2</sup>،

وَالْمَلَائِكَةُ عَلَى أَرْجَائِهَا. وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ،  
يَوْمَئِذٍ، ثَمَنِيَّةٌ<sup>1</sup>.  
يَوْمَئِذٍ، تُعْرَضُونَ، لَا تَخْفَى<sup>1</sup> مِنْكُمْ خَافِيَةٌ<sup>2</sup>.

[...] فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ، فَيَقُولُ: «هَؤُلَاءِ<sup>1</sup>،  
أَقْرَأُوا كِتَابِيَةَ<sup>2</sup>.  
إِنِّي ظَنَنْتُ أَنِّي مُلْقٍ حِسَابِيَةَ<sup>1</sup>».  
فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ<sup>1</sup>،  
فِي جَنَّةٍ عَالِيَةٍ<sup>1</sup>،  
قُطُوفُهَا دَانِيَةٌ<sup>1</sup>.  
كُلُوا وَأَشْرَبُوا وَهْنًا<sup>1</sup>، بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ<sup>2</sup>.

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالَةٍ فَيَقُولُ: «يَلَيْتَنِي لَمْ أُوتِ  
كِتَابِيَةَ<sup>1</sup>،  
وَلَمْ أَدْرِ مَا حِسَابِيَةَ<sup>1</sup>!  
يَلَيْتَنِي [...] كَانْتُ الْقَاضِيَةَ<sup>1</sup>!  
مَا أَغْنَى عَنِّي مَالِيَةَ [...]».  
هَلْكَ عَنِّي سُلْطَانِيَةَ<sup>1</sup>.  
«خُذُوهُ فَغُلُّوهُ،  
ثُمَّ الْجَحِيمَ صَلُّوهُ،  
ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ.  
إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ، الْعَظِيمِ.  
وَلَا يَخْضُ [...] عَلَى [...] طَعَامِ الْمَسْكِينِ.

فَلَيْسَ لَهُ الْيَوْمَ هُنَا، حَمِيمٌ،  
وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينَ،  
لَا يَأْكُلُهُ إِلَّا الْخَاطُونَ<sup>1</sup>».  
فَلَا! أَقْسِمُ! بِمَا تُبْصِرُونَ،  
وَمَا لَا تُبْصِرُونَ!

1 وَاَعِيَهُ (3) أَنْتَ (2) وَتَعِيَهَا، وَتَعِيَهَا (1)  
2 وَاَحِدَةً (3) نَفْخَةً وَاحِدَةً (2) الصُّور، الصُّور (1)  
3 وَاَحِدَةً (3) فَدُكَّتَا (2) وَحُمِلَتِ (1)  
4 الْوَاقِعَةُ (1)  
5 وَاهِيَةً (1)  
6 1) ثَمَنِيَّةٌ (R1) The book of Tobit (12:15) mentions seven angels who stand ever ready to enter the presence of the glory of the Lord.  
7 خَافِيَةٌ (2) تَخْفَى (1)  
8 كِتَابِي (2) هَؤُلَاءِ (1)  
9 حِسَابِي (1)  
10 رَاضِيَةً (1)  
11 عَالِيَةً (1)  
12 دَانِيَةً (1)  
13 الْخَالِيَةِ (2) هُنَا (1)  
14 الْقَاضِيَةَ (1)  
15 الْخَاطُونَ، الْخَاطُونَ (1)  
16 فَلْأَقْسِمُ (1)

M-78/69:40<sup>1</sup>. It is the word of an honourable messenger.  
M-78/69:41<sup>2</sup>. It is not a poet's word. ~ But you believe little.  
M-78/69:42<sup>3</sup>. Nor a soothsayer's word. ~ But you remember little.  
M-78/69:43<sup>4</sup>. [It is] a descent from the Lord of the worlds.  
M-78/69:44<sup>5</sup>. If he had forged against us some words,  
M-78/69:45. we would have taken him by the right hand,<sup>T1</sup>  
M-78/69:46<sup>6</sup>. then we would have cut off his aorta.<sup>R1</sup>  
M-78/69:47<sup>7</sup>. and none of you could have defended him.<sup>T1</sup>  
M-78/69:48. It is a remembrance for the fearers.  
M-78/69:49. We know that there are among you beliers,  
M-78/69:50. that it is anguish for the disbelievers,  
M-78/69:51. and it is the true conviction.  
M-78/69:52<sup>8</sup>. Exalt then the name of your Lord, the great.

إِنَّهُ قَوْلُ<sup>1</sup> رَسُولٍ كَرِيمٍ.  
وَمَا هُوَ بِقَوْلِ شَاعِرٍ. ~ قَلِيلًا مَّا تُؤْمِنُونَ<sup>1</sup>.  
وَلَا بِقَوْلِ كَاهِنٍ. ~ قَلِيلًا مَّا تَذَكَّرُونَ<sup>1</sup>.  
[...]. تَنْزِيلٌ<sup>1</sup> مِّن رَّبِّ الْعَالَمِينَ.  
وَلَوْ تَقَوَّلَ<sup>1</sup> عَلَيْنَا بَعْضُ<sup>2</sup> الْأَقَاوِيلِ،  
لَأَخَذْنَا مِنْهُ بِالْيَمِينِ،  
ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ<sup>1</sup>.  
فَمَا مِنْكُمْ مِّنْ أَحَدٍ عَنْهُ حَاجِزِينَ.  
وَإِنَّهُ لَتَذَكُّرَةٌ لِّلْمُتَّقِينَ.  
وَإِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُّكَذِّبِينَ،  
وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ،  
وَإِنَّهُ لَحَقُّ الْيَقِينِ.  
فَسَبِّحْ بِاسْمِ رَبِّكَ، الْعَظِيمِ<sup>1</sup>.

## CHAPTER 79/70: THE STAIRWAYS

### سورة المعارج

#### 44 verses Makkan<sup>9</sup>

In the name of God, the all-merciful, the very-merciful.<sup>10</sup>  
M-79/70:1<sup>11</sup>. A questioner questioned concerning a punishment that will fall  
M-79/70:2<sup>12</sup>. on the disbelievers, which none can avert,  
M-79/70:3<sup>13</sup>. from God, owner of the stairways.<sup>R1</sup>  
M-79/70:4<sup>14</sup>. The angels and the spirit ascend to him in a day whose length was fifty thousand years.<sup>R1</sup>  
M-79/70:5<sup>15</sup>. [---] So endure, with a beautiful endurance.<sup>A1</sup>  
M-79/70:6. [---] They see [the punishment] far away,  
M-79/70:7. whereas we see it near.  
M-79/70:8<sup>16</sup>. The day the heaven will be like tar,<sup>T1</sup>  
M-79/70:9. and the mountains are like wool,  
M-79/70:10<sup>17</sup>. no ardent friend asking about an ardent friend,

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.  
سَأَلَ<sup>1</sup> سَائِلٌ<sup>2</sup> بِعَذَابٍ وَاقِعٍ،  
لِّلْكَافِرِينَ، لَيْسَ لَهُ دَافِعٌ<sup>1</sup>،  
مِّنَ اللَّهِ، ذِي الْمَعَارِجِ<sup>1</sup>.  
تَعْرُجُ<sup>1</sup> الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ، فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ.  
[---] فَأَصْبَحَ صَبْرًا جَمِيلًا.  
[---] إِنَّهُمْ يَرَوْنَهُ [...] بَعِيدًا،  
وَنَرَاهُ قَرِيبًا.  
يَوْمَ تَكُونُ السَّمَاءُ كَالْمُهْلِ،  
وَتَكُونُ الْجِبَالُ كَالْعِهْنِ،  
وَلَا يَسْأَلُ<sup>1</sup> حَمِيمٌ حَمِيمًا،

1 مِنْ قَوْلٍ

2 يُؤْمِنُونَ

3 يَذَكَّرُونَ، تَذَكَّرُونَ

4 تَنْزِيلًا

5 وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضُ (2) يَقُولُ

6 R1) Cf. Dt 18:20.

7 T1) None of you could have saved him (Asad).

8 قراءة شيعية للآيات 48-52: إِنَّ وَلَايَةً عَلَيَّ لَتَذَكُّرَةٌ لِّلْمُتَّقِينَ وَالْعَالَمِينَ وَإِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُّكَذِّبِينَ. وَإِنَّ عَلَيْنَا لَحَسْرَةً عَلَى الْكَافِرِينَ. وَإِنَّ وَلَايَتَهُ لَحَقُّ الْيَقِينِ. فَسَبِّحْ يَا مُحَمَّدُ بِاسْمِ رَبِّكَ الْعَظِيمِ

9 This chapter takes its name from verse 3. Translated also: The Ways Of Ascent (Asad); The Ladders (Pickthall); The Heights (Rashad Khalifa). Other titles: المعارج - سأل - الواقع

10 See footnote 2 of chapter 1/96.

11 سَائِلٌ، سَائِلٌ، سَأَلَ (2) سَأَلَ

12 قراءة شيعية: لِّلْكَافِرِينَ بَوْلَايَةً عَلَيَّ لَيْسَ لَهُ دَافِعٌ

13 R1) Cf. Gn 28:12. ♦ الْمَعَارِجِ

14 R1) Cf. Ps 90:4; 2 P 3:8-9. ♦ يَعْرُجُ

15 A1) Abrogated by the verse of the sword 113/9:5.

16 T1) See the footnote of 64/44:45.

17 يُسْأَلُ

M-79/70:11<sup>1</sup>. when they will be shown each other, the criminal will wish that he could be ransomed from the punishment of that day with his sons,<sup>R1</sup>

M-79/70:12. his spouse, his brother,

M-79/70:13<sup>2</sup>. his clan that shelters him,

M-79/70:14<sup>3</sup>. and all those that are in the earth, if that could save him.

M-79/70:15. No! It is a flame

M-79/70:16<sup>4</sup>. stripping away the scalps.<sup>T1</sup>

M-79/70:17. It calls him who gave his back, turned away [from faith],

M-79/70:18. gathered and amassed.

M-79/70:19. [The human has been created anxious.

M-79/70:20. When evil afflicts him, he is afflicted.

M-79/70:21<sup>5</sup>. And when good afflicts him, he is preventer].<sup>T1</sup>

M-79/70:22. Except those who pray,

M-79/70:23<sup>6</sup>. those who are constant at their prayers,

M-79/70:24. those in whose wealth there is a known right

M-79/70:25<sup>7</sup>. for the beggar and the destitute,<sup>T1</sup>

M-79/70:26. those who confirm the day of the judgment,

M-79/70:27. and those who are preoccupied of the punishment of their Lord.

M-79/70:28<sup>8</sup>. The punishment of their Lord is inevitable.<sup>T1</sup>

M-79/70:29. Those who protect their sex,

M-79/70:30<sup>9</sup>. except with their spouses or what their right hands possessed,<sup>T1R1</sup> for they are not to be blamed.

M-79/70:31. Whoever seeks beyond that, those are the transgressors.

M-79/70:32<sup>10</sup>. Those who respect the deposits confided to them and their covenant.

M-79/70:33<sup>11</sup>. Those who stand by their testimonies.<sup>T1</sup>

M-79/70:34. Those who observe their prayers.

M-79/70:35. Those will be honoured in gardens.

M-79/70:36. [---] Why are those who disbelieved rushing to you,

M-79/70:37. from the right and from the left, in groups?

M-79/70:38<sup>12</sup>. Does every man among them covet that he should be made to enter a garden of delight?

M-79/70:39. [---] No! We created them from what they know.

M-79/70:40<sup>13</sup>. And no! I swear by the Lord of the easts and the wests that we are capable

يُبْصِرُونَهُمْ<sup>1</sup>، يَوَدُّ الْمُجْرِمُ لَوْ يَفْتَدِي مِنْ عَذَابٍ<sup>2</sup> يَوْمَئِذٍ، بَنِيهِ،

وَصُلْبَتِهِ، وَأَخِيهِ،

وَفَصِيلَتِهِ الَّتِي تُؤْوِيهِ<sup>1</sup>،

وَمَنْ فِي الْأَرْضِ جَمِيعًا، ثُمَّ يُنْجِيهِ<sup>1</sup>.

كَأَلَا! إِنَّهَا لَطَلَى،

نَرَّاعَةً لِّلشَّوَى.

تَدْعُو مَنْ أَدْبَرَ وَتَوَلَّى [...]

وَجَمَعَ فَأَوْعَى.

[إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا.

إِذَا مَسَّهُ الشَّرُّ، جَزُوعًا.

وَإِذَا مَسَّهُ الْخَيْرُ، مَنُوعًا.]

إِلَّا الْمُصَلِّينَ،

الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ.

وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ

لِّلسَّائِلِ وَالْمَحْزُومِ،

وَالَّذِينَ يُبَيِّنُونَ بَيِّنَاتٍ بَيْنَ الدِّينِ،

وَالَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ مُسْتَقِفُونَ.

إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ<sup>1</sup>.

وَالَّذِينَ هُمْ لِغُرُوجِهِمْ حَافِظُونَ،

إِلَّا عَلَى أَزْوَاجِهِمْ، أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ، فَإِنَّهُمْ غَيْرُ مَلُومِينَ.

فَمَنْ أَتَبَعَى وَرَاءَ ذَلِكَ، فَأُولَئِكَ هُمُ الْعَاثُونَ.

وَالَّذِينَ هُمْ لِأَمْنَتِهِمْ<sup>1</sup> وَعَهْدِهِمْ رُغُونَ.

وَالَّذِينَ هُمْ بِشَهَادَتِهِمْ قَائِمُونَ.

وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ.

أُولَئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ.

[---] فَمَالِ الَّذِينَ كَفَرُوا قِبَلَكَ مُهْطِعِينَ،

عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ، عِزِينَ؟

أَبْطَمَعَ كُلُّ أَمْرٍ مِنْهُمْ أَنْ يَدْخُلَ جَنَّةَ نَعِيمٍ<sup>2</sup>؟

[---] كَلَّا! إِنَّا خَلَقْنَاهُمْ مِمَّا يَعْلَمُونَ.

فَلَا! أَقْسِمُ! بِرَبِّ الْمَشْرِقِ وَالْمَغْرِبِ! إِنَّا لَقَدِرُونَ

<sup>1</sup> 1) يُبْصِرُونَهُمْ (2) عَذَابٍ (3) يَوْمَئِذٍ (R1) Cf. Ps 49: 8-9.

<sup>2</sup> 1) تُؤْوِيهِ، تُؤْوِيَهُ

<sup>3</sup> 1) يُنْجِيهِ

<sup>4</sup> 1) نَرَّاعَةً (T1) Eager to roast (Pickthall); dragging by the head (Shakir).

<sup>5</sup> T1) Grudging (Pickthall); stingy (Progressive Muslims).

<sup>6</sup> 1) صَلَّوَاتِهِمْ

<sup>7</sup> T1) See the footnote of 2/68:27.

<sup>8</sup> 1) مَأْمُونٌ (T1) Is not a thing to feel secure from (Daryabadi); is not to be taken for granted (Progressive Muslims).

<sup>9</sup> T1) The slaves (R1) Allowed also in Lv 19:20.

<sup>10</sup> 1) لَأَمَانَتِهِمْ

<sup>11</sup> 1) بِشَهَادَتِهِمْ (T1) Who give honest testimony (Abdel Haleem); and those who uphold their testimonies (Progressive Muslims).

<sup>12</sup> 1) جَنَّةَ نَعِيمًا (2) يَدْخُلَ

<sup>13</sup> 1) الْمَشْرِقِ وَالْمَغْرِبِ (2) فَلَأَقْسِمُ



M-79/70:41. of exchanging them with others better than them. We will not be preceded.

M-79/70:42<sup>1</sup>. Leave them then discoursing and playing, until when they will meet their day which they were promised,<sup>A1</sup>

M-79/70:43<sup>2</sup>. the day when they will come forth from the graves rapidly, as if they were hastening toward an erected stone,

M-79/70:44<sup>3</sup>. their eyes prostrated, overwhelmed by humiliation.

That is the day which they were promised.

عَلَىٰ أَنْ نُبَدِّلَ خَيْرًا مِنْهُمْ. وَمَا نَحْنُ بِمَسْبُوقِينَ.

فَذَرَهُمْ يَخُوضُوا وَيَلْعَبُونَ، حَتَّىٰ يُلَاقُوا<sup>1</sup> يَوْمَهُمُ الَّذِي يُوعَدُونَ.

يَوْمَ يُخْرَجُونَ<sup>1</sup> مِنَ الْأَجْدَاثِ، سِرَاعًا، كَانَتْهُمْ إِلَىٰ نُصْبٍ<sup>2</sup> يُوفِضُونَ،

خَشَعَةً أَبْصَرَهُمْ، تَرَهَّقَهُمْ ذِلَّةٌ. ذَلِكَ الْيَوْمُ الَّذِي كَانُوا يُوعَدُونَ.

## CHAPTER 80/78: THE NEWS

### سورة النبأ

40 verses - Makkan<sup>4</sup>

In the name of God, the all-merciful, the very-merciful.<sup>5</sup>

M-80/78:1<sup>6</sup>. About what are they asking one another?

M-80/78:2. About the great news,

M-80/78:3. concerning that wherein they diverge.

M-80/78:4<sup>7</sup>. No! They will know.

M-80/78:5<sup>8</sup>. And no! They will know.

M-80/78:6<sup>9</sup>. Did we not make the earth as a couch?

M-80/78:7<sup>10</sup>. And the mountains as pegs?<sup>T1</sup>

M-80/78:8. We created you couples.

M-80/78:9. We made of your sleep a rest.

M-80/78:10. We made of the night a garment.

M-80/78:11<sup>11</sup>. We made the day a livelihood.<sup>T1</sup>

M-80/78:12. We built above you seven strong [the heavens].

M-80/78:13. We made a shining lamp.

M-80/78:14<sup>12</sup>. We descended from the clouds<sup>T1</sup> an abundant water,

M-80/78:15. to bring forth therewith grains and plants,

M-80/78:16<sup>13</sup>. and interlacing [trees] of gardens.<sup>T1</sup>

M-80/78:17. [---] The day of decision will be a fixed time.

M-80/78:18<sup>14</sup>. The day the trumpet is blown, and you will come in crowds,

M-80/78:19<sup>15</sup>. and the heaven will be opened, and will be doors,

M-80/78:20. and the mountains will be moved, and will be a mirage.

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.

عَمَّا يَتَسَاءَلُونَ<sup>2</sup>؟

عَنِ النَّبَأِ الْعَظِيمِ،

الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ.

كَلَّا! سَيَعْلَمُونَ<sup>1</sup>.

ثُمَّ كَلَّا! سَيَعْلَمُونَ<sup>1</sup>.

أَلَمْ نَجْعَلِ الْأَرْضَ مِهْدًا؟<sup>1</sup>

وَالْجِبَالَ أَوْتَادًا؟

وَخَلَقْنَاهُ زَوْجًا.

وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا.

وَجَعَلْنَا اللَّيْلَ لِبَاسًا.

وَجَعَلْنَا النَّهَارَ مَعَاشًا.

وَبَنَيْنَا فَوْقَكُمْ سَبْعًا [...] شِدَادًا.

وَجَعَلْنَا سِرَاجًا وَهَّاجًا.

وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ<sup>1</sup> مَاءً ثَجَّاجًا<sup>2</sup>،

لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا،

[...] وَجَنَّتِ الْفُافَا.

[---] إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتًا.

يَوْمَ يُنفَخُ فِي الصُّورِ<sup>1</sup>، فَتَأْتُونَ أَفْوَاجًا،

وَفُتِحَتِ<sup>1</sup> السَّمَاءُ، فَكَانَتْ أَبْوَابًا،

وُسُيِّرَتِ الْجِبَالُ، فَكَانَتْ سَرَابًا.

<sup>1</sup> 1) يَلْقَوُا ♦ A1) Abrogated by the verse of the sword 113/9:5.

<sup>2</sup> 1) نُصْبٍ، نُصْبٍ، نُصْبٍ (2) يُخْرَجُونَ 1)

<sup>3</sup> 1) ذِلَّةٌ ذَلِكَ الْيَوْمَ 1)

<sup>4</sup> This chapter takes its name from verse 2. Translated also: The Tiding (Asad); The Event (Rashad Khalifa). Other titles: عم - التساؤل - المعصرات

<sup>5</sup> See footnote 2 of chapter 1/96.

<sup>6</sup> 1) يَتَسَاءَلُونَ (2) عَمَّا، عَمَّا 1)

<sup>7</sup> 1) سَيَعْلَمُونَ

<sup>8</sup> 1) سَيَعْلَمُونَ

<sup>9</sup> 1) مِهْدًا

<sup>10</sup> T1) Bulwarks (Pickthall); stakes (Bakhtiar); supporting poles (Wahiduddin Khan). See also the footnote of 10/89:10 and 38/38:12.

<sup>11</sup> T1) As a means of subsistence (Yusuf Ali); [a symbol of] life (Asad); to earn a living (Bakhtiar).

<sup>12</sup> 1) ثَجَّاجًا، ثَجَّاجًا ♦ T1) The wind-driven clouds (Asad); rainy clouds (Pickthall).

<sup>13</sup> T1) Dense with foliage (Wahiduddin Khan); of luxurious growth (Yusuf Ali).

<sup>14</sup> 1) الصُّور، الصُّور 1)

<sup>15</sup> 1) وَفُتِحَتِ 1)

M-80/78:21<sup>1</sup>. The Gehenna will be on the watch,  
M-80/78:22. a place of return for the transgressors,  
M-80/78:23<sup>2</sup>. where they will stay therein for long periods,<sup>T1</sup>  
M-80/78:24. therein tasting neither coolness nor drink,  
M-80/78:25<sup>3</sup>. except ardent water and stink,  
M-80/78:26<sup>4</sup>. a fitting reward.<sup>T1</sup>  
M-80/78:27. They did not fear the account,  
M-80/78:28<sup>5</sup>. although they belied our signs in a belying way.  
M-80/78:29<sup>6</sup>. We counted everything in a book.  
M-80/78:30. So taste, we will increase you only in punishment.  
M-80/78:31. The fearers will have a success:  
M-80/78:32. orchards and vineyards,  
M-80/78:33<sup>7</sup>. full breasted ones, equals in age,<sup>T1</sup>  
M-80/78:34<sup>8</sup>. and an overflowing cup.  
M-80/78:35<sup>9</sup>. They will hear therein neither frivolity nor lying,  
M-80/78:36<sup>10</sup>. a reward of your Lord, as a gift, an account.  
M-80/78:37<sup>11</sup>. The Lord of the heavens and of the earth, and of  
what is between them, the all-merciful. They will have no power  
from him to converse.<sup>T1</sup>  
M-80/78:38. The day the spirit and the angels will stand up in rows,  
they will not speak, except him whom the all-merciful permitted  
and, who will say the truth.  
M-80/78:39. That is the true day. Whoever wishes, should seek a  
return to his Lord.  
M-80/78:40<sup>12</sup>. We warned you of a near punishment, the day when  
the man will look at what his hands advanced, and the disbeliever  
will say: «I wish I had been earth!»<sup>R1</sup>

إِنَّ أَجَهَنَّمَ كَانَتْ مِرْصَادًا،  
لِلطَّغِينَ مَابًا،  
لَيْثِينَ<sup>1</sup> فِيهَا أَحْقَابًا،  
لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا،  
إِلَّا حَمِيمًا وَغَسَّاقًا،  
جَزَاءً وَفَاقًا<sup>1</sup>.  
إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا.  
وَكَذَّبُوا<sup>1</sup> بِآيَاتِنَا كَذَابًا<sup>2</sup>.  
وَكُلًّا شَيْءًا أَحْصَيْنَاهُ كِتَابًا.  
فَذُوقُوا، فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا.  
إِنَّ لِلْمُتَّقِينَ مَفَازًا،  
حَدَائِقَ وَأَعْنَابًا،  
وَكَوَاعِبَ، أَتْرَابًا،  
وَكَأْسًا دِهَاقًا<sup>2</sup>.  
لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذْبًا<sup>2</sup>،  
جَزَاءً مِمَّنْ رَبُّكَ، عَطَاءً، حِسَابًا،  
رَبِّ السَّمُوتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا، الرَّحْمَنِ. لَا  
يَمْلِكُونَ مِنْهُ خِطَابًا.  
يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا، لَا يَتَكَلَّمُونَ، إِلَّا مَنْ  
أُذِنَ لَهُ الرَّحْمَنُ، وَقَالَ صَوَابًا.  
ذَلِكَ الْيَوْمَ الْحَقُّ. فَمَنْ شَاءَ، اتَّخَذَ إِلَىٰ رَبِّهِ مَآبًا.  
إِنَّا أَنْذَرْنَكُمْ عَذَابًا قَرِيبًا، يَوْمَ يَنْظُرُ الْمَرْءُ<sup>1</sup> مَا قَدَّمَتْ  
يَدَاهُ، وَيَقُولُ الْكَافِرُ: «لَيْتَنِي كُنْتُ تُرَابًا<sup>2</sup>!»

1 أَنْ 1)   
2 1) لَيْثِينَ ♦ T1) For ages (Pickthall); for countless aeons (Bewley).   
3 1) وَغَسَّاقًا 1)   
4 1) وَفَاقًا ♦ T1) A meet requital [for their sins] (Asad); an agreeable recompense (Ghali).   
5 1) كَذَابٌ، كُذَّابًا 2) وَكَذَّبُوا 1)   
6 1) وَكُلًّا 1)   
7 T1) Splendid companions well matched (Asad); grapes that are ripe (Progressive Muslims).   
8 1) دِهَاقًا 2) وَكَأْسًا 1)   
9 1) كِذْبًا 2) تَسْمَعُونَ 1)   
10 حِسَابًا، حِسَابًا، حَسَنًا، حَسَنًا 1)   
11 1) الرَّحْمَنُ 2) رَبِّ T1) None shall have it in their power to raise their voices unto him (Asad).   
12 1) قِرَاءَةُ شِيعِيَّة: يَوْمَ يَنْظُرُ الْإِنْسَانُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنْتُ تُرَابًا - أي من شيعة أبي تراب أي علي (2) الْمَرْءُ، الْمَرْءُ Lk 23:30.   
R1) Cf. Os 10:8, quoted by

## CHAPTER 81/79: THE STRIPPING

### سورة النازعات

#### 46 verses Makkan<sup>1</sup>

In the name of God, the all-merciful, the very-merciful.<sup>2</sup>

M-81/79:1<sup>3</sup>. By those who are stripping violently!<sup>R1</sup>

M-81/79:2<sup>4</sup>. By those who actively speed up!<sup>T1</sup>

M-81/79:3. By those who swim freely,

M-81/79:4. then precede with velocity,

M-81/79:5<sup>5</sup>. then administer the affair!

M-81/79:6. The day when the quake quakes,

M-81/79:7. followed by the succeeding one,

M-81/79:8. hearts, that day, will be hectic,

M-81/79:9. their eyes prostrated.

M-81/79:10<sup>6</sup>. They say: «Will we be brought back in the pit,<sup>T1</sup>

M-81/79:11<sup>7</sup>. when we will be corroded bone?»

M-81/79:12. They said: «Then that would be a losing return».

M-81/79:13<sup>8</sup>. There will be but one scare,

M-81/79:14<sup>9</sup>. and they will be on the awakened earth.<sup>T1</sup>

M-81/79:15. [Has the narrative of Moses come to you,

M-81/79:16<sup>10</sup>. when his Lord called him in the sacred valley of Tuwa?<sup>R1</sup>

M-81/79:17<sup>11</sup>. «Go to Pharaoh, for he has transgressed.

M-81/79:18<sup>12</sup>. Say: "Would you not be purified

M-81/79:19. and that I guide you to your Lord so that you may dread him?"»

M-81/79:20. He showed him the greatest sign.

M-81/79:21. But he belied and disobeyed.

M-81/79:22. Then he turned the back hastening,

M-81/79:23. He gathered and called.

M-81/79:24. He said: «I am your Lord, the most high».

M-81/79:25. Then God seized him with the intimidation of the last life and of the first [life].

M-81/79:26. Herein is lesson for him who dreads].

M-81/79:27. Are you more difficult to create, or is it the heaven that he built?

M-81/79:28. He raised its vault, and shaped it?

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.

وَالَّذِينَ عَمِلُوا

وَالَّذِينَ عَمِلُوا

وَالَّذِينَ عَمِلُوا

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وَالَّذِينَ عَمِلُوا

وَالَّذِينَ عَمِلُوا

<sup>1</sup> This chapter takes its name from verse 1. Translated also: Those That Rise (Asad); Those Who Pull Out (Pickthall); The Snatchers (Rashad Khalifa); The Pluckers (Arberry).

<sup>2</sup> See footnote 2 of chapter 1/96.

<sup>3</sup> R1) It is probably about the angels who seize the souls as in the Midrash on the Psalm 41:7: 51b, 52a.

<sup>4</sup> T1) Move [in their orbits] with steady motion (Asad); blow gently (Wahiduddin Khan); that take the person gently (Progressive Muslims).

<sup>5</sup> 1) فَالْمُنْذِرَاتِ

<sup>6</sup> 1) الْحَفِرَةُ، الْحَفِرَةُ (2) إِنَّا (T1) To our former state (Asad); to life (Abdel Haleem); as we were before (Arberry). These translations reflect the different interpretations given to the term *hafirah*. A variation reads: *hufrah*, pit. Hence our translation.

<sup>7</sup> 1) نَاجِرَةً، نَجْرَهُ (2) إِذَا

<sup>8</sup> 1) وَقَعَةً

<sup>9</sup> T1) They will be awakened (Pickthall); they will all come out in the open (Wahiduddin Khan). *Al-Sahirah* can also be a name of hell. Unless it is derived from Hebrew (Gn 39:20 and 40:3), which would mean: jail.

<sup>10</sup> 1) طَوَى، طَوَى، طَوَى، طَوَى (2) طَوَى (R1) The narration of the flaming bush in Ex 3:1-6.

<sup>11</sup> 1) أَنْ أَذْهَبَ

<sup>12</sup> 1) تَزَكَّى

M-81/79:29. He darkened its night, and brought out its forenoon.  
M-81/79:30<sup>1</sup>. As for the earth, thereafter, he levelled it.<sup>T1</sup>  
M-81/79:31. He brought forth therefrom its water and its pasture.  
M-81/79:32<sup>2</sup>. As for the mountains, he anchored them,  
M-81/79:33<sup>3</sup>. an enjoyment for you and for your cattle.  
M-81/79:34. [---] When the greatest calamity comes,  
M-81/79:35. the day the human remembers what he has striven for,  
M-81/79:36<sup>4</sup>. and the Gehenna will be advanced for whoever sees,  
M-81/79:37. whoever has transgressed,  
M-81/79:38. and preferred the worldly life,  
M-81/79:39<sup>5</sup>. the Gehenna will be [his] shelter.  
M-81/79:40. As for whoever feared the presence of his Lord and  
forbade his soul from the desires,  
M-81/79:41<sup>6</sup>. the garden will be [his] shelter.  
M-81/79:42<sup>7</sup>. They ask you about the hour: «When is its anchor?»  
M-81/79:43<sup>8</sup>. What are you to remind it?<sup>T1</sup>  
M-81/79:44. To your Lord is [the knowledge of] its term.  
M-81/79:45<sup>9</sup>. You are only the warner to him who dreads it.  
M-81/79:46<sup>10</sup>. The day they see it, it will be as if they had remained  
an evening, or its forenoon.

وَأَغْطَيْنَا لَيْلَهَا، وَأَخْرَجَ صُحُوحَهَا.  
وَالْأَرْضَ<sup>1</sup>، بَعْدَ ذَلِكَ، دَحَلَهَا.  
أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا.  
وَالْجِبَالَ<sup>2</sup>، أَرْسَلَهَا،  
مَتَاعًا<sup>3</sup> لَكُمْ وَلِأَنْعَامِكُمْ.  
[---] فَإِذَا جَاءَتِ الطَّامَةُ الْكُبْرَى،  
يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى،  
وَبُزْزَتِ<sup>4</sup> الْجَحِيمُ لِمَن يَرَى<sup>2</sup>،  
فَأَمَّا مَن طَغَى،  
وَوَافَّرَ<sup>5</sup> الْحَيَاةَ الدُّنْيَا،  
فَأِنَّ الْجَحِيمَ هِيَ الْمَأْوَى<sup>1</sup> [...].  
وَأَمَّا مَن خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَى،  
فَأِنَّ الْجَنَّةَ هِيَ الْمَأْوَى<sup>1</sup> [...].  
يَسْأَلُونَكَ عَنِ السَّاعَةِ: «إِذَا<sup>1</sup> مُرْسِلُهَا؟»  
فِيمَ أَنْتَ مِنْ ذِكْرِهَا؟  
إِلَىٰ رَبِّكَ<sup>1</sup> [...] مُنْتَهَلُهَا.  
إِنَّمَا أَنْتَ مُنذِرٌ<sup>1</sup> مَّن يَخْشَى.  
كَانَتْهُمْ، يَوْمَ يَرَوْنَهَا، أَلَمْ يَلْبَثُوا إِلَّا عَشِيَّةً، أَوْ صُحْحًا.

## CHAPTER 82/82: THE SPLITTING

### سورة الانفطار

#### 19 verses Makkan<sup>11</sup>

In the name of God, the all-merciful, the very-merciful.<sup>12</sup>  
M-82/82:1. When the heaven will be spilt,  
M-82/82:2. that the stars are scattered,  
M-82/82:3<sup>13</sup>. that the seas are erupted,  
M-82/82:4. that the graves are overturned,  
M-82/82:5. then [every] soul will know what it advanced and what  
it delayed.  
M-82/82:6<sup>14</sup>. [---] O human! What has deceived you about your  
honourable Lord,  
M-82/82:7<sup>15</sup>. who created you, shaped you, and made you upright?  
M-82/82:8. He composed you in a form that he wished.

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.  
إِذَا السَّمَاءُ انْفَطَرَتْ،  
وَإِذَا الْكَوَاكِبُ انْتَثَرَتْ،  
وَإِذَا الْبِحَارُ فُجِّرَتْ<sup>1</sup>،  
وَإِذَا الْقُبُورُ بُعْثِرَتْ،  
عَلِمَتْ [...] نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ.  
[---] يَا أَيُّهَا الْإِنْسَانُ! مَا غَرَّكَ<sup>1</sup> بِرَبِّكَ، الْكَرِيمِ،  
الَّذِي خَلَقَكَ، فَسَوَّاكَ، فَعَدَّلَكَ<sup>1</sup>؟  
فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ.

<sup>1</sup> 1) مع (2) وَالْأَرْضُ T1) He spread its expanse (Asad); he stretched it out (Daryabadi); he smoothed out the earth (Bewley).

<sup>2</sup> 1) وَالْجِبَالَ

<sup>3</sup> 1) مَتَاعٌ

<sup>4</sup> 1) تَرَى، رَأَى (2) وَبُزْزَتِ، وَبُزْزَتِ

<sup>5</sup> 1) الْمَأْوَى

<sup>6</sup> 1) الْمَأْوَى

<sup>7</sup> 1) مَن سَأَهَا (2) إِذَا

<sup>8</sup> T1) How couldst thou tell anything about it (Asad); you have no knowledge of it (Progressive Muslims); what art thou about, to mention it (Arberry).

<sup>9</sup> 1) مُنْذِرٌ

<sup>10</sup> 1) يَلْبَثُوا

<sup>11</sup> This chapter takes its name from verse 1. Translated also: The Cleaving Asunder (Asad); The Shattering (Rashad Khalifa).

<sup>12</sup> See footnote 2 of chapter 1/96.

<sup>13</sup> 1) فُجِّرَتْ، فُجِّرَتْ

<sup>14</sup> 1) أَعْرَكَ

<sup>15</sup> 1) فَعَدَّلَكَ

M-82/82:9<sup>1</sup>. No! Rather you belie [the day of] the judgment.  
M-82/82:10. There are over you guardian [angels],  
M-82/82:11. honourable, who write,  
M-82/82:12. knowing what you do.  
M-82/82:13. The good will be in happiness.  
M-82/82:14. And the unjust will be in the Gehenna.  
M-82/82:15<sup>2</sup>. They will roast therein on the day of the judgment.  
M-82/82:16. And they will not be ousted thence.  
M-82/82:17. What do you know about the day of the judgment?  
M-82/82:18. Again, what do you know about the day of the judgment?  
M-82/82:19<sup>3</sup>. The day on which no soul can do a thing for any soul.  
The affair, on that day, is to God.

كَلَّا! بَلْ تُكَذِّبُونَ<sup>1</sup> [...] بِالَّذِينَ.  
وَأِنَّ عَلَيْكُمْ [...] لَحَافِظِينَ،  
كِرَامًا، كَاتِبِينَ،  
يَعْلَمُونَ مَا تَفْعَلُونَ.  
إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ.  
وَأِنَّ الْفَاجِرَ لَفِي جَحِيمٍ.  
يَصْلَوْنَهَا<sup>2</sup> يَوْمَ الَّذِينَ.  
وَمَا هُمْ عَنْهَا بِغَائِبِينَ.  
وَمَا أَدْرَاكَ مَا يَوْمَ الَّذِينَ؟  
نَمْ، مَا أَدْرَاكَ مَا يَوْمَ الَّذِينَ؟

يَوْمَ<sup>1</sup> لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا. وَالْأَمْرُ، يَوْمَئِذٍ، لِلَّهِ.<sup>2</sup>

## CHAPTER 83/84: THE FISSURATION

### سورة الانشقاق

#### 25 verses Makkan<sup>4</sup>

In the name of God, the all-merciful, the very-merciful.<sup>5</sup>  
M-83/84:1. When the heaven will be fissured,  
M-83/84:2<sup>6</sup>. and gives ear to its Lord, and it had to do it.<sup>T1</sup>  
M-83/84:3. When the earth will be spread out,  
M-83/84:4<sup>7</sup>. throw out what is inside it, empty out,<sup>R1</sup>  
M-83/84:5<sup>8</sup>. and give ear to its Lord, and it had to do, [the human will meet his deeds].<sup>T1</sup>  
M-83/84:6. O human! You are striving to your Lord a hard striving, and you will meet him.  
M-83/84:7. Whoever is given his book in his right hand,  
M-83/84:8. will have a comfortable accounting,  
M-83/84:9<sup>9</sup>. and turn to his family rejoicing.  
M-83/84:10. Whoever is given his book behind his back,  
M-83/84:11. will yearn for perdition,  
M-83/84:12<sup>10</sup>. and roast in a blaze.  
M-83/84:13. He was among his family rejoicing.  
M-83/84:14. He presumed that he would never return.  
M-83/84:15. Yes indeed! His Lord was seer of him.  
M-83/84:16<sup>11</sup>. [---] I swear by the twilight!  
M-83/84:17. By the night and what it enveloped!  
M-83/84:18<sup>12</sup>. By the moon when it envelops itself!<sup>T1</sup>

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.  
إِذَا السَّمَاءُ انشَقَّتْ،  
وَأَذْنَتْ لِرَبِّهَا، وَخَفَّتْ.  
وَإِذَا الْأَرْضُ مُدَّتْ،  
وَأَلْقَتْ مَا فِيهَا، وَتَخَلَّتْ،  
وَأَذْنَتْ لِرَبِّهَا، وَخَفَّتْ.  
يَا أَيُّهَا الْإِنْسَانُ! إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا، فَمُلَاقِيهِ.  
فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِيَمِينَةٍ،  
فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا،  
وَيَنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا.  
وَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ،  
فَسَوْفَ يَدْعُوا ثُبُورًا،  
وَيَصْلَىٰ سَعِيرًا.  
إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا.  
إِنَّهُ ظَنَّ أَن لَّنْ يَحُورَ.  
بَلَىٰ! إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا.  
[---] فَلَا! أَقْسِمُ! بِالسَّعْفِ!  
وَاللَّيْلِ وَمَا وَسَقَ!  
وَالْقَمَرِ إِذَا اتَّسَقَ!

<sup>1</sup> يُكَذِّبُونَ

<sup>2</sup> يُصْلَوْنَهَا

<sup>3</sup> قراءة شيعية: يومئذ ذلك اليوم كله لله (2 يَوْمُ، يَوْمُ 1)

<sup>4</sup> This chapter takes its name from verse 1. Translated also: The Splitting Asunder (Asad); The Rending (Pickthall); The Rupture (Rashad Khalifa).

<sup>5</sup> See footnote 2 of chapter 1/96.

<sup>6</sup> T1) As in truth it must (Asad); for that is what it has been decreed to do (Shabbir Ahmed); and is fitly disposed (Arberry).

<sup>7</sup> R1) Cf. Ez 37:12.

<sup>8</sup> T1) See the footnote of 83/84:2.

<sup>9</sup> وَيُنْقَلِبُ

<sup>10</sup> وَيُصْلَىٰ، وَيُصْلَىٰ

<sup>11</sup> فَلَا أَقْسِمُ

<sup>12</sup> T1) When it grows full (Shakir).

M-83/84:19<sup>1</sup>. You will ride layer upon layer!  
M-83/84:20. So why do they not believe,  
M-83/84:21<sup>2</sup>. and why do they not prostrate when the Koran is recited to them?  
M-83/84:22<sup>3</sup>. Rather those who disbelieved belie.  
M-83/84:23<sup>4</sup>. God knows best what they store.  
M-83/84:24. So announce to them a painful punishment.  
M-83/84:25. But those who believed and did the good deeds, will have a non-reproached wage.

لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ.  
فَمَا لَهُمْ لَا يُؤْمِنُونَ،  
وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ؟  
بَلِ الَّذِينَ كَفَرُوا يُكَذِّبُونَ.<sup>1</sup>  
وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ.<sup>1</sup>  
فَيَنْبِئُهُمْ بِعَذَابِ الْيَمِّ.  
إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ، لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ.

## CHAPTER 84/30: THE ROMANS

### سورة الروم

60 verses - Makkan [except: 17]<sup>5</sup>

In the name of God, the all-merciful, the very-merciful.<sup>6</sup>  
M-84/30:1<sup>7</sup>. Alif, Lam, Mim.<sup>T1</sup>  
M-84/30:2<sup>8</sup>. The Romans have been defeated  
M-84/30:3<sup>9</sup>. in the nearest land. And after their defeat, they will defeat,  
M-84/30:4<sup>10</sup>. in some years. The affair is for God before [the victory] and after [it]. On that day the believers will exult  
M-84/30:5. in God's succour. He succours whom he wishes. ~ He is the almighty, the very-merciful.  
M-84/30:6. God's promise. God does not break his promise. ~ But most humans do not know.  
M-84/30:7. They know an appearance of the worldly life, whereas they are inattentive of the last life.  
M-84/30:8. Did they not think in themselves? God did not create the heavens and the earth, and what is between them, but with the truth, and [until] an appointed term. Many humans disbelieve in the meeting of their Lord.  
M-84/30:9<sup>11</sup>. Have they not travelled in the earth to see how the end of those before them was? They were stronger than them in power, had ploughed and developed it more than they have developed it, and their messengers came to them with the proofs. ~ God was not to oppress them, but they oppressed themselves.  
M-84/30:10<sup>12</sup>. Then, evil was the end of those who did evil, for they belied God's signs and were ridiculing them.

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.  
الْم.  
غُلِبَتِ الرُّومُ  
فِي الْأَدْنَى الْأَرْضِ. وَهُمْ مِنْ بَعْدِ غَلِبِهِمْ، سَيَغْلِبُونَ<sup>3</sup>،  
فِي بَضْعِ سِنِينَ. لِلَّهِ الْأَمْرُ مِنْ قَبْلُ [...] وَمِنْ بَعْدُ [...] وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ  
بِنَصْرِ اللَّهِ. يَنْصُرُ مَنْ يَشَاءُ. ~ وَهُوَ الْعَزِيزُ، الرَّحِيمُ.  
وَكَذَلِكَ اللَّهُ لَا يَخْلِفُ أَلْفَ وَعْدَةٍ. ~ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ.  
يَعْلَمُونَ ظَهْرًا مِنَ الْحَيَاةِ الدُّنْيَا، وَهُمْ عَنِ الْآخِرَةِ هُمْ غَفْلُونَ.  
أَوَلَمْ يَتَفَكَّرُوا فِي أَنْفُسِهِمْ؟ مَا خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ، وَمَا بَيْنَهُمَا، إِلَّا بِالْحَقِّ، [...] وَأَجَلٍ مُّسَمًّى. وَإِنَّ كَثِيرًا مِنَ النَّاسِ بِلِقَائِ رَبِّهِمْ لَكَافِرُونَ.  
أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ؟ كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً، وَأَثَارُوا الْأَرْضَ وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا، وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ. ~ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ، وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ.  
ثُمَّ كَانَ عَاقِبَةُ الَّذِينَ اسْتَوُوا السُّوءَ<sup>2</sup>، أَنْ كَذَّبُوا بِآيَاتِ اللَّهِ، وَكَانُوا بِهَا يَسْتَهْزِءُونَ<sup>3</sup>.

<sup>1</sup> لَتَرْكَبُنَّ، لَتَرْكَبُنَّ، لَتَرْكَبُنَّ، لَتَرْكَبُنَّ، لَتَرْكَبُنَّ 1)

<sup>2</sup> قُرِئَ 1)

<sup>3</sup> يُكَذِّبُونَ 1)

<sup>4</sup> يُوعُونَ 1)

<sup>5</sup> This chapter takes its name from verse 2. Translated also: The Byzantines (Asad); The Greeks (Arberry).

<sup>6</sup> See footnote 2 of chapter 1/96.

<sup>7</sup> T1) See the footnote of 2/68:1 and 57/31:1.

<sup>8</sup> غُلِبَتِ 1)

<sup>9</sup> سَيَغْلِبُونَ 3) غَلِبَهُمْ، غَلَابَهُمْ 2) مِنْ 1)

<sup>10</sup> قَبْلُ وَمِنْ بَعْدُ، قَبْلُ وَمِنْ بَعْدُ 1)

<sup>11</sup> وَأَثَارُوا، وَأَثَرُوا، وَأَثَرُوا، وَأَثَرُوا 1)

<sup>12</sup> يَسْتَهْزِءُونَ، يَسْتَهْزِءُونَ 3) السُّوءَ 2) عَاقِبَةُ 1)

M-84/30:11<sup>1</sup>. [---] God initiates the creation, then restores it. ~ Then it is to him that you will be returned.

M-84/30:12<sup>2</sup>. The day when the hour comes, the criminals will be consternated.

M-84/30:13<sup>3</sup>. They will not have any intercessors among their associates, and unto their associates they will be unbelievers.

M-84/30:14. The day when the hour comes, that day they will be separated.

M-84/30:15<sup>4</sup>. As for those who believed and did the good deeds, they will delight in an orchard.

M-84/30:16. As for those who disbelieved and belied our signs and the meeting of the last life, those will be presented forward to the punishment.

H-84/30:17<sup>5</sup>. Exalted be God when you are in the evening and when you are in the morning!

M-84/30: 18<sup>6</sup>. To him the praise in the heavens and in the earth, in the evening and when you are at noon.

M-84/30:19<sup>7</sup>. He brings out the living from the dead, brings out the dead from the living, and revives the earth after its death. Thus, you will be brought out [from the graves].

M-84/30:20. [---] Of his signs, is that he created you from earth. Then you became humans spreading out.

M-84/30:21. Of his signs, is that he created for you, from yourselves, spouses so that you may find rest near them. And he placed between you affection and mercy. ~ Therein are signs for a people who think.

M-84/30:22<sup>8</sup>. Of his signs, the creation of the heavens and of the earth, and your different languages and colours. ~ Therein are signs for the knowers.<sup>T1</sup>

M-84/30:23. Of his signs, your sleeping by night, and your seeking of his favour by day. ~ Therein are signs for a people who hear.

M-84/30:24<sup>9</sup>. Of his signs, [is that] he shows you the lightning [which inspires you] fear and aspiration, and descends water from the heaven thereby he revives the earth after its death. ~ Therein are signs for a reasoning people.

M-84/30:25<sup>10</sup>. Of his signs, is that the heaven and the earth stand firm, by his order. Then when he will call you from the earth, you will come out.

M-84/30:26. To him those who are in the heavens and in the earth. ~ All are devout to him.

[---] اللَّهُ يَبْدَأُ الْخَلْقَ، ثُمَّ يُعِيدُهُ. ~ ثُمَّ إِلَيْهِ تَرْجَعُونَ.<sup>2</sup>

وَيَوْمَ تَقُومُ السَّاعَةُ، يُبْلِسُ<sup>1</sup> الْمَجْرُمُونَ.

وَلَمْ يَكُنْ لَهُمْ مِنْ شُرَكَائِهِمْ شَفَعَاءُ، وَكَانُوا بِشُرَكَائِهِمْ كَافِرِينَ.

وَيَوْمَ تَقُومُ السَّاعَةُ، يَوْمَئِذٍ، يَنْفَرَقُونَ.

فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ، فَهُمْ فِي رَوْضَةٍ يُحْبَرُونَ.

وَأَمَّا الَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ، فَأُولَئِكَ فِي الْعَذَابِ مُحْضَرُونَ.

فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ<sup>1</sup> تُصْبِحُونَ!

وَلَهُ الْحَمْدُ فِي السَّمُوتِ وَالْأَرْضِ، وَعَشِيًّا وَحِينَ تُظْهِرُونَ!

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ،<sup>1</sup> وَيُخْرِجُ الْمَيِّتَ<sup>1</sup> مِنَ الْحَيِّ، وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا. وَكَذَلِكَ تُخْرَجُونَ<sup>2</sup> [...] ]

[---] وَمِنْ ءَايَاتِهِ، أَنْ خَلَقَكُمْ مِنْ تُرَابٍ. ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ.

وَمِنْ ءَايَاتِهِ، أَنْ خَلَقَ لَكُمْ، مِنْ أَنْفُسِكُمْ، أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا. وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً. ~ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ.

وَمِنْ ءَايَاتِهِ، خَلْقَ السَّمُوتِ وَالْأَرْضِ، وَاخْتِلَافَ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ. ~ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِلْعَالِمِينَ<sup>1</sup>.

وَمِنْ ءَايَاتِهِ، مَنَامُكُمْ بِاللَّيْلِ، وَالنَّهَارِ وَابْتِغَاؤُكُمْ مِنْ فَضْلِهِ. ~ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَسْمَعُونَ.

وَمِنْ ءَايَاتِهِ، [...] يُرِيكُمْ الْبَرْقَ [...] خَوْفًا وَطَمَعًا، وَيُنْزِلُ<sup>1</sup> مِنَ السَّمَاءِ مَاءً فَيُحْيِي بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا. ~ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ.

وَمِنْ ءَايَاتِهِ، أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ، بِأَمْرِهِ. ثُمَّ، إِذَا دَعَاكُمْ دَعْوَةً مِنَ الْأَرْضِ، إِذَا أَنْتُمْ تَخْرُجُونَ<sup>1</sup>.

وَلَهُ مِنْ فِي السَّمُوتِ وَالْأَرْضِ. ~ كُلُّ لَهُ قُنُونٌ.

<sup>1</sup> يُرْجَعُونَ، تَرْجَعُونَ (2) يُبْدَأُ (1)

<sup>2</sup> يُبْلِسُ، يُبْلِسُ (1)

<sup>3</sup> تَكُنْ (1)

<sup>4</sup> T1) Luxenberg (p. 253) translates from Hebrew and Syriac: you shall be brought together.

<sup>5</sup> جِينًا ... وَحِينَ (1)

<sup>6</sup> T1) Both verses 17 and 18 are disordered. The normal order is: 17- Exalted be God when you are in the evening and when you are in the morning, 18- in the evening and when you are at noon, and to him the praise in the heavens and in the earth.

<sup>7</sup> تُخْرَجُونَ (2) الْمَيِّتِ (1)

<sup>8</sup> 1) لِلْعَالَمِينَ ♦ T1) Variation: for the worlds, like in others verses.

<sup>9</sup> وَيُنْزِلُ (1)

<sup>10</sup> تُخْرَجُونَ (1)

M-84/30:27<sup>1</sup>. It is him who initiates the creation, then restores it, and this is easier for him. [---] To him the highest example<sup>T1</sup> in the heavens and in the earth. ~ He is the almighty, the wise.

M-84/30:28<sup>2</sup>. He cited an example for you from yourselves. Have you, among those whom your right hands possessed,<sup>T1</sup> associates in what we provided you so that you are equal therein fearing them as you fear each other? ~ Thus we detail the signs for a reasoning people.

M-84/30:29. [---] Rather those who oppressed followed their desires, without knowledge. Who can then guide whom God misguided? ~ They will have no succourers.

M-84/30:30<sup>3</sup>. Set your face to the religion, being upright.<sup>T1</sup> [Follow] God's creation according to which he created the humans. There is no alteration to God's creation. That is the elevated religion.<sup>T2</sup> ~ But most humans do not know.

M-84/30:31. [Revert] penitent to him. Fear him and perform the prayer. And be neither of the associators,

M-84/30:32<sup>4</sup>. [nor] of those who divided their religion and became sects, ~ every coalition exulting in what is at it.

M-84/30:33. [---] When a hardship afflicts the humans, they call upon their Lord penitent to him. Then when he makes them taste from him mercy, forthwith a group among them associates with their Lord.

M-84/30:34<sup>5</sup>. Let them disbelieve in what we gave them. Enjoy. You will know.

M-84/30:35<sup>6</sup>. [---] Have we descended on them an authority,<sup>T1</sup> so that it speaks of that of what they were associating with him?

M-84/30:36<sup>7</sup>. [---] When we make humans taste a mercy, they exult thereat. If an evil afflicts them for what their hands advanced, then they despair.

M-84/30:37<sup>8</sup>. [---] Did they not see that God extends the provision for whom he wishes, and predetermines [it]? ~ Therein are signs for a people who believe.

M-84/30:38<sup>9</sup>. Therefore, give his due to the relative, as well as to the pauper and the traveller. That is better for those who want God's face. ~ Those are the successful.<sup>T1</sup>

M-84/30:39<sup>10</sup>. Whatever you give [as loan against]<sup>R1</sup> increase,<sup>T1</sup> so that it increases at the expense of the wealth of the humans, does not increase with God. But what you give as tithe, wanting God's face, those are who are doubling.<sup>T2</sup>

وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ، ثُمَّ يُعِيدُهُ، وَهُوَ أَهْوَنُ عَلَيْهِ<sup>2</sup>. [---] وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَوَاتِ وَالْأَرْضِ. ~ وَهُوَ الْعَزِيزُ الْحَكِيمُ.  
صَرَبَ لَكُمْ مَثَلًا مِّنْ أَنفُسِكُمْ. هَلْ لَّكُمْ، مِّنْ مَّا مَلَكَتْ أَيْمَانُكُمْ، مِّنْ شُرَكَاءَ فِي مَا رَزَقْنَاكُمْ فَأَنْتُمْ فِيهِ سَوَاءٌ، تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنفُسَكُمْ<sup>1</sup>? ~ كَذَلِكَ نُفَصِّلُ<sup>2</sup> الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ.

[---] بَلْ اتَّبَعَ الَّذِينَ ظَلَمُوا أَهْوَاءَهُمْ، بِغَيْرِ عِلْمٍ. فَمَنْ يَهْدِي مَنْ أَضَلَّ اللَّهُ؟ ~ وَمَا لَهُمْ مِّنْ نَّاصِرِينَ.

فَأَقِمْ وَجْهَكَ لِلدِّينِ، حَنِيفًا. [...] فَطَرَتِ اللَّهُ اللَّاتِي فَطَرَ الْإِنْسَانَ عَلَيْهَا. لَا تَبْدِيلَ لِخَلْقِ اللَّهِ. ذَلِكَ الَّذِينَ الْقَوْمُ. ~ وَلَكِنْ أَكْثَرَ الْإِنْسَانَ لَا يَعْلَمُونَ.

[...] مُنِيبِينَ إِلَيْهِ. وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ. وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ،

[...] مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيْعًا، ~ كُلٌّ جَزَبَ بِمَا لَدَيْهِمْ فَرَخُونِ.

[---] وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ، دَعَا رَبَّهُ مُنِيبِينَ إِلَيْهِ. ثُمَّ إِذَا أَذَاهُمْ مِنْهُ رَحْمَةً، ~ إِذَا فَرِيقٌ مِنْهُمْ بِرَبِّهِمْ يُشْرِكُونَ.

لِيَكْفُرُوا بِمَا ءَاتَيْنَاهُمْ. فَتَمَتَّعُوا<sup>1</sup>. ~ فَسَوْفَ تَعْلَمُونَ<sup>2</sup>.

[---] أَمْ أَنْزَلْنَا عَلَيْهِمْ سُلْطَانًا، فَهُوَ يَنْكَرُكُمْ بِمَا كَانُوا بِهِ يُشْرِكُونَ؟

[---] وَإِذَا أَنْقَا الْإِنْسَانَ رَحْمَةً، فَرَحُوا بِهَا. وَإِنْ نَّصَبْنَاهُمْ سَبِيَّةً بِمَا قَدَّمَتْ أَيْدِيهِمْ، إِذَا هُمْ يَقْنَطُونَ<sup>1</sup>.

[---] أَوْ لَمْ يَرَوْا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ، وَيَقْدِرُ<sup>1</sup>? [...] ~ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ.

فَاتِذَا الْقُرُوبَىٰ حَقَّتْ، وَالْمَسْكِينُ وَآتَيْنِ السَّبِيلَ. ذَلِكَ خَيْرٌ لِّلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ. ~ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ.

وَمَا ءَاتَيْنَا<sup>1</sup> مِنْ [...] رَبًّا، لِّيَرْبُوَ<sup>2</sup> فِي أَمْوَالِ الْإِنْسَانِ، فَلَا يَرْبُوَ عِنْدَ اللَّهِ. وَمَا ءَاتَيْنَا مِنْ رَّكَوَةٍ، تُرِيدُونَ وَجْهَ اللَّهِ، فَأُولَٰئِكَ هُمُ الْمُضْعِفُونَ<sup>3</sup>.

<sup>1</sup> 1) وَهُوَ عَلَيْهِ هَيْبٌ، وَكُلُّ عَلَى اللَّهِ هَيْبٌ (2) يُبْدِئُ 1) T1) His are the most exalted attributes (Shakir); he is above all comparison (Abdel Haleem); him belongs the most sublime similitude (Khalifa).

<sup>2</sup> 1) يُفَصِّلُ (2) أَنْفُسَكُمْ 1) T1) The slaves.

<sup>3</sup> T1) See the footnote of 51/10:105. T2) See the footnote of 53/12:40.

<sup>4</sup> 1) فَارْقُوا

<sup>5</sup> 1) يَفْتَمَتُّوْا، فَيَتَمَتَّعُوا، فَلْيَتَمَتَّعُوا، يَمَتَّعُوا، وَلْيَتَمَتَّعُوا

<sup>6</sup> T1) See the footnote of 23/53:23.

<sup>7</sup> 1) يَقْنَطُونَ

<sup>8</sup> 1) وَيَقْدِرُ، وَيَقْدَرُ

<sup>9</sup> T1) See the footnote of 39/7:8.

<sup>10</sup> 1) لِّيَرْبُوَ (2) لِّزَبْوِهَا (3) لِّزَبْوِهَا 1) T1) Whatever you may give out in usury (Asad); what you give with usurious intent (Bewley). T2) Wrong structure of the verse ♦ R1) The Old Testament prohibit the interests, making use of two terms *neshekh* נִשְׁכָּה and *tarbit* תַּרְבִּית, and the modern Hebrew uses the term *ribit* רִבִּית. The Koran uses the term *riba*, which is close to the Hebrew term *tarbit* /



M-84/30:40<sup>1</sup>. [---] It is God who created you, then provided you your provision, then he will make you die, then he will revive you. Is there any of your associates, who makes anything of that? ~ Exalted and high be he above what they associate!

M-84/30:41<sup>2</sup>. [---] Corruption appeared in the earth and in the sea because of what the hands of humans realized, so God makes them taste some of what they did. ~ Maybe they return!

M-84/30:42. Say: «Move in the earth, and see how was the end of those before. ~ Most of them were associators».

M-84/30:43<sup>3</sup>. Set your face to the elevated religion,<sup>T1</sup> before a day comes that no one can avert, from God. That day, they will be divided.

M-84/30:44. Whoever has disbelieved, then to him is his disbelief. Whoever does good, then it is for themselves that they are preparing.

M-84/30:45. So that he may reward those who believed and did the good deeds by his favour. He does not love the disbelievers.

M-84/30:46<sup>4</sup>. [---] Of his signs, is that he sends the winds as announcers, to make you taste of his mercy, so that the felucca may run, by his order, and that you seek of his favour. ~ Maybe you thank!

M-84/30:47. [---] We sent messengers before you to their people. They came to them with the proofs, [but they belied them]. Then we took revenge of those who committed the crimes. It was our duty to succour the believers.

M-84/30:48<sup>5</sup>. [---] It is God who sends the winds which raise clouds, spreads them in the heaven as he wishes, and puts them in pieces. Then you see rain coming from within them. And when he afflicts with it whom he wishes of his servants, they are delighted, M-84/30:49<sup>6</sup>. although they were, before it descended on them, consternated.

M-84/30:50<sup>7</sup>. Look then at the traces of God's mercy, how he revives the earth after its death. That will revive the dead. ~ He is powerful over everything.

M-84/30:51<sup>8</sup>. Should we send a wind [on a vegetation] and they see it turning yellow, they would continue after it to disbelieve.

M-84/30:52<sup>9</sup>. You cannot make the dead hear, nor can you make the deaf hear the call if they turn their backs.

M-84/30:53<sup>10</sup>. Nor can you guide the blind out of their misguidance. You can only make hear those who believe in our signs, as they are submitters.

[---] اللَّهُ الَّذِي خَلَقَكُمْ، ثُمَّ رَزَقَكُمْ، ثُمَّ يُمِيتُكُمْ، ثُمَّ يُحْيِيكُمْ. هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَفْعَلُ مِنْ ذَلِكَ شَيْءًا؟ ~ سُبْحَنَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ!

[---] ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ<sup>1</sup> بِمَا كَسَبَتْ أَيْدِي النَّاسِ، لِيُذِيقَهُمْ<sup>2</sup> بَعْضَ الَّذِي عَمِلُوا. ~ لَعَلَّهُمْ يَرْجِعُونَ!

قُلْ: «سِيرُوا فِي الْأَرْضِ، فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلُ! ~ كَانَ أَكْثَرُهُمْ مُشْرِكِينَ». فَأَقِمْ وَجْهَكَ لِلدِّينِ الْقَيِّمِ، مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدٍّ لَهُ، مِنَ اللَّهِ. يَوْمَئِذٍ، يَصْدَعُونَ.

مَنْ كَفَرَ، فَعَلَيْهِ كُفْرُهُ. وَمَنْ عَمِلَ صَالِحًا، فَلِنَفْسِهِ يَمْهَدُونَ.

لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْ فَضْلِهِ. إِنَّهُ لَا يُحِبُّ الْكَافِرِينَ.

[---] وَمِنْ ءَايَاتِهِ، أَنْ يُرْسِلَ الرِّيحَ<sup>1</sup> مُبَشِّرَاتٍ<sup>2</sup>، وَلِيُذِيقَكُمْ مِنْ رَحْمَتِهِ، وَلِتَجْرِيَ الْفُلُكُ بِأَمْرِهِ، وَلِتَبْتَغُوا مِنْ فَضْلِهِ. ~ وَلَعَلَّكُمْ تَشْكُرُونَ!

[---] وَلَقَدْ أَرْسَلْنَا، مِنْ قَبْلِكَ، رُسُلًا إِلَى قَوْمِهِمْ. فَجَاءُوهُمْ بِالْبَيِّنَاتِ [...]. فَانْتَقَمْنَا مِنَ الَّذِينَ أَجْرَمُوا. وَكَانَ حَقًّا عَلَيْنَا نَصْرَ الْمُؤْمِنِينَ.

[---] اللَّهُ الَّذِي يُرْسِلُ الرِّيحَ<sup>1</sup> فَتَنُثِيرُ سَحَابًا. فَيَبْسُطُهُ فِي السَّمَاءِ، كَيْفَ يَشَاءُ، وَيَجْعَلُهُ كِسْفًا<sup>2</sup>. فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ<sup>3</sup>. فَإِذَا أَصَابَ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ، إِذَا هُمْ يَسْتَبْشِرُونَ، وَإِنْ كَانُوا مِنْ قَبْلِ أَنْ يُنْزَلَ عَلَيْهِمْ، مِنْ قَبْلِهِ لُمُتْلِسِينَ.

فَانْظُرْ إِلَى ءَاثَرِ<sup>1</sup> رَحْمَتِ اللَّهِ، كَيْفَ يُحْيِي<sup>3</sup> الْأَرْضَ بَعْدَ مَوْتِهَا. إِنَّ ذَلِكَ لَمُحْيٍ الْمَوْتَى. ~ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

وَلَئِنْ أَرْسَلْنَا رِيحًا [...] فَرَأَوْهُ مُصْفَرًّا<sup>1</sup>، لَظَلُّوا مِنْ بَعْدِهِ يَكْفُرُونَ.

فَإِنَّكَ لَا تَسْمَعُ الْمَوْتَى، وَلَا تَسْمَعُ الصُّمَّ الدُّعَاءَ، إِذَا وَلَّوْا مُدْبِرِينَ.

وَمَا أَنْتَ بِهَادٍ الْعُمَى<sup>2</sup> عَنْ ضَلَالَتِهِمْ. إِنْ تَسْمَعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا، فَهُمْ مُسْلِمُونَ.

*ribit*, and means the addition that the debtor pays to the creditor, hence our translation increase. Cf. for the Jews: Ex 22:24; Lv 25:35-37; Dt 23:20-21; Ez 22:12; Ps 15:5; Pr 28:8. Cf. for the Christians: Lk 6:34-35. In the Koran, see the index under: Loan with interest.

1) تُشْرِكُونَ

2) لِيُذِيقَهُمْ 2) وَالْبُحُورَ

3) T1) See the footnote of 53/12:40.

1) مُبَشِّرَاتٍ 2) الرِّيحَ

1) خِلَالِهِ 3) كِسْفًا 2) الرِّيحَ

1) يُنْزَلَ

1) تُخَيِّي، نُخَيِّي 3) رَحْمَةً 2) أَثَرٌ، إِثْرٌ

1) مُصْفَرًّا

1) تَسْمَعُ الصُّمَّ

1) تُهْدِي الْعُمَى 2) بِهَادِي

M-84/30:54<sup>1</sup>. [---] It is God who created you out of weakness, then after weakness he made strength, then after strength he made weakness and hoariness. He creates what he wishes. ~ He is the knower, the powerful.

M-84/30:55. [---] The day when the hour comes, the criminals will swear that they did not stay but an hour. ~ So they were perverted.

M-84/30:56<sup>2</sup>. And those who were given the knowledge and the faith said: «You stayed, according to God's book, until the day of resurrection. This is the day of resurrection. ~ But you were not knowing».

M-84/30:57<sup>3</sup>. That day, the excuse of those who oppressed will not avail them, nor will they be asked to exonerate themselves.

M-84/30:58. [---] We have cited for the humans, in this Koran, of every example. Even though you come to them with a sign, those who disbelieved will say: «You are only falsifiers».

M-84/30:59. Thus God seals the hearts of those who do not know.

M-84/30:60<sup>4</sup>. So endure.<sup>A1</sup> God's promise is true. Do not let those who are not convinced treat you lightly.<sup>T1</sup>

[---] اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ<sup>1</sup>، ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً، ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا<sup>2</sup> وَشَيْبَةً. يَخْلُقُ مَا يَشَاءُ. ~ وَهُوَ الْعَلِيمُ، الْقَدِيرُ.

[---] وَيَوْمَ تَقُومُ السَّاعَةُ، يُقْسِمُ الْمُجْرِمُونَ مَا لَبِثُوا غَيْرَ سَاعَةٍ. ~ كَذَلِكَ كَانُوا يُؤْفَكُونَ. وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ: «لَقَدْ لَبِثْتُمْ فِي كِتَابِ اللَّهِ، إِلَى يَوْمِ الْبَعْثِ<sup>1</sup>. فَهَذَا يَوْمُ الْبَعْثِ<sup>1</sup>. ~ وَلَكُنْكُمْ كُنْتُمْ لَا تَعْلَمُونَ».

فَيَوْمَئِذٍ، لَا يَنْفَعُ الَّذِينَ ظَلَمُوا مَعذِرَتُهُمْ، ~ وَلَا هُمْ يُسْتَعْتَبُونَ.

[---] وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ، مِنْ كُلِّ مَثَلٍ. وَلَئِنْ جِئْتَهُمْ بِآيَةٍ، لَيَقُولُنَّ الَّذِينَ كَفَرُوا: «إِنْ أَنْتُمْ إِلَّا مُبْتَطِلُونَ». كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الَّذِينَ لَا يَعْلَمُونَ. فَأَصْبِرْ. إِنَّ وَعْدَ اللَّهِ حَقٌّ. وَلَا يَسْتَخِفُّكَ<sup>1</sup> الَّذِينَ لَا يُوقِنُونَ.

## CHAPTER 85/29: THE SPIDER

### سورة العنكبوت

69 verses - Makkan [except: 1-11]<sup>5</sup>

In the name of God, the all-merciful, the very-merciful.<sup>6</sup>

H-85/29:1<sup>7</sup>. Alif, Lam, Mim.<sup>T1</sup>

H-85/29:2. Do humans think that they will be left to say: «We believed», without being tested?

H-85/29:3<sup>8</sup>. We tested those before them. So God will know those who are truthful, and will know the liars.

H-85/29:4. Do those who do the misdeeds think that they precede us? ~ How ill they judge!

H-85/29:5. Whoever hopes for God's meeting, [should do good deeds], as God's term will come. ~ He is the hearer, the knower.

H-85/29:6. Whoever struggled, he struggles only for himself. ~ God is independent of the worlds.

H-85/29:7. Those who believed and did the good deeds, we will remove from them their misdeeds, and reward them for the best of what they were doing.

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.

الْم.

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا: «ءَامَنَّا»، وَهُمْ لَا يُفْتَنُونَ؟

وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ. فَلْيَعْلَمَنَّ<sup>1</sup> اللَّهُ الَّذِينَ صَدَقُوا، وَلْيَعْلَمَنَّ<sup>2</sup> الْكَاذِبِينَ.

أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْبِقُونَا؟ سَاءَ مَا يَحْكُمُونَ!

مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ، [...] فَإِنْ أَجَلَ اللَّهُ لَاتٍ. ~ وَهُوَ السَّمِيعُ، الْعَلِيمُ.

وَمَنْ جَاهَدَ، فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ. ~ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ.

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ، لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ، وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ.

<sup>1</sup> ضَعْفًا (2) ضَعْفٍ

<sup>2</sup> الْبَعْثِ، الْبَعْثِ

<sup>3</sup> تَنْفَعُ

<sup>4</sup> 1) يَسْتَحْفَظُكَ، يَسْتَحْفَظُكَ، قِرَاءَةُ شَبْعِيَّةٍ: يَسْتَفْزَنُكَ 1) Make thee impatient (Pickthall); make you discouraged (Wahiduddin Khan) ♦ A1) Abrogated by the verse of the sword 113/9:5.

<sup>5</sup> This chapter takes its name from verse 41.

<sup>6</sup> See footnote 2 of chapter 1/96.

<sup>7</sup> T1) See the footnote of 2/68:1 and 57/31:1.

<sup>8</sup> وَلْيَعْلَمَنَّ، وَلْيَعْلَمَنَّ (2) فَلْيَعْلَمَنَّ، فَلْيَعْلَمَنَّ

H-85/29:8<sup>1</sup>. [We have enjoined upon the human goodness to his parents.<sup>R1</sup> And if they struggle with you to make you associate with me that whereof you have no knowledge, then do not obey them.<sup>R2</sup> To me will be your return. ~ I will then inform you of what you were doing.]

H-85/29:9. Those who believed and did the good deeds, we will enter them among the righteous.

H-85/29:10<sup>2</sup>. [---] There are some humans who say: «We believed in God». But whenever he is made to suffer in God[’s cause], he takes the trial by the humans as God’s punishment. If a succour comes from your Lord, they will say: «We were with you». Does God not know best what is in the chests of the worlds?

H-85/29:11<sup>3</sup>. God will know those who believed, and will know the hypocrites.

M-85/29:12<sup>4</sup>. Those who disbelieved say to those who believed: «Follow our way, and we will carry your errors». But they cannot carry anything from their errors. They are liars.

M-85/29:13. They will carry their own burdens, and burdens with their own burdens. They will be questioned, the day of the resurrection, about what they were forging.

M-85/29:14<sup>5</sup>. [---] We sent Noah to his people. He stayed among them a thousand years less fifty years.<sup>R1</sup> Then the deluge took them for they are oppressors.

M-85/29:15. Then we saved him with the people of the boat, and we made it a sign for the worlds.

M-85/29:16. [---] [Remember] Abraham when he said to his people: «Adore God, and fear him. That is better for you. ~ If you were knowing».

M-85/29:17<sup>6</sup>. You adore idols, besides God, and you create a perversion. Those whom you adore, besides God, do not own any provision for you. So seek the provision from God, adore him and thank him. ~ It is to him that you will be returned.

M-85/29:18. If you belie, nations before you also belied. ~ Upon the messenger is only the manifest notification.

M-85/29:19<sup>7</sup>. [Did they not see how God initiates the creation, then redoes it? ~ That is easy for God.

M-85/29:20<sup>8</sup>. Say: «Move in the earth, and see how God began the creation. Then he generates the last generation». ~ God is powerful over everything.

M-85/29:21. He punishes whom he wishes, and has mercy on whom he wishes. And to him you will be returned.

M-85/29:22. You cannot foil [God to reach you], neither in the earth, nor in the heaven. You have, besides God, neither an ally, nor a succourer.

[وَوَصَّيْنَا الْإِنْسَانَ بِوَلَدَيْهِ حُسْنًا. وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ، فَلَا تُطِعْهُمَا. إِلَيَّ مَرْجِعُكُمْ. ~ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ.]

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ، لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ.

[---] وَمِنَ النَّاسِ مَن يَقُولُ: «آمَنَّا بِاللَّهِ». فَإِذَا أُوذِيَ فِي [...] اللَّهُ، جَعَلَ فِتْنَةً لِلنَّاسِ كَعَذَابِ اللَّهِ. وَلَئِن جَاء نَصْرٌ مِّن رَّبِّكَ، لَيَقُولُنَّ: «إِنَّا كُنَّا مَعَكُمْ». أَوْ لَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ؟

وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ آمَنُوا، وَلَيَعْلَمَنَّ الْمُنَافِقِينَ.<sup>1</sup>

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا: «اتَّبِعُوا سَبِيلَنَا، وَلْنَحْمِلْ خَطِيئَتَكُمْ» وَمَا هُمْ بِحَامِلِينَ مِنْ خَطِيئَتِهِمْ<sup>3</sup> مِنْ شَيْءٍ. إِنَّهُمْ لَكَاذِبُونَ. وَلَيَحْمِلُنَّ أَثْقَالَهُمْ، وَأَنفَالًا مَّعَ أَثْقَالِهِمْ. وَلَنُسَلِّنَّ يَوْمَ الْقِيَمَةِ، عَمَّا كَانُوا يَفْتَرُونَ.

[---] وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ فَلَبِثَ فِيهِمْ آلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا. فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ.

فَأَنجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ، وَجَعَلْنَاهَا آيَةً لِلْعَالَمِينَ.

[---][...] وَإِبْرَاهِيمَ، إِذْ قَالَ لِقَوْمِهِ: «أَعْبُدُوا اللَّهَ وَأَتَّقُوهُ. ذَلِكَ خَيْرٌ لَّكُمْ. ~ إِنْ كُنْتُمْ تَعْلَمُونَ».

إِنَّمَا تَعْبُدُونَ، مِن دُونِ اللَّهِ، أَوتُنًا، وَتَخْلُقُونَ<sup>1</sup> إِفْكًا<sup>2</sup>. إِنَّ الَّذِينَ تَعْبُدُونَ، مِن دُونِ اللَّهِ، لَا يَمْلِكُونَ لَكُمْ رَرْقًا. فَاتَّبِعُوا عِندَ اللَّهِ الزَّرْزَقَ، وَأَعْبُدُوهُ، وَأَشْكُرُوا لَهُ. ~ إِلَيْهِ تُرْجَعُونَ<sup>3</sup>.

وَإِنْ تُكَذِّبُوا، فَقَدْ كَذَّبَ أُمَمٌ مِّن قَبْلِكُمْ. ~ وَمَا عَلَى الرَّسُولِ إِلَّا أَلْبِغُ الْمُبِينُ.

[أَوْ لَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ، ثُمَّ يُعِيدُهُ؟ ~ إِنْ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ.

قُلْ: «سِيرُوا فِي الْأَرْضِ، فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ. ثُمَّ اللَّهُ يُنشِئُ<sup>1</sup> النَّسَاءَ<sup>2</sup> الْأَجْرَةَ». ~ إِنْ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

يُعَذِّبُ مَن يَشَاءُ، وَيَرْحَمُ مَن يَشَاءُ. وَإِلَيْهِ تُقْلَبُونَ.

وَمَا أَنْتُمْ بِمُعْجِزِينَ [...]، فِي الْأَرْضِ، وَلَا فِي السَّمَاءِ. وَمَا لَكُمْ، مِن دُونِ اللَّهِ، مِن وَلِيٍّ، وَلَا نَصِيرٍ.

<sup>1</sup> 1) حَسَنًا، حُسْنًا، حُسْنًا، حُسْنًا، إِحْسَانًا) R1) See the footnote of 44/19:14. R2) Cf. Dt 13:7-12; Mt 10: 37; Lk 14:26.

<sup>2</sup> 1) يُقُولُونَ

<sup>3</sup> قراءة شيعية: وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ آمَنُوا وَلَيَعْلَمَنَّ كُلُّ شَيْءٍ فِيهَا

<sup>4</sup> 1) خَطَايَاهُمْ، خَطَايَاهُمْ، خَطِيئَتُهُمْ، خَطِيئَتُهُمْ، خَطَايَاكُمْ، خَطَايَاكُمْ، خَطِيئَتُكُمْ، خَطِيئَتُكُمْ، خَطَايَاكُمْ (2) وَلَنَحْمِلَ، وَلَنَحْمِلَ

<sup>5</sup> R1) Cf. Gn 9:29.

<sup>6</sup> 1) تُرْجَعُونَ (3) أَفْكَ (2) وَتَخْلُقُونَ، وَتَخْلُقُونَ

<sup>7</sup> 1) يُنْشِئُ، يُنْشِئُ، يُنْشِئُ

<sup>8</sup> 1) النَّسَاءُ، النَّسَاءُ، النَّسَاءُ (2) يُنْشِئُ، يُنْشِئُ

M-85/29:23. Those who disbelieved in God's signs and in his meeting, they despaired of my mercy. ~ Those will have a painful punishment.]

M-85/29:24<sup>1</sup>. The only answer of his people was to say: «Kill him, or burn him». But God saved him from the fire. ~ Therein are signs for a people who believe.

M-85/29:25<sup>2</sup>. He said: «You took, besides God, idols, out of reciprocal affection in the worldly life. Then the day of the resurrection, you will disbelieve in each other, curse each other, and the fire will be your shelter. ~ You will have no succourers.

M-85/29:26. Lot believed him, and said: «I am emigrating to my Lord. ~ He is the almighty, the wise».

M-85/29:27<sup>3</sup>. We gave him Isaac and Jacob, made in his descendants the prophecy and the book, and gave him his wage in the worldly life. ~ And he will be in the last life of the righteous.

M-85/29:28<sup>4</sup>. [---][Remember] when Lot<sup>R1</sup> said to his people: «Do you commit depravity in which nobody of the worlds preceded you?

M-85/29:29<sup>5</sup>. You practice with the men, you cut off the way, and you commit the detestable in your assembly». The only answer of his people was to say: «Bring us God's punishment. ~ If you were of the truthful».

M-85/29:30. He said: «My Lord! Succour me against the corrupting people».

M-85/29:31<sup>6</sup>. When our messengers<sup>R1</sup> came to Abraham with the announcement, they said: «We will destroy the people of this city. ~ Its people were oppressors».

M-85/29:32<sup>7</sup>. He said: «Lot is in it». They said: «We know best him who is therein. We will save him and his family, except his wife who was of the abandoned».<sup>R1</sup>

M-85/29:33<sup>8</sup>. When our messengers came to Lot, he felt bad with them, and became constrained because of them. They told him: «Do not fear, and do not be saddened. We will save you with your family, except your wife who was of the abandoned».<sup>R1</sup>

M-85/29:34<sup>9</sup>. We will descend on the people of this city an abomination from the heaven, ~ for they were perverting».

M-85/29:35. We have left thereof a manifest sign for a reasoning people.

M-85/29:36. [---] [We sent] to Madian their brother Shoaib. He said: «O my people! Adore God, and hope for the last day. ~ And do not ravage the earth corrupting».

M-85/29:37. They belied him. Then the earthquake took them, ~ and in the morning they were lying dead in their dwellings.

وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَلِقَائِهِ أُولَئِكَ يَئْسُوا مِن رَّحْمَتِي. ~ وَأُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ.]

فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا: «أَقْتُلُوهُ، أَوْ حَرِّقُوهُ». فَأَنجَاهُ اللَّهُ مِنَ النَّارِ. ~ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ.

وَقَالَ: «إِنَّمَا اتَّخَذْتُم مِّن دُونِ اللَّهِ، أَوْثَانًا، مَّوَدَّةَ بَيْنِكُمْ<sup>3</sup> فِي الْحَيَاةِ الدُّنْيَا. ثُمَّ يَوْمَ الْقِيَامَةِ، يَكْفُرُ بَعْضُكُم بِبَعْضٍ، وَيَلْعَنُ بَعْضُكُم بَعْضًا، وَمَأْوِلُكُمْ النَّارُ. ~ وَمَا لَكُمْ مِّن نَّاصِرِينَ».

فَأَمِنَ لَهُ لُوطٌ، وَقَالَ: «إِنِّي مُهَاجِرٌ إِلَى رَبِّي. ~ إِنَّهُ هُوَ الْعَزِيزُ، الْحَكِيمُ».

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ، وَجَعَلْنَا فِي ذُرِّيَّتِهِ النَّبُوَّةَ<sup>1</sup> وَالْكِتَابَ، وَءَاتَيْنَاهُ أَجْرَهُ فِي الدُّنْيَا. ~ وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ.

[---][...] وَلُوطًا، إِذْ قَالَ لِقَوْمِهِ: «إِنِّكُمْ لَتَآثُونَ أَلْفَحْشَةً مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ».

أَنِّكُمْ لَتَآثُونَ الرَّجَالَ، وَتَقَطُّعُونَ السَّبِيلَ، وَتَأْتُونَ فِي نَادِيكُمْ الْمُنْكَرَ». فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا: «أَتَيْنَا بِعَذَابِ اللَّهِ. ~ إِنْ كُنْتَ مِنَ الصَّادِقِينَ».

قَالَ: «رَبِّ! انصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ».

وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبَشْرَى، قَالُوا: «إِنَّا مُهْلِكُوا أَهْلَ هَذِهِ الْقَرْيَةِ. ~ إِنَّ أَهْلَهَا كَانُوا ظَالِمِينَ».

قَالَ: «إِنَّ فِيهَا لُوطًا». قَالُوا: «نَحْنُ أَعْلَمُ بِمَن فِيهَا. لَنُنَجِّيَنَّهُ<sup>1</sup> وَأَهْلَهُ، إِلَّا أَمْرًا ثَةً كَانَتْ مِنَ الْغَابِرِينَ».

وَلَمَّا أَنْ جَاءَتْ رُسُلُنَا لُوطًا، سِيءَ<sup>1</sup> بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا. وَقَالُوا: «لَا تَخَفْ، وَلَا تَحْزَنْ. إِنَّا مُنْجُونَكَ<sup>2</sup> وَأَهْلَكَ، إِلَّا أَمْرًا ثَةً كَانَتْ مِنَ الْغَابِرِينَ».

إِنَّا مُنْزِلُونَ<sup>1</sup> عَلَى أَهْلِ هَذِهِ الْقَرْيَةِ رِجْرًا<sup>2</sup> مِّنَ السَّمَاءِ، ~ بِمَا كَانُوا يَفْسُقُونَ<sup>3</sup>.

وَلَقَدْ تَرَكْنَا مِّنْهَا آيَةً بَيِّنَةً لِّقَوْمٍ يَعْقِلُونَ.

[---][...] وَإِلَى مَدْيَنَ أَخَاهُمْ شُعَيْبًا. فَقَالَ: «يَقَوْمِ! اعْبُدُوا اللَّهَ، وَارْجُوا الْيَوْمَ الْآخِرَ. ~ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ».

فَكَذَّبُوهُ. فَأَخَذْتُهُمُ الرِّجْفَةَ، ~ فَاصْتَبَحُوا فِي دَارِهِمْ جُثَمِينَ.

<sup>1</sup> جَوَابُ

<sup>2</sup> فَإِنَّهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ إِنَّمَا مَوَدَّةٌ بَيْنَهُمْ (3 مَوَدَّةٌ، مَوَدَّةٌ، إِنَّمَا مَوَدَّةٌ (2) إِنَّمَا

<sup>3</sup> النَّبُوَّةُ

<sup>4</sup> (1) أَيْنَكُمْ (R1) See the footnote of 39/7:80.

<sup>5</sup> جَوَابُ

<sup>6</sup> (1) Gn chap. 18.

<sup>7</sup> (1) لَنُنَجِّيَنَّهُ، لَنُنَجِّيَنَّهُ (R1) See the footnote of 39/7:83.

<sup>8</sup> (1) مُنْجُونَكَ (2) سَوْءَ (R1) See the footnote of 39/7:83.

<sup>9</sup> يُفْسِقُونَ (3) رِجْرًا (2) مُنْزِلُونَ

M-85/29:38<sup>1</sup>. [And we destroyed] Aad and Tamud. It became manifest to you from their dwellings. The Satan adorned for them their deeds, and diverted them from the way. Yet they were seer.

M-85/29:39<sup>2</sup>. [And we destroyed] Korah,<sup>R1</sup> Pharaoh and Haman.<sup>R2</sup> Moses came to them with the proofs, but they became arrogant in the earth. They could not precede [our punishment].

M-85/29:40. So we took each one for his fault. Among them him against whom we sent a hurricane of stones, among them him who was overtaken by the clamour, among them him whom we sunk down the earth with, and among them him whom we drowned. ~ God was not to oppress them, but they oppressed themselves.

M-85/29:41<sup>3</sup>. Those who took allies, besides God, are like the spider that took a house for itself. Yet the weakest of houses is the house of the spider.<sup>R1</sup> ~ If they were knowing!

M-85/29:42<sup>4</sup>. God knows that what they call upon, besides him, is nothing. ~ He is the almighty, the wise.

M-85/29:43. Those are the examples that we cite to the humans. None reason them but the knowers.

M-85/29:44. [---] God created the heavens and the earth in truth. ~ Therein is a sign for the believers.

M-85/29:45. [---] Recite what has been revealed to you of the book and perform the prayer. The prayer prohibits depravity and detestable. And the remembrance of God is greater. God knows what you do.

M-85/29:46<sup>5</sup>. [---] Do not dispute with the people of the book but with what is best,<sup>A1</sup> except those among them who oppressed. Say: «We believed in what descended to us and [in what] descended to you. Our God and your God is one. ~ We are to him submitters».

M-85/29:47. [---] Likewise we descended to you the book. Those to whom we gave the book believe therein. And of those also some believe therein. None denies our signs except the unbelievers.

M-85/29:48. You were not reciting, before it, any book, nor were you writing it down by your right hand. [If you were reciting or writing], the falsifiers would have doubted.

M-85/29:49<sup>6</sup>. Rather it is manifest signs, in the chests of those who were given the knowledge. None denies our signs except the oppressors.

M-85/29:50<sup>7</sup>. They said: «If only some signs were descended on him from his Lord!» Say: «The signs are with God, and I am only a manifest warner».<sup>A1</sup>

M-85/29:51. Is it not sufficient for them that we descended on you the book which is recited to them? In that is a mercy and a remembrance for a people who believe.

M-85/29:52. Say: «God suffices, between me and you, as witness». He knows what is in the heavens and in the earth. As for those who believed in falsehood and disbelieved in God, ~ they are the losers.

[...] وَاعَادَا وَتَمُودًا<sup>2</sup>. وَقَدْ تَبَيَّنَ لَكُمْ مِّنْ مَّسْكِنِهِمْ<sup>3</sup>. وَرَبِّ لَهُمُ السَّيْطَنُ اَعْمَلُهُمْ، فَصَدَّهُمْ عَنِ السَّبِيلِ. وَكَانُوا مُسْتَبْصِرِينَ.

[...] وَفَرُورُونَ وَفِرْعَوْنَ وَهَامَانَ. وَلَقَدْ جَاءَهُمْ مُّوسَىٰ بِالْبَيِّنَاتِ، فَاسْتَكْبَرُوا فِي الْاَرْضِ. وَمَا كَانُوا سَابِقِينَ [...]

فَكُلًّا اُخَذْنَا بِذَنْبِهِ. فَمِنْهُمْ مَّنْ اَرْسَلْنَا عَلَيْهِ حَاصِبًا، وَمِنْهُمْ مَّنْ اَخَذْتُهُ الصَّيْحَةَ، وَمِنْهُمْ مَّنْ خَسَفْنَا بِهِ الْاَرْضَ. وَمِنْهُمْ مَّنْ اَغْرَقْنَا. ~ وَمَا كَانَ لِلّٰهِ لِيُظْلِمَهُمْ، وَلٰكِنْ كَانُوا اَنْفُسَهُمْ يَظْلِمُوْنَ.

مَثَلُ الَّذِيْنَ اتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ، اَوْلِيَاءَ كَمَثَلِ الْعَنَكَبُوْتِ اَتَّخَذَتْ بَيْتًا. وَاِنْ اَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنَكَبُوْتِ. ~ لَوْ كَانُوا يَعْلَمُوْنَ! اِنَّ اللّٰهَ يَعْلَمُ مَا يَدْعُوْنَ<sup>1</sup>، مِنْ دُوْنِهِ، مِنْ شَيْءٍ. ~ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ. وَتِلْكَ الْاَمْثَلُ، نُصَرِّفُهَا لِلنَّاسِ. وَمَا يَعْقِلُهَا اِلَّا الْعُلَمٰوْنَ.

[---] خَلَقَ اللّٰهُ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ. ~ اِنَّ فِيْ ذٰلِكَ لَاٰيَةً لِّلْمُؤْمِنِيْنَ.

[---] اَتْلُ مَا اُوْحِيَ اِلَيْكَ مِنَ الْكِتٰبِ وَاَقِمِ الصَّلٰوةَ. اِنَّ الصَّلٰوةَ تَنْهٰى عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ. وَلَذِكْرُ اللّٰهِ اَكْبَرُ. وَاللّٰهُ يَعْلَمُ مَا تَصْنَعُوْنَ.

[---] وَلَا تُجَادِلُوْا اَهْلَ الْكِتٰبِ اِلَّا بِالَّتِيْ هِيَ اَحْسَنُ، اِلَّا الَّذِيْنَ ظَلَمُوْا مِنْهُمْ. وَقُولُوْا: «ءَاْمَنَّا بِالَّذِيْ اَنْزَلَ اِلَيْنَا [...] وَاَنْزَلَ اِلَيْكُمْ. وَهٰذَا وَاِلَهُكُمْ وَجَدَ. ~ وَنَحْنُ لَهُ مُسْلِمُوْنَ».

[---] وَكَذٰلِكَ اَنْزَلْنَا اِلَيْكَ الْكِتٰبَ. فَالَّذِيْنَ ءَاتَيْنَهُمُ الْكِتٰبَ يُؤْمِنُوْنَ بِهِ. وَمِنْ هٰؤُلَاءِ مَنْ يُؤْمِنُ بِهِ. وَمَا يَجْحَدُ بِآيٰتِنَا اِلَّا الْكَافِرُوْنَ.

وَمَا كُنْتَ تَتْلُوْا مِنْ قَبْلِهِ، مِنْ كِتٰبٍ، وَلَا تَخْطٰهُ بِيَمِيْنِكَ. [...] اِذَا لَاَرْتَابَ الْمُضِلُّوْنَ.

بَلْ هُوَ اٰيٰتٍ بَيِّنٰتٌ<sup>2</sup>، فِيْ صُدُوْرِ الَّذِيْنَ اُوْتُوْا الْعِلْمَ. وَمَا يَجْحَدُ بِآيٰتِنَا اِلَّا الظَّالِمُوْنَ.

وَقَالُوْا: «لَوْلَا اَنْزَلَ عَلَيْهِ اٰيٰتٌ<sup>1</sup> مِنْ رَّبِّيْ!» قُلْ: «اِنَّمَا الْاٰيٰتُ عِنْدَ اللّٰهِ، وَاِنَّمَا اَنَا نَذِيْرٌ مُّبِيْنٌ».

اَوْ لَمْ يَكْفِهِمْ اَنَّا اَنْزَلْنَا عَلَيْكَ الْكِتٰبَ يُتْلٰى عَلَيْهِمْ؟ اِنَّ فِيْ ذٰلِكَ لَرَحْمَةً وَذِكْرًا لِّقَوْمٍ يُؤْمِنُوْنَ.

قُلْ: «كَفٰى بِاللّٰهِ، بَيْنِيْ وَبَيْنَكُمْ، شَهِيدًا». يَعْلَمُ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ. وَالَّذِيْنَ ءَاْمَنُوْا بِالْبَطْلِ وَكَفَرُوْا بِاللّٰهِ، ~ اُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ.

<sup>1</sup> مَسَاكِنُهُمْ - وحذف من (3) وَتَمُودًا، وَتَمُود (2) وَعَادًا، وَعَادًا

<sup>2</sup> R1) See the footnote of 49/28:76. R2) See the footnote of 49/28:6.

<sup>3</sup> R1) Cf. Jb 8:13-15, 27:18.

<sup>4</sup> تَدْعُوْنَ

<sup>5</sup> 1) أَلَا ♦ A1) Abrogated by 113/9:29.

<sup>6</sup> 1) آيَةً بَيِّنَاتٍ (2) هَذَا، هِيَ

<sup>7</sup> 1) آيَةً ♦ A1) Abrogated by the verse of the sword 113/9:5.

M-85/29:53<sup>1</sup>. [They ask you to hasten the punishment. Had there not been an appointed term, the punishment would have come to them. It will come upon them suddenly, ~ while they do not perceive.

M-85/29:54. They ask you to hasten the punishment, ~ while the Gehenna surrounds the disbelievers.

M-85/29:55<sup>2</sup>. The day the punishment covers them, from above them and from beneath their feet, [God] will say to them: «Taste what you were doing».

M-85/29:56<sup>3</sup>. O my servants who believed! My earth is ample, so adore me.

M-85/29:57<sup>4</sup>. Every soul will taste death. ~ Then it is to us that you will be returned.]

M-85/29:58<sup>5</sup>. Those who believed and did the good deeds, we will establish them in mansions<sup>R1</sup> of the garden beneath which the rivers run, wherein they will be eternally. ~ What a marvellous wage for the workers,

M-85/29:59. who endured, ~ and confide in their Lord!

M-85/29:60<sup>6</sup>. [---] How many an animal there is that does not carry its own provision, and God provides for it and for you. ~ He is the hearer, the knower.

M-85/29:61. If you ask them: «Who created the heavens and the earth, and subjected the sun and the moon?», they will say: «God». ~ How then are they perverted?

M-85/29:62<sup>7</sup>. God extends the provision for whom he wishes of his servants, and predetermines it for him. ~ He is knower of everything.

M-85/29:63. If you ask them: «Who descended water from the heaven and thereby he revived the earth after its death?», they will say: «God». Say: «Praise be to God!» ~ But most of them do not reason.

M-85/29:64. This worldly life is only distraction and game. And the last home is the life. ~ If they were knowing!

M-85/29:65<sup>8</sup>. When they ride on the felucca, they call God, dedicating to him religion.<sup>T1</sup> But when he saves them to the land, forthwith they associate.

M-85/29:66<sup>9</sup>. Let them disbelieve in what we gave them and let them enjoy. They will know.

M-85/29:67<sup>10</sup>. Have they not seen that we made a forbidden secure place, whereas the humans are abducted all around them? Do they believe in falsehood, and disbelieve in God's grace?

[وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ. وَلَوْ لَا أَجَلٌ مُّسَمًّى، لَجَاءَهُمُ الْعَذَابُ. وَلَيَأْتِيَنَّهُمْ بَغْتَةً<sup>2</sup>، ~ وَهُمْ لَا يَشْعُرُونَ.

يَسْتَعْجِلُونَكَ بِالْعَذَابِ، ~ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ.

يَوْمَ يَغْشَاهُمْ الْعَذَابُ، مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ، وَيَقُولُ<sup>1</sup> [...] : «ذُوقُوا مَا كُنْتُمْ تَعْمَلُونَ».

يُعْبَادِي الَّذِينَ ءَامَنُوا! إِنَّ أَرْضِي وَاسِعَةٌ، فَإِنِّي فَاعْبُدُونِ<sup>1</sup>.

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ<sup>1</sup>. ~ ثُمَّ إِلَيْنَا تُرْجَعُونَ<sup>2</sup>.

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ، لَنُؤْتِيَنَّهُمْ<sup>1</sup> مِنَ الْجَنَّهِ عُرُفًا<sup>2</sup> تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ، خَالِدِينَ فِيهَا. ~ نِعَمٌ<sup>3</sup> أَجْرُ الْعَامِلِينَ،

الَّذِينَ صَبَرُوا، ~ وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ! [---] وَكَانَ<sup>1</sup> مِنْ دَابَّةٍ، لَا تَحْمِلُ رَزْقَهَا، اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ! ~ وَهُوَ السَّمِيعُ، الْعَلِيمُ.

وَلَمَّا سَأَلْتَهُمْ: «مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ، وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ؟»، لَيَقُولُنَّ: «اللَّهُ». ~ فَأَنَّى يُؤْفَكُونَ؟

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ، وَيَقْدِرُ<sup>1</sup> لَهُ. ~ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ.

وَلَمَّا سَأَلْتَهُمْ: «مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَخْبَا بِهِ الْأَرْضَ مِنْ بَعْدِ مَوْتِهَا؟»، لَيَقُولُنَّ: «اللَّهُ». قُلْ: «الْحَمْدُ لِلَّهِ!» ~ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ.

وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهْوٌ وَلَعِبٌ. وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ. ~ لَوْ كَانُوا يَعْلَمُونَ! فَإِذَا رَكِبُوا فِي الْفُلْكِ، دَعَا اللَّهَ، مُخْلِصِينَ لَهُ الدِّينَ. فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ، إِذَا هُمْ يُشْرِكُونَ.

لَيَكْفُرُوا بِمَا ءَاتَيْنَاهُمْ وَلَيَتَمَنَّوْا<sup>1</sup>. ~ فَسَوْفَ<sup>2</sup> يَعْلَمُونَ<sup>3</sup>.

أَوْ لَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا ءَامِنًا، وَيُبْخَطَفُ النَّاسُ مِنْ حَوْلِهِمْ؟ أَفَبِالْبَاطِلِ يُؤْمِنُونَ، وَبِنِعْمَةِ اللَّهِ يَكْفُرُونَ<sup>1</sup>؟

<sup>1</sup> بَغْتَةً، بَغْتَةً (2) وَلَيَأْتِيَنَّهُمْ

<sup>2</sup> وَتَقُولُ، وَتَقُولُ، وَيُقَالُ

<sup>3</sup> فَاعْبُدُونِي

<sup>4</sup> يُرْجَعُونَ، يَرْجَعُونَ، تُرْجَعُونَ (2) ذَائِقَةُ الْمَوْتِ

<sup>5</sup> (1) ر1) فَنِعْمَ، فَنِعْمَ (3) عُرُفًا (2) لَنُؤْتِيَنَّهُمْ، لَنُؤْتِيَنَّهُمْ، لَنُؤْتِيَنَّهُمْ

<sup>6</sup> وَكَانَ، وَكَانَ، وَكَانَ، وَكَانَ، وَكَانَ، وَكَانَ، وَكَانَ، وَكَانَ

<sup>7</sup> وَيَقْدِرُ، وَيَقْدِرُ

<sup>8</sup> T1) See the footnote of 39/7:29.

<sup>9</sup> تَعْلَمُونَ (3) لَسَوْفَ (2) وَلَيَتَمَنَّوْا، فَيَتَمَنَّوْا، فَيَتَمَنَّوْا

<sup>10</sup> يُؤْمِنُونَ ... تَكْفُرُونَ

M-85/29:68. Who is more oppressor than him who forged a lie against God, or who belied the truth when it came to him? Is there not in the Gehenna a residence for the disbelievers?

M-85/29:69<sup>1</sup>. Those who struggled in our [way], we will guide them on our ways. God is with the good doers.

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا، أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ؟ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ؟

وَالَّذِينَ جَاهَدُوا فِينَا [...]، لَنَهْدِيَنَّهُمْ سُبُلَنَا. وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ.

## CHAPTER 86/83: THE DEFRAUDERS

### سورة المطففين

36 verses Makkan<sup>2</sup>

In the name of God, the all-merciful, the very-merciful.<sup>3</sup>

M-86/83:1. Woe to the defrauders!

M-86/83:2. Those who, when they take the measure from the humans, exact the full.

M-86/83:3<sup>4</sup>. And when they measure unto them or weight for them, they cause loss.

M-86/83:4. Do they not presume that they will be revived,

M-86/83:5. for a great day?

M-86/83:6<sup>5</sup>. The day humans will stand up for the Lord of the worlds?

M-86/83:7<sup>6</sup>. No! The book of the sinners will be in Sijjin.<sup>T1</sup>

M-86/83:8<sup>7</sup>. What do you know about Sijjin?<sup>T1</sup>

M-86/83:9<sup>8</sup>. An engraved book.<sup>T1</sup>

M-86/83:10. [---] Woe, that day, to the beliers!

M-86/83:11. Those who belie the day of the judgment.

M-86/83:12. None belies it except every transgressor, sinner.

M-86/83:13<sup>9</sup>. When our signs are recited to him, he says: «Leg-ends of the first».

M-86/83:14. No! Rather their hearts get corroded by what they were realizing.

M-86/83:15. No! They will, that day, be veiled from their Lord.

M-86/83:16. Then they will roast in the Gehenna.

M-86/83:17. Then it will be said: «This is what you were bely-ing».

M-86/83:18<sup>10</sup>. No! The book of the good will be in Illiyyun.<sup>T1</sup>

M-86/83:19<sup>11</sup>. What do you know about Illiyyun?<sup>T1</sup>

M-86/83:20<sup>12</sup>. An engraved book,<sup>T1</sup>

M-86/83:21. which those closest will see.

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.

وَيْلٌ لِّلْمُطَفِّفِينَ!

الَّذِينَ، إِذَا أَكْتَالُوا عَلَى النَّاسِ، يَسْتَوْفُونَ.

وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ<sup>1</sup>، يُخْسِرُونَ<sup>2</sup>.

أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ،

لِيَوْمٍ عَظِيمٍ؟

يَوْمَ<sup>3</sup> يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ.

كَلَّا! إِنَّ كِتَابَ الْفَجَارِ لَفِي سِجِّينَ.

وَمَا أَدْرَاكَ مَا سِجِّينٌ؟

كِتَابٌ مَّرْقُومٌ.

[---] وَيْلٌ، يَوْمَئِذٍ، لِّلْمُكَذِّبِينَ!

الَّذِينَ يُكَذِّبُونَ بِيَوْمِ الدِّينِ.

وَمَا يُكَذِّبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ.

إِذَا تَنَلَّاهُ<sup>4</sup> عَلَيْهِ ءَايَاتُنَا، قَالَ: ~ «أَسْطِيرُ الْأَوَّلِينَ».

كَلَّا! بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ.

كَلَّا! إِنَّهُمْ عَنْ رَبِّهِمْ، يَوْمَئِذٍ، لَمَحْجُوبُونَ.

ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ.

ثُمَّ يُقَالُ: «هَٰذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ».

كَلَّا! إِنَّ كِتَابَ الْإِبْرَارِ لَفِي عِلِّيَّينَ.

وَمَا أَدْرَاكَ مَا عِلِّيُّونَ؟

كِتَابٌ مَّرْقُومٌ،

يَشْهَدُهُ الْمُقَرَّبُونَ.

<sup>1</sup> سِجِّينًا 1)

<sup>2</sup> This chapter takes its name from verse 1. Translated also: Those Who Give Short Measure (Asad); The Cheaters (Rashad Khalifa); The Stinters (Arberry).

<sup>3</sup> See footnote 2 of chapter 1/96.

<sup>4</sup> يَخْسِرُونَ (2) كَالُوا هُمْ أَوْ وَزَنُوا هُمْ 1)

<sup>5</sup> يَوْمٌ، يَوْمٌ 1)

<sup>6</sup> T1) Dungeon (Irving); prison register (Syed Vickar Ahamed); prison-house (Maududi).

<sup>7</sup> T1) See the footnote of 86/83:7.

<sup>8</sup> T1) A numbered record (Progressive Muslims); clearly written Book (Bewley); marked Book (Qaribullah).

<sup>9</sup> يُنَلَّاهُ (2) أُنَدَّ، أُنَدَّ 1)

<sup>10</sup> T1) The Highest [The heavens] (Irving); highest places (Maulana Muhammad Ali). We find this term in Hebrew with the meaning of storey / galleries (Cf. Ez 41:7 and 42:5).

<sup>11</sup> T1) See the footnote of 86/83:18.

<sup>12</sup> T1) See the footnote of 86/83:9.

M-86/83:22. The good will be in happiness,  
M-86/83:23. looking on the couches.  
M-86/83:24<sup>1</sup>. You will recognize on their faces the splendour of happiness.  
M-86/83:25<sup>2</sup>. They will be given to drink a sealed nectar.<sup>T1</sup>  
M-86/83:26<sup>3</sup>. Its seal is musk.<sup>T1</sup> For this then let the competitors compete.  
M-86/83:27. Its mixture is from Tasnim,  
M-86/83:28. a spring at which drink those closest.  
M-86/83:29. The criminals were laughing at those who believed.  
M-86/83:30. When they passed by them, they winked at each other.  
M-86/83:31<sup>4</sup>. When they returned to their family, they returned jesting.  
M-86/83:32. When they saw them, they said: «These are misguided».  
M-86/83:33. Yet they were not sent to be their protectors.  
M-86/83:34. This day, it is those who believed who will laugh at the disbelievers,  
M-86/83:35. looking on the couches.  
M-86/83:36. Are the disbelievers rewarded for what they were doing?

إِنَّ الْآبِرَارَ لَفِي نَعِيمٍ،  
عَلَى الْأَرَائِكِ يَنْظُرُونَ.  
تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ.

يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ.  
خَتَمُهُ مِسْكٌ. وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ.

وَمِزَاجُهُ مِنْ تَسْنِيمٍ،  
عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ.  
إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ ءَامَنُوا يَصْحَكُونَ.  
وَإِذَا مَرُّوا بِهِمْ، يَتَغَامَزُونَ.

وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ، انْقَلَبُوا فَكِهِينَ<sup>1</sup>.

وَإِذَا رَأَوْهُمْ، قَالَُوا: «إِنَّ هَؤُلَاءِ لَصَالَتُونَ»

وَمَا أَرْسَلْنَا عَلَيْهِمْ حَفَظِينَ.  
فَالْيَوْمَ، الَّذِينَ ءَامَنُوا مِنَ الْكُفَّارِ يَصْحَكُونَ،

عَلَى الْأَرَائِكِ يَنْظُرُونَ.  
هَلْ ثَوَابَ الْكُفَّارِ مَا كَانُوا يَفْعَلُونَ؟

<sup>1</sup> يُعْرِفُ ... نَضْرَةً، تُعْرِفُ ... نَضْرَةً 1)

<sup>2</sup> T1) Pure wine sealed (Yusuf Ali).

<sup>3</sup> 1) خَاتَمُهُ، خَاتِمُهُ ♦ T1) The last of it is musk (Umm Muhammad); pouring forth with a fragrance of musk (Asad). Our translation is confirmed by the variation.

<sup>4</sup> فَكِهِينَ 1)



## Part II: The Hegirian (Medinan) Koran

القسم الثاني: القرآن الهجري (المدني)

622-632

According to the Azhar, twenty-eight chapters were revealed to Muhammad after the Hegira. They constitute what we call the Hegirian (Medinan) Koran. They are regrouped in this second part. However, it is necessary to indicate that this second part does not contain the totality of the verses revealed after the hegira. Indeed, thirty-five chapters of the Makkan part contain verses from the Hegirian (Medinan) epoch. We kept them in the chapters of the first part, indicating them with the letter H.

The verses are numbered as follows:

- The letter M indicates the Makkan verses.
- The letter H indicates the Hegirian (Medinan) verses.
- The first digit indicates the chronological number of the chapter.
- The second digit indicates the usual number of the chapter.
- The last digit indicates the number of the verse.

Signs used:

- T: translation.
- R: reference.
- A: abrogation.
- Simple digit in the Arabic text: variation.

We made for every verse a footnote divided into these four categories separated by ♦

[...] in the Arabic text indicates gaps in the text.

[---] in the Arabic and English text indicates the dislocations, that is to say the transitions from one topic to another and the beginning of a new idea unrelated to the previous and / or the following passage.

~ indicates an intrusive sentence that generally serves to keep the rhyme.



## CHAPTER 87/2: THE COW

### سورة البقرة

286 verses - Hegirian<sup>1</sup>

In the name of God, the all-merciful, the very-merciful.<sup>2</sup>

H-87/2:1<sup>3</sup>. Alif, Lam, Mim.<sup>T1</sup>

H-87/2:2<sup>4</sup>. That book, there is no doubt therein, is a guidance for the fearers.<sup>T1</sup>

H-87/2:3<sup>5</sup>. Those who believe in the secret [and in the visible],<sup>T1</sup> perform the prayer, ~ and spend<sup>A1</sup> from what we provided them.

H-87/2:4<sup>6</sup>. And those who believe in what descended to you, and what descended before you, ~ and are convinced of the last life.<sup>T1</sup>

H-87/2:5<sup>7</sup>. Those are on guidance from their Lord, ~ and those are the successful.<sup>T1</sup>

H-87/2:6<sup>8</sup>. Those who disbelieved, it is the same whether you warn them or do not warn them, they do not believe.

H-87/2:7<sup>9</sup>. God sealed their hearts and their hearing. On their eyes there is a coverage.<sup>T1</sup> ~ And they will have a great punishment.<sup>T2</sup>

H-87/2:8<sup>10</sup>. Of the humans, there is him who says: «We believed in God and the last day», while they are not believers.

H-87/2:9<sup>11</sup>. They try to deceive God and those who believed, but they only deceive themselves. ~ While they do not perceive.

H-87/2:10<sup>12</sup>. There is a sickness in their hearts,<sup>T1</sup> and God increased their sickness.<sup>T1</sup> ~ And they will have a painful punishment, for what they were lying.

H-87/2:11<sup>13</sup>. When it is said to them: «Do not corrupt in the earth», they say: «We are but good doers».<sup>T1</sup>

H-87/2:12. They are the corruptors. ~ But they do not perceive.

H-87/2:13<sup>14</sup>. When it is said to them: «Believe as the humans believed», they say: «Will we believe as the insane believed?» They are the insane. ~ But they do not know.

H-87/2:14<sup>15</sup>. When they meet those who believed, they say: «We believed». But when they are alone with their Satans, they say: «We are with you, we are only ridiculing».

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.

الم.

ذَلِكَ الْكِتَابُ<sup>1</sup>، لَا رَيْبَ فِيهِ<sup>2</sup>، هُدًى لِّلْمُتَّقِينَ<sup>3</sup>.

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ [...]، وَيُقِيمُونَ الصَّلَاةَ، وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ.

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ، وَمَا أُنزِلَ مِن قَبْلِكَ، ~ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ.

أُولَئِكَ عَلَى هُدًى مِّن رَّبِّهِمْ، ~ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ.

إِنَّ الَّذِينَ كَفَرُوا، سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ، أَمْ لَمْ تُنذِرْهُمْ، لَا يُؤْمِنُونَ<sup>3</sup>.

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ<sup>1</sup>. وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ<sup>2</sup>. ~ وَلَهُمْ عَذَابٌ عَظِيمٌ.

وَمِنَ النَّاسِ مَن يَقُولُ: «ءَامَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ»، وَمَا هُمْ بِمُؤْمِنِينَ<sup>1</sup>.

يُخَادِعُونَ اللَّهَ وَالَّذِينَ ءَامَنُوا، وَمَا يُخْدَعُونَ إِلَّا أَنفُسَهُمْ<sup>3</sup>. ~ وَمَا يَشْعُرُونَ<sup>4</sup>.

فِي قُلُوبِهِم مَّرَضٌ<sup>1</sup>، فَزَادَهُمُ اللَّهُ مَرَضًا<sup>2</sup>. ~ وَلَهُمْ عَذَابٌ أَلِيمٌ، بِمَا كَانُوا يَكْذِبُونَ<sup>1</sup>.

وَإِذَا قِيلَ لَهُمْ: «لَا تَقْسِدُوا فِي الْأَرْضِ»، قَالُوا: «إِنَّمَا نَحْنُ مُصْلِحُونَ».

إِلَّا أَنَّهُمْ هُمُ الْمُفْسِدُونَ. ~ وَلَكِن لَا يَشْعُرُونَ.

وَإِذَا قِيلَ لَهُمْ: «ءَامِنُوا كَمَا ءَامَنَ النَّاسُ»، قَالُوا:

«أَنُؤْمِنُ كَمَا ءَامَنَ السُّفَهَاءُ؟» إِلَّا أَنَّهُمْ هُمُ السُّفَهَاءُ. ~ وَلَكِن لَا يَعْلَمُونَ.

وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا، قَالُوا: «ءَامِنَّا». وَإِذَا خَلَوْا إِلَى شُيَاطِينِهِمْ<sup>2</sup>، قَالُوا: «إِنَّا مَعَكُمْ<sup>3</sup>، إِنَّمَا نَحْنُ مُسْتَهْزَؤُونَ<sup>4</sup>».

<sup>1</sup> This chapter takes its name from verses 67 and 73. Translated also: The Heifer (Rashad Khalifa). Other titles: فسقاط القرآن - سنم القرآن

<sup>2</sup> See footnote 2 of chapter 1/96.

<sup>3</sup> T1) See the footnote of 2/68:1 and 57/31:1.

<sup>4</sup> T1) Referring to a Hebrew term in Qo 1:15 and 7:13, Bonnet-Eymard (vol. 1, p. 23) translates the Arabic term *muttaqin* by: straightened.

<sup>5</sup> T1) Who believe in the Unseen (Pickthall); who believe in the mysteries of faith (Sale); who believe in [the existence of] that which is beyond the reach of human perception (Asad) ♦ A1) Abrogated by 113/9:103 which imposes the purifying [alms].

<sup>6</sup> T1) See the footnote of 48/27:3

<sup>7</sup> T1) See the footnote of 39/7:8.

<sup>8</sup> قراءة شيعية: إِنَّ الَّذِينَ كَفَرُوا بولاية علي سَوَاءٌ عَلَيْهِمْ أُنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ (3) أو (2) سوء

<sup>9</sup> T1) Over their eyes is a veil (Asad); a blindfold on their sight (Qara'i). We find the term in Hebrew with the meaning of smoke in Is 6:4 (Bonnet-Eymard, vol. 1, p. 26). T2) Referring to Gaon and Ps 53:6, Bonnet-Eymard (vol. 1, p. 26-27) translates: Abandoned, their bones.

<sup>10</sup> بِمُؤْمِنِينَ

قراءة شيعية: وَلَكِن لَا يَشْعُرُونَ (4) أَنفُسَهُمْ (3) يُخَادِعُونَ، يُخَادِعُونَ، يُخَادِعُونَ، يُخَادِعُونَ (2) يُخَادِعُونَ

<sup>12</sup> T1) Referring to the term *marad* in Jos 22:16-29, Bonnet-Eymard (vol. 1, p. 28) translates: rebellion.

<sup>13</sup> T1) Or: reformers. Referring to the term *salehah* in Jr 12:1, Bonnet-Eymard (vol. 1, p. 29) translates: we do only prosper.

<sup>14</sup> ولا

<sup>15</sup> مُسْتَهْزَؤُونَ، مُسْتَهْزَؤُونَ (4) مَعَكُمْ (3) قراءة شيعية: خلوا بشياطينهم (2) لاقوا

H-87/2:15<sup>1</sup>. God ridicules them and gives [them] time to ramble in their transgression.<sup>T1</sup>

H-87/2:16<sup>2</sup>. Those are they who exchanged misguidance with guidance, and their trade did not earn, ~ and they were not guided.

H-87/2:17<sup>3</sup>. They are like someone who ignited a fire. When it illuminated what is around him, God went away with their light and left them in the darkness, unseeing.

H-87/2:18<sup>4</sup>. Deaf, dumb, blind, ~ and they will not return.

H-87/2:19<sup>5</sup>. Or like [people of] a rain-laden cloud from the heaven, wherein there are darkness, thunder and lightning. They put their fingers into their ears because of the thunderclaps, for fear of death. God surrounds the disbelievers.

H-87/2:20<sup>6</sup>. The lightning almost takes away their eyes. When it illuminates for them [the road], they walk therein. And when it darkens [the road], they stand still. Had God wished, he would have taken away their hearing and their eyes. ~ God is powerful over everything.

H-87/2:21<sup>7</sup>. O humans! Adore your Lord who created you, and those before you. ~ Maybe you fear!

H-87/2:22<sup>8</sup>. Who made the earth a mattress for you, and the heaven a building; and descended from the heaven water and, thereby, he brought forth fruits for your provision. So do not make equals to God,<sup>T1</sup> whereas you know [it is false].

H-87/2:23<sup>9</sup>. If you were in doubt about what we descended on our servant, bring a similar chapter and call your witnesses besides God. ~ If you were truthful.

H-87/2:24<sup>10</sup>. If you do not do, and you will never do, fear the fire<sup>T1</sup> whose fuel is humans and stones, prepared for the disbelievers.

H-87/2:25<sup>11</sup>. Announce to those who believed and did the good deeds that they will have gardens beneath which the rivers run.

Whenever they are provided from there a fruit, they will say: «This is what we were provided with before». But they are given the like of it. They will have therein purified spouses.<sup>T1</sup> ~ And they will be therein eternally.

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ<sup>1</sup> [...] فِي طُغْيَانِهِمْ<sup>2</sup> يَعْصُونَ.

أُولَئِكَ الَّذِينَ اسْتَرَوْا<sup>1</sup> الضَّلَالَةَ بِاللَّهْدَى. فَمَا رِبْحَتْ تِجَارَتُهُمْ<sup>2</sup>، ~ وَمَا كَانُوا مُهْتَدِينَ.

مِثْلُهُمْ كَمِثْلِ الَّذِي<sup>1</sup> اسْتَوْقَدَ نَارًا. فَلَمَّا أَضَاءَتْ<sup>2</sup> مَا حَوْلَهُ، ذَهَبَ اللَّهُ بِنُورِهِمْ<sup>3</sup> وَتَرَكَهُمْ فِي ظُلُمَاتٍ<sup>4</sup>، لَا يُبْصِرُونَ.

صُمٌّ، بُكْمٌ، عُمَيَّا<sup>1</sup>، ~ فَهُمْ لَا يَرْجِعُونَ.

أَوْ [...] كَصَيِّبٍ<sup>1</sup> مِنَ السَّمَاءِ، فِيهِ ظُلُمَاتٌ<sup>2</sup> وَرَعْدٌ وَبَرْقٌ. يَجْعَلُونَ أَصْبُعَهُمْ فِيْ آذَانِهِمْ مِنَ الصَّوْعِ<sup>3</sup>، خَذَرٌ<sup>4</sup> الْمَوْتِ. ~ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ.

يَكَادُ الْبَرْقُ يَخْطِفُ<sup>1</sup> أَبْصَرَهُمْ، كُلَّمَا أَضَاءَتْ<sup>2</sup> لَهُمْ [...]، مَسْنُورًا<sup>3</sup> فِيهِ<sup>4</sup>. وَإِذَا أَظْلَمَ<sup>5</sup> عَلَيْهِمْ [...]، قَامُوا. وَلَوْ شَاءَ اللَّهُ، لَذَهَبَ<sup>6</sup> بِسَمْعِهِمْ<sup>7</sup> وَأَبْصَرَهُمْ. ~ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ<sup>8</sup>.

يَا أَيُّهَا النَّاسُ! اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ، وَالَّذِينَ مِنْ قَبْلِكُمْ. ~ لَعَلَّكُمْ تَتَّقُونَ!

الَّذِي جَعَلَ لَكُمُ<sup>1</sup> الْأَرْضَ فِرَاشًا<sup>2</sup> وَالسَّمَاءَ بِنَاءً، وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً<sup>3</sup> فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ<sup>4</sup> رِزْقًا لَكُمْ. فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا<sup>5</sup>، وَأَنْتُمْ تَعْلَمُونَ [...].

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا<sup>1</sup> عَلَى عَبْدِنَا<sup>2</sup>، فَأْتُوا بِسُورَةٍ مِثْلِهِ<sup>3</sup> وَادْعُوا شُهَدَاءَكُمْ، مِنْ دُونِ اللَّهِ. ~ إِنْ كُنْتُمْ صَادِقِينَ.

فَإِنْ لَمْ تَفْعَلُوا، وَلَنْ تَفْعَلُوا، فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا<sup>1</sup> النَّاسُ وَالْحِجَارَةُ، أُعِدَّتْ<sup>2</sup> لِلْكَافِرِينَ.

وَبَشِّرِ<sup>1</sup> الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ. كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رَزَقُوا، قَالُوا: «هَذَا الَّذِي رَزَقْنَا مِنْ قَبْلُ<sup>2</sup>». وَأَتُوا<sup>3</sup> بِهِ مُتَشَبِهًا. وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ<sup>4</sup>. ~ وَهُمْ فِيهَا خَالِدُونَ.

<sup>1</sup> 1) طُغْيَانِهِمْ (2) وَيُمُدُّهُمْ T1) See the footnote of 39/7:186.

<sup>2</sup> 1) تِجَارَتُهُمْ (2) اسْتَرَوْا، اسْتَرَوْا

<sup>3</sup> 1) ظُلُمَاتٍ، ظُلُمَاتٍ، ظُلُمَاتٍ (4) نُورُهُمْ (3) ضَاءَتْ، فَأَضَاءَتْ - مِنْ دُونِ فَلَمَّا (2) الَّذِينَ

<sup>4</sup> 1) صُمٌّ بِكُمَا عُمَيَّا

<sup>5</sup> 1) خَذَرٌ (4) الصَّوْعِ (3) ظُلُمَاتٍ، ظُلُمَاتٍ (2) كَصَيِّبٍ

<sup>6</sup> 1) يَخْطِفُ، يَخْطِفُ، يَخْطِفُ، يَخْطِفُ، يَخْطِفُ، يَخْطِفُ، يَخْطِفُ، يَخْطِفُ، يَخْطِفُ، يَخْطِفُ (2) ضَاءَ (3) مَضُوا (4) مَرُّوا، مَضُوا (5) فِيهِ (6) أَظْلَمَ (7) بِسَمْعِهِمْ (8) بِأَسْمَاعِهِمْ شَائِعًا

<sup>7</sup> 1) وَالَّذِينَ مِنْ = وَخَلَقَ مَنْ، وَالَّذِينَ مِنْ

<sup>8</sup> 1) نَزَّلْنَا (2) مَهْدًا (3) بَسَاطًا، مِهَادًا، مَهْدًا (4) الثَّمَرَةَ (5) نَدَاً T1) Referring to the term *niddah* in Lv. 20:21; Ez 7:20; Lm 1:8 and 17; Ze 13:1; Esd 9:11, Bonnet-Eymard (vol. 1, p. 37-38) translates: horrors. Luxenberg (p. 318-319) says that *nid* in Syriac means that which is impure or hated, referring to idols.

<sup>9</sup> 1) عِبَادِنَا، قِرَاءَةُ شَيْعِيَّةٍ: وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَى عَبْدِنَا فِي عِلِّي (2) نَزَّلْنَا

<sup>10</sup> 1) أَغْدَدْتُ، أَغْدَدْتُ، أَغْدَدْتُ، أَغْدَدْتُ (2) وَقُودُهَا، وَقُودُهَا (3) تِجَارَتُهُمْ (4) اسْتَرَوْا، اسْتَرَوْا T1) Referring to Ps 69:7 and Lm 3:25, Bonnet-Eymard (vol. 1, p. 40) translates: wait the fire (in the meaning of hope).

<sup>11</sup> 1) وَبَشِّرِ (2) وَبَشِّرِ (3) قِرَاءَةُ شَيْعِيَّةٍ: كُلَّمَا أُوتُوا فِيهَا بِرِزْقٍ قَالُوا هَذَا الَّذِي رَزَقْنَا مِنْ قَبْلُ (4) وَأَتُوا، وَأَتُوا (5) مُطَهَّرَةٌ، مُطَهَّرَةٌ (6) مُطَهَّرَاتٍ، مُطَهَّرَاتٍ T1) Sawma (p. 133) translates from the Syriac: bright raisins.

H-87/2:26<sup>1</sup>. [God is not ashamed [to] cite as an example a mosquito and what is above it. Those who believed, know that it is the truth from their Lord. As for those who disbelieved, they say: «What did God want with this example?» Thereby he misguides many and thereby he guides many. But thereby he only misguides the perverse.]

H-87/2:27<sup>2</sup>. Those who break the covenant with God after having committed themselves,<sup>T1</sup> cut what God commanded to be joined, and corrupt in the earth, ~ those are the losers.

H-87/2:28<sup>3</sup>. How do you disbelieve in God [whereas] you were dead and he revived you?<sup>R1</sup> Then he makes you die, then revives you. ~ Then it is to him that you will be returned.

H-87/2:29<sup>4</sup>. It is him who created for you what is in the earth. Then he sat on the heaven and shaped from it seven the heavens,<sup>R1</sup> ~ He is knower of everything.

H-87/2:30<sup>5</sup>. [---] [Remember] when your Lord said to the angels:<sup>R1</sup> «I am going to establish a successor in the earth». They said: «Will you make therein one who will corrupt in it and shed blood, whereas we exalt with your praise and sanctify you?»<sup>R2</sup> He said: «I know what you do not know».

H-87/2:31<sup>6</sup>. He taught Adam all the names,<sup>R1</sup> then he presented them to the angels and said: «Inform me of the names of these. ~ If you were truthful».

H-87/2:32. They said: «Be exalted! We have knowledge only of what you have taught us. ~ You are the knower, the wise».

H-87/2:33<sup>7</sup>. He said: «O Adam! Inform them of their names».

When he had informed them of their names, God said: «Did I not say to you that I know the secret of the heavens and of the earth, ~ and I know what you show and what you were concealing?»

H-87/2:34<sup>8</sup>. [Remember] when we said to the angels: «Prostrate before Adam». They prostrated, except Iblis<sup>R1</sup> who refused, became arrogant, and was of the disbelievers.

H-87/2:35<sup>9</sup>. We said: «O Adam! Reside in the garden, you and your spouse, and eat from it bountifully wherever you want. But do not approach this tree,<sup>R1</sup> otherwise you will be of the oppressors».

H-87/2:36<sup>10</sup>. The Satan caused them to slip from it, and brought them out wherefrom they have been.<sup>R1</sup> We said: «Go down, as enemies to one another.<sup>R1</sup> You will have in the earth a settlement and an enjoyment for a while».

[إِنَّ اللَّهَ لَا يَسْتَحْيِي<sup>1</sup> [...] أَنْ يَصْرِبَ مَثَلًا مَّا بَعُوضَةً<sup>2</sup> فَمَا فَوْقَهَا. فَأَمَّا الَّذِينَ ءَامَنُوا، فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ. وَأَمَّا الَّذِينَ كَفَرُوا، فَيَقُولُونَ: «مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا؟» يُضِلُّ بِهِ كَثِيرًا<sup>3</sup> وَيَهْدِي بِهِ كَثِيرًا<sup>4</sup>. وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ<sup>5</sup>.]

الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ، وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ، وَيُفْسِدُونَ فِي الْأَرْضِ، ~ أُولَئِكَ هُمُ الْخَاسِرُونَ.  
كَيْفَ تَكْفُرُونَ بِاللَّهِ [...] وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ؟ ثُمَّ يَمِيتُكُمْ، ثُمَّ يُحْيِيكُمْ. ~ ثُمَّ إِلَيْهِ تُرْجَعُونَ<sup>1</sup>.

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا<sup>1</sup>. ثُمَّ أَسْتَوَى إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ. ~ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ.

[---][...] وَإِذْ قَالَ رَبُّكَ لِلْمَلَكَةِ: «إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً<sup>1</sup>». قَالُوا: «اتَّجِعَلْ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ<sup>2</sup> الدِّمَاءَ، وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ؟» قَالَ: «إِنِّي<sup>3</sup> أَعْلَمُ مَا لَا تَعْلَمُونَ».

وَعَلَّمَ ءَادَمَ<sup>1</sup> الْأَسْمَاءَ كُلَّهَا، ثُمَّ عَرَضَهُمْ<sup>2</sup> عَلَى الْمَلَكَةِ فَقَالَ: «أُنَبِّئُونِي<sup>3</sup> بِأَسْمَاءِ هَؤُلَاءِ<sup>4</sup>. ~ إِنْ كُنْتُمْ صَادِقِينَ».

قَالُوا: «سُبْحَنَكَ! لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا. ~ إِنَّكَ أَنْتَ الْعَلِيمُ، الْحَكِيمُ».

قَالَ: «يُأَدِّمُ<sup>1</sup> أَنْبِيَهُمْ<sup>1</sup> بِأَسْمَائِهِمْ». فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ، قَالَ: «أَلَمْ أَقُلْ لَكُمْ إِنِّي<sup>2</sup> أَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ<sup>3</sup>، ~ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ؟»

[...] وَإِذْ قُلْنَا لِلْمَلَكَةِ: «اسْجُدُوا لِآدَمَ». فَسَجَدُوا، إِلَّا إِبْلِيسَ<sup>2</sup> أَبَى، وَاسْتَكْبَرَ، وَكَانَ مِنَ الْكَافِرِينَ.

وَقُلْنَا: «يُأَدِّمُ! اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ، وَكُلَا مِنْهَا رَغَدًا<sup>1</sup> حَيْثُ شِئْتُمَا. وَلَا تَقْرَبَا هَذِهِ<sup>3</sup> الشَّجَرَةَ<sup>4</sup>، فَتَكُونَا مِنَ الظَّالِمِينَ».

فَازْلَمَهُمَا<sup>1</sup> الشَّيْطَانُ عَنَّا، فَأَخْرَجَهُمَا<sup>2</sup> مِمَّا كَانَا فِيهِ. وَقُلْنَا: «اهْبِطُوا<sup>3</sup>، بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ. وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ<sup>4</sup> وَمَتَعٌ إِلَى حِينٍ».

<sup>1</sup> وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقُونَ، وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقُونَ (5) وَيَهْدِي بِهِ كَثِيرًا، وَيَهْدِي بِهِ كَثِيرًا (4) يُضِلُّ بِهِ كَثِيرًا، يُضِلُّ بِهِ كَثِيرًا (3) بَعُوضَةً، بَعُوضَةً (2) يَسْتَحْيِي، يَسْتَحْيِي (1)

<sup>2</sup> T1) Referring to Hebrew term *mataq* (to taste), Bonnet-Eymard (vol. 1, p. 44) translates: Those who ruin God's commitment after having tasted it.

<sup>3</sup> 1) R1) Cf. Dt 32:39; 1 S 2:6; Jn 5:24; 1 Jn 3:14.

<sup>4</sup> 1) Plurality of the heaven in Gn 11:4, 49:25; Ex 17:14, 20:4; Dt 10:14; 1 Kgs 8:27; Ps 148:4, etc. We find the seven the heavens in TL 3:1; 2 In chap. 3 to 20; AI 11:32; Katsh p. 22.

<sup>5</sup> 1) This dialogue is in a Jewish legend (Ginzberg, vol. 1, p. 66). R2) On the praise of the angels cf. Is 6:1-3; Ps 103:20; 148:2; Ap 7:11-12, etc.

<sup>6</sup> 1) Cf. Gn 2:19-20.

<sup>7</sup> 1) وَالرُّض (3) إِنِّي (2) أَنْبِيَهُمْ، أَنْبِيَهُمْ، أَنْبِيَهُمْ، أَنْبِيَهُمْ (1)

<sup>8</sup> 1) See the footnote of 38/38:74.

<sup>9</sup> 1) Cf. Gn 2:16-18; Ginzberg, vol. 1, p. 27-28.

<sup>10</sup> 1) See the footnote of 39/7:22.

فَلَقِيَ آدَمَ مِنْ رَبِّهِ كَلِمَةً<sup>1</sup> [...]، فَتَابَ عَلَيْهِ. ~ إِنَّهُ هُوَ<sup>2</sup> الثَّوَابُ، الرَّحِيمُ.

فَلَنَّا: «أَهْطُوا مِنْهَا، جَمِيعًا. فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى<sup>1</sup>، فَمَنْ تَبَعَ هُدَايَ، ~ فَلَا خَوْفٌ<sup>2</sup> عَلَيْهِمْ، وَلَا هُمْ يَحْزَنُونَ.

[---] وَالَّذِينَ كَفَرُوا [...] وَكَذَّبُوا بِآيَاتِنَا، أُولَٰئِكَ أَصْحَابُ النَّارِ. هُمْ فِيهَا خَالِدُونَ [---]».

[...] بَيْنِي إِسْرَءِيلَ! أَذْكُرُوا<sup>1</sup> نِعْمَتِي<sup>2</sup> الَّتِي أَنْعَمْتُ عَلَيْكُمْ. وَأَوْفُوا بِعَهْدِي<sup>3</sup>، أَوْفُوا<sup>4</sup> بِعَهْدِكُمْ. ~ وَإِنِّي<sup>5</sup> فَأَرْهَبُونَ<sup>6</sup> [...].

وَأَمِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ، وَلَا تَكُونُوا أُولَ  
كَافِرِينَ بِهِ. وَلَا تَسْتَرَوْا<sup>١</sup> بِإِيَّتِي ثَمَنًا قَلِيلًا. وَإِنِّي<sup>٢</sup>  
فَاتَّقُونَ<sup>٣</sup>.

وَلَا تَلْسِنُوا<sup>١</sup> أَلْحَقَ بِالْبَاطِلِ، وَتَكْتُمُوا<sup>٢</sup> أَلْحَقَ، ~ وَأَنْتُمْ تَعْلَمُونَ [...].

وَأَقِيمُوا الصَّلَاةَ، وَآتُوا الزَّكَاةَ، وَارْكَعُوا مَعَ  
الرَّكْعَيْنِ.

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ، وَتَنْسَوْنَ أَنْفُسَكُمْ، وَأَنْتُمْ تَتْلُونَ  
الْكِتَابَ؟ ~ أَفَلَا تَعْقِلُونَ؟

وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ. وَإِنَّهَا لَكَبِيرَةٌ، إِلَّا عَلَى  
الْخَاشِعِينَ،

الَّذِينَ يَظُنُّونَ<sup>١</sup> أَنَّهُمْ مُقْبِلُونَ رَيْبَهُمْ، ~ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ.

يٰٓيٰٓنَبِيَّ اِسْرَءٰىلَ! اٰذْكُرْ وَاُنِعْمَتِي الَّتِي اَنْعَمْتُ عَلَيْكُمْ،  
وَ اُنِي فَضَّلْتُكُمْ عَلَى الْعٰلَمِيْنَ.

وَأَتَقُوا يَوْمًا لَا تَجْزِي<sup>١</sup> [...] نَفْسٌ عَنْ نَفْسٍ<sup>٢</sup> شَيْئًا<sup>٣</sup>،  
وَلَا يُقْبَلُ مِنْهَا شَفْعَةٌ<sup>٤</sup>، وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ. ~ وَلَا هُمْ  
يُنصَرُونَ.

[...] وَإِذْ نَجَّيْنَاكَ<sup>١</sup> مِنْ آلِ فِرْعَوْنَ، يَسُومُونَكَ<sup>٢</sup> سُوءَ  
الْعَذَابِ، يُدْخِلُونَ<sup>٣</sup> أَبْنَاءَكُمْ، وَيَسْتَحْيُونَ نِسَاءَكُمْ. ~  
وَفِي ذَلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ.

[...] وَإِذْ فَرَقْنَا<sup>١</sup> بَيْنَكُمُ الْبَحْرَ. فَأَنْجَيْنَاكُمُ، وَأَعْرَفْنَا<sup>٢</sup> أَلَّ  
فِرْعَوْنَ، ~ وَأَنْتُمْ تَنْظُرُونَ.

2 1) Gn 3:23. R1) **خَوْفٌ، خَوْفٌ** 2) **هُدَايٌ، هُدَايٌ**

فَاتَّقُونِي، (3) وَإِيَّايَ (2) وَلَا تَشْتَرُوا = وَتَشْتَرُوا (1)

5 وَتَكْتُمُونَ 2) تُلَيْسُوا 1)

6 يعلمون 1)

8 1) **يَذْكُرُونَ، يَقْتُلُونَ** 3) **يُسَوِّمُونَكُمْ** 2) **أَنْجَبْنَاكُمْ، نَجَّيْنَاكُمْ** R1) Cf. Ex 1:16-22.

<sup>9</sup> 1) *فَرَقْنَا* ♦ R1) Cf. Ex chap. 14. The sentence «while you were looking» probably refers to the Jewish legend according to which the Israelites encamped by the edge of the sea. The Egyptians were floating upon the surface of the waters, and a north wind went forth and cast them opposite the camp of Israel. The Israelites went and saw them, and they recognized them (Katsh, p. 48).

H-87/2:51<sup>1</sup>. [Remember] when we gave appointment to Moses [after] forty nights!<sup>R1</sup> Then you took the calf [for a god]<sup>R2</sup> after him, ~ and you were oppressors.

H-87/2:52. Then we forgave you thereafter. ~ Maybe you thank!

H-87/2:53<sup>2</sup>. [Remember] when we gave Moses the book and the salvation.<sup>T1</sup> ~ Maybe you be guided!

H-87/2:54<sup>3</sup>. [Remember] when Moses said to his people: «O my people! You oppressed yourselves while taking the calf [for a god].<sup>R1</sup> Repent to your creator, and kill yourselves.<sup>R2</sup> That is better for you, with your creator. [If you do it], he will return to you. ~ He is the returning, the very-merciful».

H-87/2:55<sup>4</sup>. [Remember] when you said: «O Moses! We will not believe in you until we see God manifestly». Then the thunderbolt took you,<sup>R1</sup> ~ while you were looking.

H-87/2:56<sup>5</sup>. Then we revived you after your death.<sup>R1</sup> ~ Maybe you thank!

H-87/2:57<sup>6</sup>. We covered you with the shade of a cloud,<sup>R1</sup> descended on you the manna and the quails,<sup>R2</sup> [and said:] «Eat of the good things wherewith we have supplied you». ~ They did not oppress us, but they oppressed themselves.

H-87/2:58<sup>7</sup>. [Remember] when we said: «Enter this city, eat from it bountifully wherever you want, enter [through] the door prostrate and say: «Forgive [our errors]». <sup>R1</sup> We will forgive you your errors. ~ And we will increase [the reward] for the good doers».

H-87/2:59<sup>8</sup>. Then those who oppressed changed the words [with] what was not said to them. Then we descended, on those who oppressed, an abomination from the heaven, ~ for they were perverting.

H-87/2:60<sup>9</sup>. [Remember] when Moses asked for water for his people. We said: «Strike the stone with your staff». [He struck] and gushed out therefrom twelve springs.<sup>R1</sup> Every human group knew their drinking place. [Moses said:] «Eat and drink from God's provisions. ~ And do not ravage the earth corrupting».

[...] وَإِذْ وَعَدْنَا مُوسَى [...] أَرْبَعِينَ<sup>2</sup> لَيْلَةً ثُمَّ اتَّخَذْتُمْ<sup>3</sup> الْعِجْلَ [...] مِنْ بَعْدِهِ، ~ وَأَنْتُمْ ظَالِمُونَ.

ثُمَّ عَفَوْنَا عَنْكُمْ مِنْ بَعْدِ ذَلِكَ. ~ لَعَلَّكُمْ تَشْكُرُونَ! [...] وَإِذْ آتَيْنَا مُوسَى الْكِتَابَ وَالْفُرْقَانَ. ~ لَعَلَّكُمْ تَهْتَدُونَ!

[...] وَإِذْ قَالَ مُوسَى لِقَوْمِهِ: «يَقَوْمُ! إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ [...]. فَتَوُوبُوا إِلَى بَارِيكُمْ، فَأَقْتُلُوا<sup>2</sup> أَنْفُسَكُمْ. ذَلِكَ خَيْرٌ لَكُمْ، عِنْدَ بَارِيكُمْ. [...] فَتَابَ عَلَيْكُمْ. ~ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ».

[...] وَإِذْ قُلْتُمْ: «يٰمُوسَى! لَنْ نُؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً<sup>4</sup>». فَأَخَذَتْكُمْ الصَّاعِقَةُ<sup>5</sup>، ~ وَأَنْتُمْ تَنْتَظِرُونَ.

ثُمَّ بَعَثْنَاكَ مِنْ بَعْدِ مَوْتِكَ. ~ لَعَلَّكُمْ تَشْكُرُونَ!

وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ، وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلَوى، [...] «كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ [...]». ~ وَمَا ظَلَمُونَا، وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ.

[...] وَإِذْ قُلْنَا: «ادْخُلُوا هَذِهِ الْقَرْيَةَ، فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا<sup>2</sup>، وَادْخُلُوا [...] الْبَابَ سُجَّدًا وَقُولُوا: "حِطَّةٌ<sup>3</sup>" [...]». تَغْفِرُ<sup>4</sup> لَكُمْ خَطِيئَتَكُمْ؟ ~ وَسَنَزِيدُ [...] الْمُحْسِنِينَ.

فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا [...] غَيْرَ الَّذِي قِيلَ لَهُمْ. فَأَنْزَلْنَا، عَلَى الَّذِينَ ظَلَمُوا، رِجْزًا<sup>1</sup> مِنَ السَّمَاءِ، ~ بِمَا كَانُوا يَفْسُقُونَ<sup>2</sup>.

[...] وَإِذْ اسْتَسْقَى مُوسَى لِقَوْمِهِ. فَقُلْنَا: «أَضْرِبْ بِعَصَاكَ الْحَجَرَ». [...] فَأَنْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ<sup>1</sup> عَيْنًا. قَدْ عَلِمَ كُلُّ أُنَاسٍ مِشْرَبَهُمْ. [...] «كُلُوا وَاشْرَبُوا مِنْ رِزْقِ اللَّهِ. ~ وَلَا تَعْتُوا<sup>2</sup> فِي الْأَرْضِ مُفْسِدِينَ».

<sup>1</sup> 1) اِثْنَتَيْ (3) أَرْبَعِينَ (2) وَعَدْنَا، وَإِذْ رَجَا R1) Cf. Ex. 24:18; Dt 9:9. R2) The golden calf in Ex 32:4-6; Dt 9:16.

<sup>2</sup> T1) See the footnote of the title of chapter 42/25.

<sup>3</sup> 1) فَاقْتُلُوا (2) بَارِيكُمْ، بَارِيكُمْ R1) The golden calf Ex 32:4-6; Dt 9:16. R2) Cf. Ex 32:25-29; It speaks about killing each other.

<sup>4</sup> 1) الصَّاعِقَةُ (2) جَهْرَةً، زَهْرَةً R1) Cf. Ex 19:16-22 and 33:18-32; Gn 14:8.

<sup>5</sup> R1) Cf. Talmud, Shabbat 88b. According to a Jewish legend, the Jews would have died at the voice of God, and then they came back to life. According to another legend, the Torah interceded in their behalf so that they return to life (Katsh, p 55; Ginzberg, vol. 3, p 37-38).

<sup>6</sup> 1) قراءة شيعية: وظللنا فوقكم R1) Ex 13:21 mentions a column of cloud. R2) Cf. Ex 16:13-15. The same words in Hebrew.

<sup>7</sup> 1) حَطَايَاكُمْ، حَطَايَاكُمْ، حَطَايَاكُمْ، حَطَايَاكُمْ (5) تُغْفَرُ، يُغْفَرُ، يُغْفَرُ، يُغْفَرُ (4) حِطَّةٌ (3) رَغَدًا (2) هَذِي R1) This would be about entering the door of the commands and accepting them. Cf. Talmud, Abodah zarah 2b. This verse probably refers to a Jewish legend (Ginzberg, vol. 4, p. 4-5).

<sup>8</sup> 1) يَفْسُقُونَ، قراءة شيعية: فَبَدَّلَ الَّذِينَ ظَلَمُوا أَلْ مُحَمَّ حَقَّهُمْ قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا أَلْ مُحَمَّ حَقَّهُمْ رِجْزًا مِنْ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ (2) رِجْزًا R1) The Bible has two versions: Ex 17:1-7 and Nb 20:7-8. The Koranic version resembles Ex 17:1-7.

<sup>9</sup> 1) عَشْرَةً (2) عَشْرَةً، عَشْرَةً R1) The Bible has two versions: Ex 17:1-7 and Nb 20:7-8. The Koranic version resembles Ex 17:1-7. Same term in Hebrew: 'ayn.

H-87/2:61<sup>1</sup>. [Remember] when you said: «O Moses! We cannot endure but one kind of food. So call for us your Lord that he may bring forth what the earth grows: its vegetables, its cucumbers, its garlies, its lentils and its onions». <sup>R1</sup> He said: «Do you want to exchange that which is lowly with what is good? Go down to Egypt, <sup>R2</sup> you will have what you have asked for». They were struck with the humiliation and the indigence, and incurred anger from God. That is for they were disbelieving in God's signs, and killing the prophets without the right. <sup>R3</sup> ~ That is for they were disobeying and transgressing.

H-87/2:62<sup>2</sup>. [Those who believed, the Jews, the Nazarenes<sup>T1</sup> and the Sabians, whoever believed [among them] in God and the last day, and does good, will have their wage at their Lord, ~ no fear on them, nor they be sad. <sup>R1A1</sup>]

H-87/2:63<sup>3</sup>. [Remember] when we took your commitment, and we raised above you the Mount [saying to you]: «Take with strength<sup>R1</sup> what we gave you, and remember what is therein. ~ Maybe you fear!»

H-87/2:64. Then you turned the back thereafter. Had it not been that the favour of God was on you and his mercy, you would have been of the losers.

H-87/2:65<sup>4</sup>. You knew those of yours that transgressed the Sabbath. Then we said to them: «Be disgraced monkeys». <sup>R1</sup>

H-87/2:66. We made [this city] an intimidation for what is before it and after it, and an exhortation for the fearers.

H-87/2:67<sup>5</sup>. [---] [Remember] when Moses said to his people: «God commands you to slaughter a cow». <sup>R1</sup> They said: «Do you ridicule us?» He said: «I seek refuge in God that I [not] be of the ignorant».

H-87/2:68<sup>6</sup>. They said: «Call for us your Lord that he make manifest to us what it is». He said: «He says that it is a cow, neither old nor virgin, in the middle between these. Do then what you are commanded».

H-87/2:69<sup>7</sup>. They said: «Call for us your Lord so that he make manifest to us what is its colour». He said: «He says that it is a yellow cow, <sup>R1</sup> bright is her colour, rejoicing the seers».

H-87/2:70<sup>8</sup>. They said: «Call for us your Lord that he make manifest to us what it is. All cows resemble one another for us. If God so wishes it, we will be guided».

[...] وَإِذْ قُلْتُمْ: «يُؤَسِّى! لَنْ نَصْبِرَ عَلَى طَعَامٍ وَاحِدٍ. فَأَدْعُ لَنَا رَبَّكَ يَخْرِجْ لَنَا مِمَّا تُنْبِئُ<sup>2</sup> الْأَرْضُ: مِنْ بَقْلِهَا وَقِثَّائِهَا<sup>3</sup>, وَفُومِهَا<sup>4</sup>, وَعَدْسِهَا, وَبَصْلِهَا». قَالَ: «أَتَسْتَبْدِلُونَ<sup>5</sup> الَّذِي هُوَ أَدْنَى<sup>6</sup> بِالَّذِي هُوَ خَيْرٌ؟ أَهْبِطُوا<sup>7</sup> مِصْرَ<sup>8</sup> 9, فَإِنَّ لَكُمْ مَّا سَأَلْتُمْ<sup>10</sup>». وَضُرِبَتْ عَلَيْهِمُ الذَّلَّةُ وَالْمَسْكَنَةُ, وَبَاءُوا بِغَضَبِ اللَّهِ. ذَلِكَ بَأْسُهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ, وَيَقْتُلُونَ<sup>11</sup> النَّبِيِّينَ بِغَيْرِ الْحَقِّ. ~ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ.

[إِنَّ الَّذِينَ ءَامَنُوا, وَالَّذِينَ هَادُوا<sup>1</sup>, وَالنَّصَارَى, وَالصَّبِيَّانَ<sup>2</sup>, مَنْ ءَامَنَ [...] بِاللَّهِ وَالْيَوْمِ الْآخِرِ, وَعَمِلَ صَالِحًا, فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ, ~ وَلَا خَوْفٌ عَلَيْهِمْ, وَلَا هُمْ يَحْزَنُونَ].  
[...] وَإِذْ أَخَذْنَا مِيثَاقَكُمْ, وَرَفَعْنَا فَوْقَكُمُ الطَّوْرَ [...] : «خُذُوا مَا ءَاتَيْنَاكُمْ بِقُوَّةٍ, وَادْكُرُوا<sup>2</sup> مَا فِيهِ. ~ لَعَلَّكُمْ تَتَّقُونَ!

ثُمَّ تَوَلَّيْتُمْ مِنْ بَعْدِ ذَلِكَ. فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ, لَكُنْتُمْ مِنَ الْخَاسِرِينَ.

وَلَقَدْ عَلَّمْتُمُ الَّذِينَ ءَعْتَدُوا مِنْكُمْ فِي السَّبْتِ. فَقُلْنَا لَهُمْ: «كُونُوا قِرَدَةً<sup>2</sup> خَسِيسَةً». فَجَعَلْنَاهَا [...] نَكَالًا لِمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا, وَمَوْعِظَةً لِّلْمُتَّقِينَ.

[---][...] وَإِذْ قَالَ مُوسَى لِقَوْمِهِ: «إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقْرَةً». قَالُوا: «أَتَنْتَحِدُونَ<sup>2</sup> هَؤُلَاءِ<sup>3</sup>». قَالَ: «أَعُوذُ بِاللَّهِ أَنْ [...] أَكُونَ مِنَ الْجَاهِلِينَ». قَالُوا: «ادْعُ! لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ<sup>2</sup>». قَالَ: «إِنَّهُ يَقُولُ: "إِنَّهَا بَقْرَةٌ, لَا فَرَضٌ, وَلَا يَكْرُ, عَوَانٌ بَيْنَ ذَلِكَ". فَافْعَلُوا مَا تُؤْمَرُونَ<sup>3</sup>».

قَالُوا: «ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْهَاهُ». قَالَ: «إِنَّهُ يَقُولُ: "إِنَّهَا بَقْرَةٌ صَفْرَاءُ, فَاقْع لَوْهَاهُ, تَسْرًا<sup>1</sup> الْنَّظِيرِينَ"».

قَالُوا: «ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ<sup>1</sup>. إِنَّ الْآيَةَ<sup>2</sup> تَشَبَهُ<sup>3</sup> عَلَيْنَا. وَإِنَّا, إِنْ شَاءَ اللَّهُ, لَمُهْتَدُونَ».

<sup>1</sup> Cf. R1) ♦ وَيَقْتُلُونَ, وَيَقْتُلُونَ (11) سَأَلْتُمْ (10) اهبطوا فان لكم ما سألتم وأسكنوا مصر (9) مِصْرَ (8) اهبطوا (7) أدنى (6) أُنْبِئُونَ (5) وَتُومِهَا (4) وَقِثَّائِهَا (3) تُنْبِئُ (2) يَخْرِجُ (1) Nb 11:4-6. R2) Cf. Dt. 28:68. R3) 1 Kgs 19:10, 14; Ne 9:26; Mt 23:30-31; Lk 11:47, 51; Rm 11:3.

<sup>2</sup> T1) This verse is intrusive, no link with the previous verse and the following verse. The Koran uses the term Nazarene, used in Mt 2:23; Ac 2:22, etc., and not the term Christian (in Arabic: *masihi*, adept of the Messiah). We chose the term Nazarene, contrary to the other consulted translations. Historically, the term Christian indicates the pagan converts and the term Nazarenes, the Jewish converts ♦ A1) Abrogated by 89/3:85 ♦ R1) Cf. Ap 21:4.

<sup>3</sup> R1) See the footnote of 39/7:171. ♦ وَادْكُرُوا, تَذْكُرُوا, وَتَذْكُرُوا, وَادْكُرُوا (2) أَتَيْنَاكُمْ (1)

<sup>4</sup> R1) See the footnote of 39/7:166. ♦ خَاسِبِينَ, خَاسِبِينَ (2) قِرَدَةً (1)

<sup>5</sup> R1) The verses 67-71 mix between Dt 21:1-9 and Nb 19:1-10. ♦ هَؤُلَاءِ, هَؤُلَاءِ, هَؤُلَاءِ, هَؤُلَاءِ (3) أَيْنَحْدُنَا (2) يَأْمُرُكُمْ (1)

<sup>6</sup> تُوْمَرُونَ (3) هِيَ (2) سَلْ (1)

<sup>7</sup> Nb 19:2 speaks about red heifer (*adama*, in Hebrew). ♦ يَسْرُ (1)

<sup>8</sup> تَشَبَهُ, تَشَابَهَتْ, تَشَابَهُ, تَشَابَهُ, تَشَابَهُ, تَشَابَهُ, تَشَابَهُ, تَشَابَهُ, تَشَابَهُ (3) الْبَاقِرَ (2) هِيَ (1)



H-87/2:71<sup>1</sup>. He said: «He says that it is a cow which is not submissive<sup>R1</sup> ploughing the earth,<sup>R2</sup> nor drawing water for the tilth, healthy, and without blemish on it». They said: «Now you came with the truth». They slaughtered it, though they were about not to do it.

H-87/2:72<sup>2</sup>. [Remember] when you killed someone and accused one another about it. ~ God will bring forth that which you were concealing.

H-87/2:73<sup>3</sup>. So we said: «Strike him with part of it».<sup>R1</sup> Thus God revives the dead and shows you his signs. ~ Maybe you reason!

H-87/2:74<sup>4</sup>. Then your hearts hardened thereafter. They are as stones,<sup>R1</sup> or stronger in hardness. There are stones from which rivers come gushing.<sup>R2</sup> There are some of them which split and water comes out of them. And there are some of them which come down for fear of God. ~ God is not inattentive of what you do.

H-87/2:75<sup>5</sup>. Covet you then that they would believe in you, although a group among them were hearing the words of God, and then were displacing them after they reasoned them,<sup>R1</sup> ~ while they were knowing?

H-87/2:76<sup>6</sup>. When they meet those who believed, they say: «We believed». But when they are alone with each other, they say: «Are you going to tell them what God has disclosed to you so that they might argue against you before your Lord? ~ Do you not then reason?»

H-87/2:77<sup>7</sup>. They do not know that God knows what they keep secret and what they say publicly?

H-87/2:78<sup>8</sup>. There are among them Gentiles<sup>T1</sup> the who know nothing of the book but wishful thinking. ~ They are only [people] who presume.

H-87/2:79<sup>9</sup>. Woe to those who write the book with their hands, then say: «It is from God», to exchange it with a small price! Woe to them for that their hands have written! And woe to them for what they realize!

H-87/2:80<sup>10</sup>. They said: «The fire will never touch us but for numbered days».<sup>R1</sup> Say: «[If] you have taken a covenant from God, God never breaks his covenant. ~ Or are you saying about God what you do not know?»

H-87/2:81<sup>11</sup>. Yes indeed! Whoever realized a misdeed and has been surrounded by his fault, those are the companions of the fire.<sup>A1</sup> ~ They will be therein eternally.

قَالَ: «إِنَّهُ يَقُولُ: "إِنَّهَا بَقَرَةٌ لَا ذَلُولَ<sup>1</sup> تُثِيرُ الْأَرْضَ، وَلَا تَسْقِي<sup>2</sup> الْحَرْثَ، مُسَلَّمَةٌ، لَا شَبِيحَ فِيهَا"». قَالُوا: «أَلَيْسَ<sup>3</sup> جِئْتَ بِالْحَقِّ». فَذَبَحُوهَا، وَمَا كَانُوا يَعْلَمُونَ.

[...] وَإِذْ قَتَلْتُمْ نَفْسًا فَادَرَأْتُمُ<sup>1</sup> فِيهَا. ~ وَاللَّهُ مُخْرِجُ<sup>2</sup> مَا كُنْتُمْ تَكْتُمُونَ.

فَقُلْنَا: «اضْرِبُوهُ<sup>1</sup> بِبَعْضِهَا». كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَى وَيُرِيكُمْ آيَاتِهِ. ~ لَعَلَّكُمْ تَعْقِلُونَ!  
ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ. فِيهَا<sup>2</sup> كَالْحِجَارَةِ، أَوْ أَشَدَّ قَسْوَةً<sup>4</sup>. وَإِنْ مِنْ الْحِجَارَةِ لَمَا يَتَفَجَّرُ<sup>5</sup> مِنْهُ<sup>6</sup> الْأَنْهَارُ. وَإِنْ مِنْهَا لَمَا يَشْقُقُ<sup>9</sup> فَيَخْرُجُ مِنْهُ الْمَاءُ. وَإِنْ مِنْهَا لَمَا يَهْبِطُ<sup>10</sup> مِنْ خَشْيَةِ اللَّهِ. ~ وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ.

أَفَتَطْمَعُونَ<sup>1</sup> أَنْ يُؤْمِنُوا بِكُمْ، وَقَدْ كَانُوا قَرِيبًا مِنْهُم يَسْمَعُونَ كَلِمَ<sup>1</sup> اللَّهِ، ثُمَّ يُحَرِّفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ<sup>3</sup>، ~ وَهُمْ يَعْلَمُونَ؟

وَإِذَا لَقُوا الَّذِينَ آمَنُوا، قَالُوا: «ءَامِنَّا». وَإِذَا خَلَا بِعَضُدُهُمْ إِلَى بَعْضٍ، قَالُوا: «اتَّخَذُوا إِلَهًُا مِمَّا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ؟ ~ أَفَلَا تَعْقِلُونَ؟»

أَوْ لَا يَعْلَمُونَ<sup>1</sup> أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ؟

وَمِنْهُمْ أُمِّيُونَ<sup>1</sup> لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِي<sup>2</sup>. ~ وَإِنْ هُمْ إِلَّا يَظُنُّونَ.

فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ<sup>1</sup>، ثُمَّ يَقُولُونَ: «هَذَا مِنْ عِنْدِ اللَّهِ»، لِيُشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا! فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ! وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ!

وَقَالُوا: «لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً». قُلْ: «[...] اتَّخَذْتُمْ<sup>1</sup> عِنْدَ اللَّهِ عَهْدًا، فَلَنْ يُخْلَفَ اللَّهُ عَهْدَهُ؟ ~ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ؟»

بَلَى! مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ<sup>2</sup>، فَأُولَئِكَ أَصْحَابُ النَّارِ. ~ هُمْ فِيهَا خَالِدُونَ.

<sup>1</sup> 1) (2) ذَلُولٌ (3) تُثِيرُ (4) قَالَ لَأَنْ (5) جِئْتَ (6) فَنَحَرُوهَا (R1) Gn 41:19 uses the term *dalul*, in the meaning of ill-formed. R2) This expression is used 12 times in Nb chap. 13 and 14.

<sup>2</sup> 1) مُخْرِجٌ (2) فَادَرَأْتُمُ، فَادَرَأْتُمُ، فَادَرَأْتُمُ، فَادَرَأْتُمُ

<sup>3</sup> 1) اضْرِبُوهُ (R1) Cf. Dt 21:2-9.

<sup>4</sup> 1) أَشَدَّ (2) قَسَا (3) فِيهَا (4) أَشَدَّ (5) قَسَاوَةً (6) لَمَا (7) يَتَفَجَّرُ (8) مِنْهَا (9) يَشْقُقُ، يَشْقُقُ، يَشْقُقُ، يَشْقُقُ (10) يَهْبِطُ (R1) Cf. Dt 10:16; Ez 11:19, 36:26. R2) Ex 17:6; Nb 20:10.

<sup>5</sup> 1) أَفِيْطَمْعُونَ (R1) Cf. Jr 7:22-24, 8:8, 23:30-32; Ap 22:19.

<sup>6</sup> 1) لَاقُوا

<sup>7</sup> 1) تَعْلَمُونَ

<sup>8</sup> 1) أُمِّيُونَ (2) أَمَانِي (T1) See the footnote of 39/7:157.

<sup>9</sup> 1) بِأَيْدِيهِمْ

<sup>10</sup> 1) اتَّخَذْتُمْ (R1) This verse refers to a Jewish belief that sinners will remain in hell only twelve months (Eduyyoth 2: 10 <http://goo.gl/sdbSI2>; and Katsh, p. 77).

<sup>11</sup> 1) سَيِّئَةً، سَيِّئَةً، سَيِّئَةً، سَيِّئَةً (A1) Abrogated by 92/4:48 according to which God forgives whomsoever he wishes.

H-87/2:82. Those who believed and did the good deeds, those are the companions of the garden. ~ They will be therein eternally.

H-87/2:83<sup>1</sup>. [---] [Remember] when we took the commitment of the children of Israel [saying]: «Adore none but God, and [treat] with kindness the parents,<sup>R1</sup> the relatives, the orphans and the paupers.<sup>R2</sup> Say good [words] to humans,<sup>A1</sup> perform the prayer, and give the tithe». Then you turned the back, but a few from you, ~ while you were disregarding.

H-87/2:84<sup>2</sup>. [Remember] when we took your commitment: «Do not shed your blood, and do not bring out each other from your homes». Then you assented, ~ while you were witnessing.

H-87/2:85<sup>3</sup>. Then, now you kill each other, and bring out a group of you from their homes, supporting each other against them, by sin and aggression. And if they come to you as captives, you ransom them, whereas it is prohibited for you bringing them out. So do you believe in part of the book, and disbelieve in a part thereof? The reward of those who do that among you will only be ignominy in the worldly life, and on the day of resurrection, they will be brought back to the severest punishment. ~ God is not inattentive of what you do.

H-87/2:86<sup>4</sup>. Those are they who exchanged the worldly life with the last life.<sup>R1</sup> The punishment will not be lightened for them, ~ nor will they be succoured.

H-87/2:87<sup>5</sup>. We gave Moses the book. We sent after him the messengers. We gave Jesus, son of Mary, the proofs, and we fortified him with the holy spirit.<sup>R1</sup> Whenever a messenger came to you with what your souls do not want, you became arrogant, ~ belying a group [among them], and killing [another] group.

H-87/2:88<sup>6</sup>. They said: «Our hearts are enveloped». <sup>T1R1</sup> Rather God cursed them<sup>T2</sup> because of their disbelief. ~ But they believe little.

H-87/2:89<sup>7</sup>. When came to them a book from God, confirming what is with them, [they negated it]. Yet, before, they were asking to conquer those who disbelieved. When came to them what they recognized, they disbelieved therein. God's curse be on the disbelievers.

H-87/2:90<sup>8</sup>. How awful is that for which they exchanged their souls! They disbelieve in what God descended, abused by the fact that God descends his favour upon whomever he wishes from his servants. Then they incurred anger upon anger. ~ The disbelievers will have a humiliating punishment.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ، أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ. ~ هُمْ فِيهَا خَالِدُونَ.

[---][...] وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ [...] «لَا تَعْبُدُونَ إِلَّا اللَّهَ، [...] وَبِالْوَالِدَيْنِ إِحْسَانًا، وَذِي الْقُرْبَىٰ، وَالْيَتَامَىٰ، وَالْمَسْكِينِ. وَقُولُوا لِلنَّاسِ [...] حُسْنًا»، وَأَقِيمُوا الصَّلَاةَ، وَآتُوا الزَّكَاةَ. ثُمَّ تَوَلَّيْتُمْ، إِلَّا قَلِيلًا مِّنْكُمْ، وَأَنتُمْ مُّعْرِضُونَ.

[...] وَإِذْ أَخَذْنَا مِيثَاقَكُمْ [...] «لَا تَسْفِكُونَ دِمَاءَكُمْ، وَلَا تَخْرِجُونَ أَنْفُسَكُمْ مِّن دِيَارِكُمْ». ثُمَّ أَقْرَرْتُمْ، وَأَنتُمْ تَشْهَدُونَ.

ثُمَّ أَنْتُمْ هَٰؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ، وَتَخْرِجُونَ قَرِيبًا مِّنْكُمْ مِّن دِيَارِهِمْ، تَطَّهَّرُونَ<sup>2</sup> عَلَيْهِمْ، بِالْإِثْمِ وَالْعُدْوَانِ<sup>3</sup>. وَإِنْ يَأْتِوكُمْ<sup>4</sup> أَسْرَىٰ<sup>5</sup>، تَقُولُوهُمْ<sup>6</sup>، وَهُمْ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ. أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ، وَتَكْفُرُونَ بِبَعْضٍ؟ فَمَا جَزَاءُ مَن يَفْعَلْ ذَٰلِكَ مِنْكُمْ<sup>7</sup> إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا، وَيَوْمَ الْقِيَامَةِ يُزَادُونَ<sup>8</sup> إِلَىٰ أَشَدِّ الْعَذَابِ. ~ وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ<sup>9</sup>.

أُولَٰئِكَ الَّذِينَ اسْتَرَوْا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ. فَلَا يَخَفَتْ عَنْهُمْ الْعَذَابِ، ~ وَلَا هُمْ يُنصَرُونَ.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ. وَفَقَيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ<sup>1</sup>. وَآتَيْنَا عِيسَى، ابْنَ مَرْيَمَ، الْبَيِّنَاتِ، وَأَيَّدْنَاهُ<sup>2</sup> بِرُوحِ الْقُدُسِ<sup>3</sup>. أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنْفُسُكُمْ اسْتَكْبَرْتُمْ، ~ فَقَرِيبًا [...] كَذَّبْتُمْ، وَقَرِيبًا [...] تَقْتُلُونَ؟

وَقَالُوا: «فُلُونَا غُلْفًا<sup>1</sup>». بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ. ~ فَقَلِيلًا مَّا يُؤْمِنُونَ.

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِنْدِ اللَّهِ، مُصَدِّقٌ<sup>1</sup> لِّمَا مَعَهُمْ، [...] وَكَانُوا، مِنْ قَبْلُ، يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا. فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ. فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ.

بِسْمَا اسْتَرَوْا بِهِ أَنْفُسَهُمْ! أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ، بَغْيًا أَنْ يَنْزِلَ<sup>1</sup> اللَّهُ مِنْ فَضْلِهِ عَلَى مَن يَشَاءُ مِنْ عِبَادِهِ. فَبَاءُوا بِبَعْضِ عَلَى غَضَبٍ. ~ وَلِلْكَافِرِينَ عَذَابٌ مُّهِينٌ<sup>2</sup>.

<sup>1</sup> 1) Abrogated by the verse of the sword 113/9:5 R1) See the footnote of 44/19:14. R2) Cf. Ex chap. 20; Lv chap. 19; Is 1:17; Dt 5:7, 16.

<sup>2</sup> 1) تُسَفِّكُونَ، تُسَفِّكُونَ، تُسَفِّكُونَ

<sup>3</sup> 1) قراء شيعية: من يفعل 7) تَقُولُوهُمْ 6) أَسْرَى، أَسْرَى 5) يَأْتِوكُمْ 4) وَالْعُدْوَانِ 3) تَطَّهَّرُونَ، تَطَّهَّرُونَ، تَطَّهَّرُونَ، تَطَّهَّرُونَ، تَطَّهَّرُونَ 2) تُقَاتِلُونَ 1) يَغْمَلُونَ 9) تُزَادُونَ 8) ذَٰلِكَ مِنْكُمْ وَمَنْ غَيْرِكُمْ

<sup>4</sup> R1) Cf. Talmud, Shabbat 33b.

<sup>5</sup> 1) The same Hebrew term in Ps 51:13; Is 63:10-11. 3) وَأَيَّدْنَاهُ 2) بِالرُّسُلِ

<sup>6</sup> 1) Our hearts are enveloped by a foreskin, or our hearts are uncircumcised. This expression is also found in 92/4:155. T2) Or: May God curse them 1) Circumcision of the hearts in Dt 10:16, 30:6; Lv 26: 41; Jr 4:4, 9:25-26; Ac 7:51; Rm 2:29, etc.

<sup>7</sup> 1) مُصَدِّقًا

<sup>8</sup> 1) قراء شيعية: بِسْمَا اسْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ فِي عِلِّيْ بَغْيًا 2) يُنْزِلُ

H-87/2:91<sup>1</sup>. When it is said to them: «Believe in what God descended», they say: «We believe in what descended on us». They disbelieve in what is beyond it, whereas it is the truth, confirming what is with them. Say: «Why then did you kill God's prophets before,<sup>R1</sup> ~ if you were believers?»

H-87/2:92<sup>2</sup>. Moses came to you with the proofs. Then you took the calf [for a god]<sup>R1</sup> after him, ~ while you were oppressors.

H-87/2:93<sup>3</sup>. [Remember] when we took your commitment, and raised above you the Mount [saying to you]:<sup>R1</sup> «Take with strength what we gave you, and hear». They said: «We heard and disobeyed». <sup>R2</sup> They had to drink in their hearts [the love of] the calf for their disbelief.<sup>R3</sup> Say: «How awful is what your faith commands you! ~ If you were believers».

H-87/2:94. Say: «If the last home, with God, was dedicated to you to the exclusion of the humans, then you should wish for death. ~ If you were truthful».

H-87/2:95<sup>4</sup>. But they will never wish it, for what their hands advanced. ~ God is knower of the oppressors.

H-87/2:96<sup>5</sup>. You will find them the most covetous humans of life, [even more covetous] than the associators. One of them would like to live on for a thousand years. But this would not remove him from the punishment if he had a long life. ~ God is seer of what they do.

H-87/2:976. [---] Say: «Him who is the enemy of Gabriel [is the enemy of God]». It is him who descended it on your heart, with God's permission, confirming what was before it,<sup>T1</sup> guidance and announcement to the believers.

H-87/2:98<sup>7</sup>. Him who is the enemy of God, his angels, his messengers, Gabriel and Michael, [must know] that God is the enemy of the disbelievers.

H-87/2:99. [---] We descended to you manifest signs. None disbelieve in them except the perverse.

H-87/2:100<sup>8</sup>. Whenever they made a covenant, does a group among them reject it? ~ Rather most of them do not believe.

H-87/2:101<sup>9</sup>. When a messenger came to them, from God, confirming what is with them, a group of those who were given the book threw the book of God behind their backs, ~ as if they were not knowing.

<sup>1</sup> R1) Cf. Mt 23:29-36; Lk 11:49-51. 4) تَقُولُونَ 3) فَمَا أَنْزَلَ عَلَيْنَا بِمَا أَنْزَلَ اللَّهُ عَلَيْنَا 2) قراءة شيعية: وَإِذَا قِيلَ لَهُمْ آمِنُوا بِمَا أَنْزَلَ اللَّهُ فِي عَلَى 1)

H-87/2:102<sup>1</sup>. They followed what the Satans recite [in the time] of Solomon's kingdom. Solomon did not disbelieve,<sup>R1</sup> but the Satans disbelieved. They teach the humans the sorcery and what descended, at Babel, on the two angels Harut and Marut.<sup>R2T1</sup> They were teaching anyone without saying: «We are only a test. Do not then disbelieve». They learn from them that by which they cause division between the man and his spouse. However they cannot harm therewith anyone, except with God's permission. They learn what harms them and does not benefit them. Yet, they knew that whoever purchased it would have no share<sup>R3</sup> in the last life. How awful is that for which they exchanged their souls! ~ If they were knowing!

H-87/2:103<sup>2</sup>. If they had believed and feared, [they would have] remuneration from God which is better. ~ If they were knowing!

H-87/2:104<sup>3</sup>. [---] O you who believed! Do not say: «Favour us», but say: «Look at us<sup>T1</sup> and hear». ~ The disbelievers will have a painful punishment.

H-87/2:105<sup>4</sup>. [---] Neither those who disbelieved among the people of the book, nor the associators, would like that a good descends on you from your Lord. Yet, God reserves his mercy to whomever he wishes. ~ God is the possessor of the great favour.

H-87/2:106<sup>5</sup>. [---] Whatever sign we abrogate or cause to be forgotten, we bring one better than it or similar to it. ~ Do you not know that God is powerful over everything?

H-87/2:107<sup>6</sup>. [---] Do you not know that God's is the kingdom of the heavens and of the earth.<sup>R1</sup> and that you have, besides God, neither an ally, nor a succourer?

H-87/2:108<sup>7</sup>. Or would you like to ask your messenger as Moses was asked before? Whoever exchanges disbelief with faith, is misguided from the right way.

H-87/2:109<sup>8</sup>. Many of the people of the book would like, after you believed, to turn you back into disbelievers, out of envy from them, after the truth became manifest to them. [Forgive<sup>A1</sup> and absolve until God brings his order. ~ God is powerful over everything.

H-87/2:110<sup>9</sup>. Perform the prayer and give the tithe. The good you advance for your souls, you will find it with God. ~ God is seer of what you do.]

H-87/2:111<sup>10</sup>. They said: «None shall enter the garden except those who were Jews or Nazarenes». <sup>T1</sup> Those are their wishes. Say: «Bring your proof. ~ If you were truthful».

هَارُوث (5) الْمَلَكَيْنِ (4) وَلَكِنَّ الشَّيَاطِينَ (3) الشَّيَاطِينُ، قِرَاءَةُ شَبْعِيَّةٍ: وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ بُولَاةِ الشَّيَاطِينِ، أَوْ: وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ فِي وِلَايَةِ الشَّيَاطِينِ (2) تَنبَلِّي (1)  
Babil is the name of a mount in Babylon and it means God's door: *Bab Ili* ♦ R1) The Koran dismisses the accusation of Solomon's disbelief reported in 1 Kgs chap. 11. R2) An Akkadian legend of two fallen angels that the Jewish tradition links with Gn 6:4 and Is 14:12 (Talmud, Joma 67 b). 1 En chap. 6-9 speaks about other fallen angels. R3) The term *khalaf*, translated by share, is used in 87/2:200; 89/3:77; 113/9:69. It is used in Hebrew in Jb 20:29.

3) 1) أَنْظِرْنَا 2) رَاعِنًا، رَاعُونًا، إِرْعُونَا ♦ T1) Variation: Give us a reprieve.

5 1) نَنْسِخُ 2) نُنْسِخُ، نُنْسِكُ

<sup>6</sup> 1) تَعْلَمَ 2) وَلَرُضَ ♦ R1) Cf. Dt 10:14; Ps 24:1, 47:8-9, 89:12, 95:3-5; Is 66:2, 37:16; Je 10:7; 1 Co 10:26.

8 1) **تُبَيِّنَ** ♦ A1) Abrogated by 113/9:29.

10) 1) أَمَانَتُهُمْ 2) هُوَذَا 3) أَوْ نَصَارَى = يَهُودِيًّا أَوْ نَصْرَانِيًّا 4) يُذْخَلْ

H-87/2:112<sup>1</sup>. Yes indeed! Whoever submitted his face to God, while doing good, will have his wage with his Lord. ~ No fear on them, nor they be sad.

H-87/2:113<sup>2</sup>. The Jews said: «The Nazarenes<sup>T1</sup> do not stand on anything». And the Nazarenes said: «The Jews do not stand on anything». Yet they recite the book. Thus those who do not know said the same as their saying. God will judge between them, on the day of resurrection, in that wherein they were diverging.

H-87/2:114<sup>3</sup>. [---] Who is more oppressor than him who prevented that be mentioned in the sanctuaries of God his name, and strives to ruin them? Those, it was not for them that they enter them except afraid. They will have in the worldly life ignominy. ~ And they will have in the last life a great punishment.

H-87/2:115<sup>4</sup>. [---] God's are the east and the west.<sup>R1</sup> Wherever you turn [your faces in prayer],<sup>A1</sup> there is the face of God.<sup>R2</sup> ~ God is ample, knower.

H-87/2:116<sup>5</sup>. [---] They said: «God took for himself a son». Be he exalted! Rather his is what is in the heavens and in the earth. ~ All are devout to him.

H-87/2:117<sup>6</sup>. He is the innovator<sup>T1</sup> of the heavens and of the earth. When he decides a matter, he has only to say: «Be!», and it is.<sup>R1</sup>

H-87/2:118<sup>7</sup>. [---] Those who do not know said: «If only God would speak to us, or a sign would come to us!» Thus those before them said the same as their saying. Their hearts resemble one another. ~ We have made manifest the signs for a convinced people.

H-87/2:119<sup>8</sup>. We sent you with the truth, as an announcer and a warner. ~ You will not be asked about the companions of the Gehenna.

H-87/2:120<sup>9</sup>. Neither the Jews, nor the Nazarenes,<sup>T1</sup> will be pleased with you until you follow their religion. Say: «God's guidance is the guidance». If you followed their desires, after the knowledge that came to you, you will have against God neither an ally, nor a succourer.

H-87/2:121<sup>10</sup>. Those to whom we gave the book, recite it as it must be recited. Those believe therein. Whoever disbelieves therein, ~ those are the losers.

H-87/2:122<sup>11</sup>. O children of Israel! Remember my grace wherewith I gratified you, and that I favoured you over the worlds.

H-87/2:123. Fear a day [wherein] no soul will compensate for another soul at all, nor will an equivalent be accepted from it, nor will intercession avail it, ~ and they will not be succoured.

بَلَى! مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ، وَهُوَ مُحْسِنٌ، فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ. ~ وَلَا خَوْفٌ عَلَيْهِمْ، وَلَا هُمْ يَحْزَنُونَ.

وَقَالَتِ الْيَهُودُ: «لَيْسَتِ النَّصَارَى عَلَى شَيْءٍ». وَقَالَتِ النَّصَارَى: «لَيْسَتِ الْيَهُودُ عَلَى شَيْءٍ». وَهُمْ يَتْلُونَ الْكِتَابَ. كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ. فَاللَّهُ يَحْكُمُ بَيْنَهُمْ، يَوْمَ الْقِيَمَةِ، فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ.

[---] وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسْجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ، وَسَعَى فِي خَرَابِهَا؟ أُولَئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ.<sup>2</sup> لَهُمْ فِي الدُّنْيَا خِزْيٌ. ~ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ.

[---] وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ. فَأَيْنَمَا تُولَّوْا<sup>1</sup> [...], فَهُوَ<sup>2</sup> وَجْهَ اللَّهِ. ~ إِنَّ اللَّهَ وَسِعَ، عَلِيمٌ.

[---] وَقَالُوا: «أَتَخَذَ اللَّهُ وَلَدًا». سُبْحَنَهُ! بَلْ لَهُ مَا فِي السَّمُوتِ وَالْأَرْضِ. ~ كُلُّ لَهٌ قَبِيضٌ.

بَدِيعُ السَّمُوتِ وَالْأَرْضِ. وَإِذَا قَضَى أَمْرًا، فَإِنَّمَا يَقُولُ لَهُ: «كُنْ!»، فَيَكُونُ.<sup>2</sup>

[---] وَقَالَ الَّذِينَ لَا يَعْلَمُونَ: «لَوْ لَا يَكْلُمُنَا اللَّهُ، أَوْ تَأْتِينَا آيَةً!» كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ. تَشَابَهَتْ قُلُوبُهُمْ. ~ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ.

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ، بَشِيرًا وَنَذِيرًا. ~ وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ.

وَلَنْ تَرْضَى عَنْكَ الْيَهُودُ، وَلَا النَّصَارَى، حَتَّى تَتَّبِعَ مِلَّتَهُمْ. قُلْ: «إِنَّ هُدَى اللَّهِ هُوَ الْهُدَى». وَلَئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ، بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ، مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ.

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ، يَتْلُونَهُ حَقَّ تِلَاوَتِهِ. أُولَئِكَ يُؤْمِنُونَ بِهِ. وَمَنْ يَكْفُرْ بِهِ، ~ فَأُولَئِكَ هُمُ الْخَاسِرُونَ.

يُنَبِّئُ إِسْرَءِيلَ! اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ، وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ.

وَاتَّقُوا يَوْمًا لَا تَجْزِي [...] نَفْسٌ عَنْ نَفْسٍ شَيْئًا، وَلَا يَقْبَلَ مِنْهَا عَدْلٌ، وَلَا تَنْفَعُهَا شَفْعَةٌ، ~ وَلَا هُمْ يُنصَرُونَ.

<sup>1</sup> 1) خَوْفٌ، خَوْفٌ

<sup>2</sup> T1) See the footnote of 87/2:62.

<sup>3</sup> 1) خَائِفًا، خُفَاءَ 2) يُدْخِلُوهَا

<sup>4</sup> 1) فَتَمَّتْ 2) تَوَلَّوْا A1) Abrogated by 87/2:144 which asks to turn the face toward the forbidden Sanctuary ♦ R1) Cf. Ps 139:7-10. R2) Cf. Jn 4:20-24.

<sup>5</sup> 1) قَالُوا

<sup>6</sup> 1) بَدِيعُ 2) فَيَكُونُ T1) See the footnote of 55/6:101 ♦ R1) Cf. Gn 1:3-24; Ps 33:6, 9; Jdt 16:14; Lm 3:37; Ws 9:1.

<sup>7</sup> 1) تَشَابَهَتْ 2) تَأْتِينَا

<sup>8</sup> 1) وَلَا تُسْأَلُ، وَلَا تُسْأَلُ، وَمَا تُسْأَلُ، وَلَنْ تُسْأَلَ، وَلَا تُسْأَلَ، وَإِنْ تُسْأَلَ

<sup>9</sup> T1) See the footnote of 87/2:62.

<sup>10</sup> 1) يُؤْمِنُونَ

<sup>11</sup> 1) نِعْمَتِي

H-87/2:124<sup>1</sup>. [---] [Remember] when your Lord tested Abraham by words,<sup>R1</sup> and he fulfilled them.<sup>T1</sup> He said: «I will make you a guide»<sup>R2T2</sup> for the humans». He said: «And from my descendants?» He said: «My covenant will not reach the oppressors».

H-87/2:125<sup>2</sup>. [---] [Remember] when we made the House<sup>R1</sup> a shelter and a security for the humans, and [said:] «Take the abode of Abraham a place of prayer».<sup>R2</sup> We did a covenant with Abraham and Ishmael: «Purify my House for the circumambulators,<sup>R3</sup> those who cleave to it, and who kneel prostrating».

H-87/2:126<sup>3</sup>. [Remember] when Abraham said: «My Lord! Make this a secure region, and provide its people with fruits, whomever among them believed in God and the last day». He said: «Even him who disbelieved, I will let him enjoy a little. Then I will force him<sup>TI</sup> to the punishment of the fire. ~ What an awful destination!»

H-87/2:127<sup>4</sup>. [Remember] when Abraham and Ishmael raised the foundations of the House [saying]: «Our Lord! Accept from us! ~ You are the hearer, the knower.<sup>R1</sup>

H-87/2:128<sup>5</sup>. Our Lord! Make us submitters to you, and from our descendants a nation submitted to you. Show us our rituals, and turn to us. ~ You are the returning, the very-merciful.

H-87/2:129<sup>6</sup>. Our Lord! Raise up from them a messenger among them,<sup>R1</sup> to recite to them your signs, to teach them the book and the wisdom, and to purify them. ~ You are the almighty, the wise».

H-87/2:130. Who would want other than Abraham's religion, except him who is insane? We chose him in the worldly life. ~ And, in the last life, he is of the righteous.

H-87/2:131. [Remember] when his Lord said to him: «Submit [to me]». He said: «I submitted to the Lord of the worlds».

H-87/2:132<sup>7</sup>. Abraham enjoined [the religion] to his sons, and Jacob [enjoined to his sons]: «O my sons! God chose the religion for you. Do not die except as submitters».

H-87/2:133<sup>8</sup>. Were you witnesses when death presented itself to Jacob,<sup>R1</sup> when he said to his sons: «What will you adore after [my death]?» They said: «We will adore your God and the God of your fathers Abraham, Ishmael and Isaac, one God only. ~ We are to him submitters».

1) 1) الظالمون (4 عَهْدِي 3 فَاتَمَّتْهُ 2) إبراهيم، إبراهيم، إبراهيم، إبراهيم 1) Gn 26:5. According to Mishnah, Abot 5:3, Abraham was subjected to ten tests ♦ R2) In Gn 17:4-5, God promises Abraham to be the father of a host of nations (*ab hamon govim*) ♦ T1) Seddik (*Le Coran*, p. 126) thinks that it is God who fulfilled, not Abraham T2) This is the meaning adopted by the commentators and the translators. Following the Bible, this term should be translated by numerous nations اماما instead of guide اماما). But the term can also mean in Syriac model, as in the verse 91/60:4 (Sawma, p. 172).

3 1) فَأَمِيعَهُ، فَتَمِيعَهُ، فَأَمِيعَهُ، أَصْطَرَهُ، تَصْطَرُهُ، أَصْطَرَهُ، أَطَرَهُ، أَصْطَرَهُ ♦ T1) Luxenberg (p. 236) reads أَصْطَرَهُ instead of أَطَرَهُ. The meaning would be: I shall segregate him from the punishment of the fire.

عليهم (3) وَأَرْنَا مَنَاسِكَنَا = وَأَرَاهُمْ مَنَاسِكَهُمْ (2) مُسْلِمِينَ (1)

<sup>6</sup> 1) Cf. Dt 18:15; 18:18; Ac 3:22; 7:37. ♦ وَيُرَكِّبُهُمْ (3) وَيُعَلِّمُهُمْ (2) فِيهِمْ، فِي آخِرِهِمْ

7 يَا بَنِيَّ = أَنْ يَا بَنِيَّ 3 وَيَعْقُوبَ 2 فَوْصَى، وَأَوْصَى 1

8 1) Gn 49:1 (R1) ♦ مُسْلِمُونَ، قراءة شيعية: مُسْلِمُونَ (يعني للنبي) 4) وَإِلَهُ آبَائِكَ إِزْرَاهِيمَ = وَإِلَهُ إِيكَ إِزْرَاهِيمَ، 3) يَعْقُوبُ الْمَوْتُ = يَعْقُوبُ الْمَوْتُ 2) خَضِرُ 1) «Jacob called his sons and said: «Gather round, so that I can tell you what is in store for you in the final day». In Gn 48:15, he blesses Joseph while evoking: «the God in whose presence my fathers Abraham and Isaac walked». The Koranic text differs from the biblical text, but it is closer to the Jewish legend (see Ginzberg, vol. 2, p. 56).

H-87/2:134. That is a nation that passed away. Theirs is what they realized, and yours is what you realized. ~ You will not be asked about what they were doing.

H-87/2:135<sup>1</sup>. [---] They said: «Be Jews or Nazarenes,<sup>T1</sup> and you will be guided». Say: «Rather [we follow] the religion of Abraham, an upright.<sup>T2</sup> He was not of the associators».

H-87/2:136<sup>2</sup>. Say: «We believed in God, in what descended to us, in what descended to Abraham, Ishmael, Isaac, Jacob and the tribes,<sup>R1</sup> in what is given to Moses and Jesus, and in what is given to the prophets, from their Lord. We do not distinguish between one of them [and another]. ~ We are submitters to him».

H-87/2:137<sup>3</sup>. So if they believe in the like of that which you believed in, then they are guided. If they turn away [from the faith], then they are only in dissension. God will save you from them. ~ He is the hearer, the knower.

H-87/2:138<sup>4</sup>. [Follow] the impregnation<sup>T1</sup> of God. And what impregnation is better than that of God? We are adoring him.

H-87/2:139<sup>5</sup>. Say: «Do you argue with us about God, whereas he is our Lord and your Lord, and for us our deeds, and for you your deeds? We are dedicated to him».

H-87/2:140<sup>6</sup>. Or do you say: «Abraham, Ishmael, Isaac and Jacob and the Tribes were Jews or Nazarenes?»<sup>T1</sup> Say: «Is it you who know best, or God?» Who is more oppressor than him who conceals a testimony that he has from God? ~ God is not inattentive of what you do.

H-87/2:141. That is a nation that passed away. Theirs is what they realized, and yours is what you realized. You will not be asked about what they were doing.

H-87/2:142<sup>7</sup>. The insane among the humans will say: «What has made them turn away [their faces] from the direction [of prayer] in which they were?» Say: «God's are the east<sup>R1</sup> and the west. ~ He guides whoever he wishes to a straight path».

H-87/2:143<sup>8</sup>. [Thus we have made you a median nation,<sup>T1</sup> so that you be witnesses over the humans, and that the messenger be witness over you].<sup>R1</sup> We did not make the direction on which you were, except to know him who follows the messenger from him who turns back upon his heels. It was a big test, except for those whom God guided. It was not for God to waste your faith. ~ God is compassionate, very-merciful to the humans.

تِلْكَ أُمَّةٌ قَدْ خَلَتْ. لَهَا مَا كَسَبَتْ، وَلَكُمْ مَا كَسَبْتُمْ. ~ وَلَا تَسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ.

[---] وَقَالُوا: «كُونُوا هُودًا أَوْ نَصَارَى، تَهْتَدُوا». قُلْ: «بَلْ [...] مِلَّةٌ إِبْرَاهِيمَ، حَنِيفًا. ~ وَمَا كَانَ مِنَ الْمُشْرِكِينَ!»

قُولُوا: «ءَامَنَّا بِاللَّهِ، وَمَا أُنْزِلَ إِلَيْنَا، وَمَا أُنْزِلَ إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ، وَمَا أُوتِيَ مُوسَى وَعِيسَى، وَمَا أُوتِيَ النَّبِيُّونَ، مِنْ رَبِّهِمْ. لَا نَفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ [...]». ~ وَنَحْنُ لَهُ مُسْلِمُونَ<sup>1</sup>.

فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنْتُمْ بِهِ، فَقَدْ أَهْتَدُوا. وَإِنْ تَوَلَّوْا [...]، فَإِنَّمَا هُمْ فِي شِقَاقٍ. فَسَيَكْفِيكَهُمُ اللَّهُ. ~ وَهُوَ السَّمِيعُ، الْعَلِيمُ.

[...] صِبْغَةَ اللَّهِ. وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً؟ وَنَحْنُ لَهُ عِبْدُونَ.

قُلْ: «أَتُحَاجُّونَنَا فِي اللَّهِ، وَهُوَ رَبُّنَا وَرَبُّكُمْ، وَلَنَّا أَعْمَلْنَا وَلَكُمْ أَعْمَالُكُمْ؟ وَنَحْنُ لَهُ مُخْلِصُونَ».

أَمْ يَقُولُونَ إِنْ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ كَانُوا هُودًا أَوْ نَصَارَى؟ قُلْ: «ءَأَنْتُمْ<sup>2</sup> أَعْلَمُ أَمْ اللَّهُ؟» وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ؟ ~ وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ.

تِلْكَ أُمَّةٌ قَدْ خَلَتْ. لَهَا مَا كَسَبَتْ، وَلَكُمْ مَا كَسَبْتُمْ. ~ وَلَا تَسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ.

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ: «مَا وَلَهُمْ [...] عَنْ قِبَلَتِهِمْ أَلْتَبَيَّنَّا أَلْتِي كَانُوا عَلَيْهَا؟» قُلْ: «لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ. ~ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ».

[وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا، لَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ، وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا.] وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا، إِلَّا لِنَعْلَمَ<sup>2</sup> مَنْ يَتَّبِعَ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ<sup>3</sup>. وَإِنْ كَانَتْ لَكَبِيرَةً<sup>4</sup>، إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ. وَمَا كَانَ اللَّهُ لِيُضِلَّ<sup>5</sup> إِيْمَانَكُمْ. ~ إِنَّ اللَّهَ بِالنَّاسِ لَرَّءُوفٌ، رَحِيمٌ.

<sup>1</sup> 1) مِلَّةٌ ♦ T1) See the footnote of 87/2:62. T2) See the footnote of 51/10:105.

<sup>2</sup> R1) Concerning the tribes, see Gn chap. 46 and 49.

<sup>3</sup> 1) بِمِثْلِ مَا أَمَنْتُمْ = بِمَا أَمَنْتُمْ، بِالَّذِي أَمَنْتُمْ

<sup>4</sup> 1) صِبْغَةً ♦ T1) Baptism (Shakir); colour (Pickthall); dye (Wahiduddin Khan); faith/immersion (Ahmed Ali).

<sup>5</sup> 1) أُنْحَاجُّونَا، أُنْحَاجُّونَا

<sup>6</sup> 1) تَقُولُونَ (2) أَأَنْتُمْ، أَنْتُمْ، أَأَنْتُمْ ♦ T1) See the footnote of 87/2:62.

<sup>7</sup> 1) قِبْلَتُهُمْ ♦ R1) قراءة شيعية: سيقول لك السفهاء من الناس ما رذك عن القبلة التي كنتم عليها (2) قِبْلَتُهُمْ 1) Ez 8:16; 11:1; 46:12; 47:1. Then toward Jerusalem: 1 Kgs 8:44; Dn 6:11. Muhammad began to pray toward Jerusalem before changing to the temple of Makka (87/2:144, 149, 150). But the verses 87/2:115, 142 and 177 indicate that the face of God is everywhere, so you can pray in any direction. Now, the Makka is mentioned only in verse 111/48:24, and probably in 89/3:96 (see the footnote of this verse). According to Gibson, the verses 87/2:143-145 and 111/48:24 do not exist in the early manuscripts, and were added in the Abbasid period, and the direction of the ancient mosques was not towards Makka (Gibson: Qur'anic Geography, p. 435-43). See also the footnote of verse 50/17:1.

<sup>8</sup> 1) لِيُضَيِّعَ (5) لَكَبِيرَةً (4) عَقْبَيْهِ (3) لِيُعْلَمَ (2) وَصَطًا، قراءة شيعية: وجعلناكم أمة وسطًا ♦ T1) Community of the middle way (Asad); moderate nation (Irving); exalted nation (Sher Ali). Based on Jr 51:39, Sawma (p. 184) translates: mighty nation. We read in Ez 5:5: This is Jerusalem;

H-87/2:144<sup>1</sup>. We see you turning your face into the heaven. We will make you turn to a direction that you accept. So turn your face to the forbidden Sanctuary.<sup>T1R1</sup> Wherever you may be, turn your faces to it. Those who were given the book know that it is the truth from their Lord. ~ God is not inattentive of what they do.

H-87/2:145<sup>2</sup>. Even though you brought every sign to those who were given the book, they would not follow your direction. And you will not follow their direction. And they will not follow each other's direction. If you followed their desires, after the knowledge which came to you, ~ you would have been of the oppressors.

H-87/2:146. [Those to whom we gave the book recognize it as they recognize their sons. But a group among them conceal the truth, ~ whereas they know.

H-87/2:147<sup>3</sup>. [It is] the truth from your Lord. ~ So do not be of those who doubt.]<sup>T1</sup>

H-87/2:148<sup>4</sup>. To each is an orientation to which he turns [his face]. So compete [in] the good. Wherever you may be, God will bring you all together. ~ God is powerful over everything.

H-87/2:149<sup>5</sup>. Wherever you come from, turn your face to the forbidden Sanctuary.<sup>T1</sup> [It is the truth from your Lord. ~ God is not inattentive of what you do.]

H-87/2:150<sup>6</sup>. Wherever you come from, turn your face to the forbidden Sanctuary. Wherever you may be, turn your faces to it, so that the humans will not have an argument against you, except those among them who oppressed. Do not dread them, but dread me so that I may fulfil my grace on you. ~ Maybe you be guided!

H-87/2:151<sup>7</sup>. [---] Thus, we sent among you a messenger from you,<sup>R1</sup> to recite our signs to you, to purify you, to teach you the book and the wisdom, and to teach you what you were not knowing.

H-87/2:152<sup>8</sup>. So remember me, and I will remember you.<sup>R1</sup> Thank me, and disbelieve not in me.

H-87/2:153. O you who believed! Seek help in the endurance and the prayer. ~ God is with the enduring.

H-87/2:154<sup>9</sup>. [---] Do not say of those who are killed in God's way that they died. Rather they are living,<sup>R1</sup> ~ but you do not perceive.

H-87/2:155<sup>10</sup>. [---] We will test you with something of fear, hunger, and diminution of wealth, persons and fruits. ~ Announce to the enduring

H-87/2:156<sup>11</sup>. who, when an affliction touched them, said: «We are God's, ~ and to him we will return».<sup>R1</sup>

فَدَرَى تَقَلَّبَ وَجْهَكَ فِي السَّمَاءِ. فَلَنُؤَلِّبَنَّكَ قِبْلَةً تَرْضَاهَا. قَوْلَ وَجْهَكَ شَطْرَ<sup>1</sup> الْمَسْجِدِ الْحَرَامِ. وَحَيْثُ مَا كُنْتُمْ، فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ<sup>2</sup>. وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ. ~ وَمَا اللَّهُ بِغَفِلٍ عَمَّا يَعْمَلُونَ<sup>3</sup>.

وَلَئِنْ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ، مَا تَبِعُوا قِبْلَتَكَ. وَمَا أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ<sup>4</sup>. وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ. وَلَئِنْ أَتَيْتَ أَهْوَاءَهُمْ، مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ، ~ إِنَّكَ إِذَا لَمِنَ الظَّالِمِينَ.

[الَّذِينَ آتَيْنَهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ. وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ، ~ وَهُمْ يَعْلَمُونَ.

[...] الْحَقُّ<sup>1</sup> مِنْ رَبِّكَ. ~ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ.]

وَلِكُلِّ وَجْهَةٍ<sup>1</sup> هُوَ مُوَلِّيهَا<sup>2</sup> [...] [...] فَاَسْتَبِقُوا [...] [...] الْخَيْرَاتِ. أَيْنَ مَا تَكُونُوا، يَأْتِ<sup>4</sup> بِكُمْ اللَّهُ جَمِيعًا. ~ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

وَمِنْ حَيْثُ خَرَجْتَ، قَوْلَ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ. [وَإِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ. ~ وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ<sup>2</sup>]

وَمِنْ حَيْثُ خَرَجْتَ، قَوْلَ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ. وَحَيْثُ مَا كُنْتُمْ، فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ<sup>1</sup>، لِنُؤَلِّبَ<sup>2</sup> لِكُلِّ نَفْسٍ لِلنَّاسِ عَلَيْكُمْ حُجَّةً، إِلَّا<sup>2</sup> الَّذِينَ ظَلَمُوا مِنْهُمْ. فَلَا تَخْشَوْهُمْ، وَاحْشَوْنِي. وَلَا تَمْنَعِي<sup>3</sup> عَلَيْكُمْ. ~ وَلَعَلَّكُمْ تَهْتَدُونَ!

[---] كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ، يُتْلُوا عَلَيْكُمْ آيَاتِنَا، وَيُزَكِّيْكُمْ، وَيُعَلِّمُكُمُ<sup>1</sup> الْكِتَابَ وَالْحِكْمَةَ، وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ.

فَاذْكُرُونِي<sup>1</sup>، أَذْكُرْكُمْ. وَاشْكُرُوا لِي، وَلَا تَكْفُرُونِ<sup>2</sup>.

يَا أَيُّهَا الَّذِينَ آمَنُوا! اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ. ~ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ.

[---] وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمُوتَ. بَلْ أَحْيَاءٌ. ~ وَلَكِنْ لَا تَشْعُرُونَ.

[---] وَلَنَبْلُوَنَّكُمْ<sup>1</sup> بِشَيْءٍ<sup>2</sup> مِنَ الْخَوْفِ، وَالْجُوعِ، وَنَقْصٍ مِنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ. ~ وَبَشِّرِ الصَّابِرِينَ،

الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ، قَالُوا: «إِنَّا لِلَّهِ، ~ وَإِنَّا إِلَيْهِ رَاجِعُونَ».

I have set her at the centre of the nations ♦ R1) As the Muslims, Jews consider themselves the chosen people (Cf. Dt 14:1-2; Ex 19:5-6).

<sup>1</sup> 1) تَلْقَاءُ 2) تَلْقَاءُ 3) قِبْلَةً ♦ T1) See the footnote of 50/17:1. ♦ R1) See the footnote of 87/2:142.

<sup>2</sup> 1) قِبْلَتَهُمْ

<sup>3</sup> 1) الْحَقُّ ♦ T1) Referring to Hebrew *marah*, Bonnet-Eymard (vol. 1, p. 156-157) translates: Do not be of the rebels.

<sup>4</sup> يَأْتِ 4) وَلِكُلِّ جَعَلْنَا قِبْلَةً يَرْضُونَهَا 3) مُوَلِّئَهَا 2) وَلِكُلِّ وَجْهَةٍ، وَلِكُلِّ قِبْلَةٍ

<sup>5</sup> 1) يَعْمَلُونَ 2) حَيْثُ ♦ T1) See the footnote of 50/17:1.

<sup>6</sup> 1) إِلَى، إِلَّا عَلَى 2) قِبْلَةً، تَلْقَاءُ

<sup>7</sup> 1) وَيُعَلِّمُكُمْ ♦ R1) Cf. Dt 18:15; 18:18; Ac 3:22, 7:37.

<sup>8</sup> 1) فَادْكُرُونِي 2) فَادْكُرُونِي ♦ R1) Cf. Ps 105:5; Ex 20:24.

<sup>9</sup> R1) Cf. Ws 3:1-3; Talmud, Berakot 18a.

<sup>10</sup> 1) بِأَشْيَاءَ 2) وَلَنَبْلُوَنَّكُمْ

<sup>11</sup> R1) Jb 1:21 and 2:10.



H-87/2:157<sup>1</sup>. Those, on them prayers from their Lord and his mercy.<sup>T1</sup> ~ Those are the guided.

H-87/2:158<sup>2</sup>. [---] Al-Safa and Al-Marwah are among the rituals<sup>T1</sup> of God. Whoever made pilgrimage to the House, or a visit,<sup>T2</sup> there is no blame on him to circulate between the two.<sup>T3A1</sup> Whoever volunteered good, [it is good for him]. ~ God is thankful, knower.

H-87/2:159<sup>3</sup>. [---] Those who conceal what we descended as proofs and guidance, after we made it manifest to the humans in the book, those God curses them, and the cursers curse them.<sup>R1A1</sup>

H-87/2:160<sup>4</sup>. Except those who repented, did good and manifested [their repentance]. Those, I will turn to them. ~ I am the returning, the very-merciful.<sup>R1</sup>

H-87/2:161<sup>5</sup>. Those who disbelieved and died while being disbelievers, those will have upon them the curse of God, the angels and the humans all together.

H-87/2:162. [They will have the fire of the Gehenna], wherein they will be eternally. The punishment will not be lightened for them, ~ nor will they be respited.

H-87/2:163. [---] Your God is one god. There is no god but him. The all-merciful, the very-merciful.

H-87/2:164<sup>6</sup>. In the creation of the heavens and of the earth, in the succession of night and day, in the felucca that runs in the sea with that which profits the humans, in the water that God descended from the heaven, and revived therewith the earth after its death, and scattered therein of every animal, in the modulation of the winds, and in the clouds subjected between the heaven and the earth,<sup>T1</sup> ~there are signs for a reasoning people.

H-87/2:165<sup>7</sup>. Of the humans, there is him who takes, besides God, equals<sup>T1</sup> to him, loving them as he loves God. But those who believed love God more strongly. If those who oppressed would see, when they see the punishment, [they would know] that all the strength is God's, ~ and that God is severe in punishment [...].

H-87/2:166<sup>8</sup>. Then those who were followed will quit themselves of those who followed, will see the punishment, and the cords will be cut off from them.<sup>R1</sup>

أُولَئِكَ، عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ. ~ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ.

[---] إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ. فَمَنْ حَجَّ الْبَيْتَ، أَوْ اعْتَمَرَ، فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا. وَمَنْ تَطَوَّعَ خَيْرٌ. [...] ~ فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ.

[---] إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْكِتَابِ وَالْهُدَى<sup>1</sup>، مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ، أُولَئِكَ يَلْعَنُهُمُ اللَّهُ، وَيَلْعَنُهُمُ اللَّعْنُونَ.<sup>3</sup> إِلَّا الَّذِينَ تَابُوا، وَأَصْلَحُوا، وَبَيَّنَّوْا [...] فَأُولَئِكَ أَثُوبٌ عَلَيْهِمْ. ~ وَأَنَا التَّوَّابُ الرَّحِيمُ.

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارًا، أُولَئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ، وَالْمَلَائِكَةِ، وَالنَّاسِ أَجْمَعِينَ.<sup>1</sup>

[...] خَالِدِينَ فِيهَا. لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ، ~ وَلَا هُمْ يُنْظَرُونَ.

[---][...] وَإِلَهُكُمْ إِلَهٌ وَاحِدٌ. لَا إِلَهَ إِلَّا هُوَ. الرَّحْمَنُ الرَّحِيمُ.

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ، وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ، وَالْفَلَكَ<sup>1</sup> الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ، وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ، فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا، وَبَنَى فِيهَا مِنْ كُلِّ دَابَّةٍ، وَتَصْرِيفِ الرِّيْحِ<sup>2</sup>، وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ، ~ لَا يَتَّبِعُ لِقَوْمٍ يَعْلَمُونَ.

وَمِنَ النَّاسِ مَنْ يَتَّخِذْ مِنْ دُونِ اللَّهِ، أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ. وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ. وَلَوْ يَرَى<sup>2</sup> الَّذِينَ ظَلَمُوا، إِذْ يَرَوْنَ الْعَذَابَ، [...] أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا، ~ وَإِنَّ اللَّهَ شَدِيدُ الْعَذَابِ.

إِذْ تَبَرَأَ<sup>1</sup> الَّذِينَ اتَّبَعُوا<sup>3</sup> مِنَ الَّذِينَ اتَّبَعُوا<sup>4</sup>، وَرَأَوْا الْعَذَابَ، وَتَقَطَّعَتْ<sup>5</sup> بِهِمْ<sup>6</sup> الْأَسْبَابُ.

<sup>1</sup> T1) Upon those rest blessings and mercy from their Lord (Arberry).

<sup>2</sup> 1) بطواف، يطوف، يطاف، يطوف (3) شعائر (2) والمروة (2) T1) Symbols (Asad); indications (Pickthall); decrees (Progressive Muslims) T2) Who visit the House in the Season or at other times (Yusuf Ali); Pilgrimage to the sanctuary, or is merely passing through (Progressive Muslims) T3) Bonnet-Eymard (vol. 1, p. 159-160) translates: Yes, al-Safa and al-Marwat are among God's doors. Anyone who makes the pilgrimage in the Temple or celebrates the omer does not incur any blame. Bonnet-Eymard thinks that this verse concerns Jerusalem and not Makka. Al-Safa and Al-Marwat would be two sites at the doors (sha'ar in Hebrew, sha'a'ir in Arabic) of Jerusalem. The term Arabic hajja (to make pilgrimage) recalls the term Hebrew hagag (to turn in circle, to dance, to celebrate a feast, particularly while going up to Jerusalem in pilgrimage). The Arabic term 'umrah (small pilgrimage or visit of the Kaaba) recalls Hebrew term omer (ceremony of the offering of the first sheaf of wheat, between the feasts of Passover and Pentecost, Lv 23:9-14) ♦ A1) Abrogated by 87/2:130 who asks to follow Abraham's religion [in the pilgrimage].

<sup>3</sup> 1) وَيَلْعَنُهُمُ (3) بَيَّنَّاهُ (2) قراءة شيعية: إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَى فِي عَلِي

<sup>4</sup> R1) Cf. Ps 86:5.

<sup>5</sup> 1) وَالْمَلَائِكَةُ وَالنَّاسِ أَجْمَعُونَ

<sup>6</sup> 1) Luxenberg (p. 225) translates: and in the clouds maintained between the heaven and the earth.

<sup>7</sup> 1) يُرَوْنَ، تَرَوْنَ (3) تَرَى (2) يُحِبُّونَهُمْ (2) Referring to the term niddah in Lv. 20:21; Ez 7:20; Lm 1:8 and 17; Ze 13:1; Esd 9:11, Bonnet-Eymard (vol. 1, p. 163) translates: horrors.

<sup>8</sup> 1) اتَّبَعُوا (4) اتَّبَعُوا (5) اتَّبَعُوا (6) وَتَقَطَّعَتْ (6) بِهِمْ (6) R1) This verse reflects the rabbinic statement that on the day of the judgment God will separate the bad followers from their leaders who will not be able to be helped by the latter (Rosh Hashanah 17a http://goo.gl/JgEHPc; Katsh, p. 77).

H-87/2:167<sup>1</sup>. Those who followed will say: «If there were for us a return, we would quit ourselves of them as they quit themselves of us!» Thus God will show them their deeds as consternation for them. And they will not come out of the fire.

H-87/2:168<sup>2</sup>. [---] O humans! Eat what is in the earth, permitted and good [food], and do not follow the steps of the Satan. ~ He is for you a manifest enemy.

H-87/2:169<sup>3</sup>. He only commands you the evil and the depravity, ~ and to say about God what you do not know.

H-87/2:170<sup>4</sup>. When it is said to them: «Follow what God descended», they say: «Rather we follow what we found our fathers upon». ~ Even though their fathers were not reasoning anything and were not guided, [they follow them]?

H-87/2:171<sup>5</sup>. Those who disbelieved are like one who shouts with what he does not hear save a call and an interpellation. Deaf, dumb, blind, so they do not reason.

H-87/2:172. [---] O you who believed! Eat of the good things wherewith we have supplied you, and thank God. ~ If it is him whom you adore.

H-87/2:173<sup>6</sup>. He has forbidden you<sup>R1</sup> carrion,<sup>A1</sup> blood, pig's meat, and what is sacrificed to other than God. But whoever is forced, and is not rebel nor transgressor, there is no sin upon him. ~ God is for-giver, very-merciful.

H-87/2:174<sup>7</sup>. [---] Those who conceal what God descended from the book and exchange it with a small price, those eat but fire into their bellies. God will not speak to them, on the day of the resurrection, nor will he purify them. ~ And they will have a painful punishment.

H-87/2:175<sup>8</sup>. Those are they who exchanged misguidance with guidance, and punishment with forgiveness. How enduring must they be of the fire!

H-87/2:176. That is because God descended the book with the truth, ~ and those who diverged about the book are in a far dissension.

H-87/2:177<sup>9</sup>. [---] Goodness is not to turn your faces to the east and the west. But the good is him who believes in God, the last day, the angels, the book, and the prophets, gives wealth in spite of the love [for the wealth]<sup>T1</sup> to the relatives, the orphans, the paupers, the traveller, the beggars and [the emancipation of] the necks,<sup>R1</sup> performs the prayer and gives the tithe. Also those who fulfil their covenant, when they covenant themselves, and endure in the misfortune, the hardship, as well as in time of the rigour. Those are they who are the truthful, ~ and those are they who are the fearers.

وَقَالَ الَّذِينَ اتَّبَعُوا: «لَوْ أَن لَنَا كَرَّةٌ، فَنَتَّبِعُ آلَ مَنْهُمْ كَمَا نَتَّبِعُوا مِنَّا!» كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ. وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ.

[---] يَا أَيُّهَا النَّاسُ! كُلُوا مِمَّا فِي الْأَرْضِ [حَلَالًا طَيِّبًا، وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ. ~ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ.

إِنَّمَا يَأْمُرُكُم بِالسُّوءِ وَالْفَحْشَاءِ، ~ وَأَن تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ.

وَإِذَا قِيلَ لَهُمْ: «اتَّبِعُوا مَا أُنزِلَ مِنَ اللَّهِ»، قَالُوا: «بَلْ نَتَّبِعُ مَا آَلَيْنَا عَلَيْهِ آبَاءَنَا». ~ أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ [...]؟

وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ، إِلَّا دُعَاءً وَنِدَاءً<sup>2</sup>. صُمٌّ، بُكْمٌ، غُمِّي، فَهُمْ لَا يَعْقِلُونَ.

[---] يَا أَيُّهَا الَّذِينَ آمَنُوا! كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ. ~ إِن كُنتُمْ تَعْبُدُونَ.

إِنَّمَا حَرَّمَ<sup>1</sup> عَلَيْكُمُ الْمَيْتَةَ<sup>2</sup>، وَالدَّمَ<sup>3</sup> وَلَحْمَ<sup>4</sup> الْخِنْزِيرِ، وَمَا أَهْلَ بِهِ لغيرِ اللَّهِ<sup>5</sup>. فَمَن<sup>6</sup> اضْطُرَّ<sup>7</sup>، غَيْرَ بَاغٍ وَلَا عَادٍ، فَلَا إِثْمَ<sup>8</sup> عَلَيْهِ. ~ إِنَّ اللَّهَ غَفُورٌ، رَّحِيمٌ<sup>1</sup>.

[---] إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيُسْتَرُونَ بِهِ تَمُنَّا قَلِيلًا، أَوَلَيْكَ مَا يَأْكُلُونَ<sup>1</sup> فِي بُطُونِهِمْ إِلَّا النَّارَ. وَلَا يُكَلِّمُهُمُ اللَّهُ، يَوْمَ الْقِيَمَةِ، وَلَا يُرَكِّبُهُمْ<sup>2</sup>. ~ وَلَهُمْ عَذَابٌ أَلِيمٌ. أُولَئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ بِالْهَدَى، وَالْعَذَابَ بِالْمَغْفِرَةِ. فَمَا أَصْبَرَهُمْ عَلَى النَّارِ!

ذَلِكَ بِأَنَّ اللَّهَ نَزَلَ الْكِتَابَ بِالْحَقِّ، ~ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ.

[---] لَيْسَ الْبِرُّ أَنْ تُولُوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ. وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ، وَالْيَوْمِ الْآخِرِ، وَالْمَلَائِكَةِ، وَالْكِتَابِ، وَالنَّبِيِّينَ، وَآتَى الْمَالَ، عَلَى حُبِّهِ<sup>3</sup> [...]، ذِي الْقُرْبَى، وَالْيَتَامَى، وَالْمَسْكِينِ، وَأَبْنَى السَّبِيلِ، وَالسَّائِلِينَ، وَفِي [...] الرِّقَابِ، وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ. وَالْمُوفُونَ<sup>4</sup> بِعَهْدِهِمْ<sup>5</sup>، إِذَا عَاهَدُوا، وَالصَّابِرِينَ<sup>6</sup> فِي الْبَأْسَاءِ وَالضَّرَّاءِ، وَحِينَ الْبَأْسِ. أُولَئِكَ الَّذِينَ صَدَقُوا، ~ وَأُولَئِكَ هُمُ الْمُتَّقُونَ.

<sup>1</sup> 1) فَنَتَّبِعُ

<sup>2</sup> 1) خُطُوات، خُطُوات، خُطُوات

<sup>3</sup> 1) يَأْمُرُكُمْ، يَأْمُرُكُمْ

<sup>4</sup> 1) نَتَّبِعُ

<sup>5</sup> 1) دُعَا وَنِدَاءً 2) يَنْعِقُ، يَنْعِقُ

<sup>6</sup> 1) The prohibition of the carrion and blood is partially abrogated by the Sunnah which permits dead fish and grasshoppers, and the blood of the liver and the spleen. The prohibition of what has been sacrificed to other than God is repealed by 112/5:5 that considers the food of those who have been given the Book as lawful for Muslims ♦ R1) See the footnote of 70/16:115.

<sup>7</sup> 1) يُرَكِّبُهُمْ 2) يَأْكُلُونَ

<sup>8</sup> 1) أَصْبَرَهُمْ

<sup>9</sup> 1) For love of God (Pickthall) ♦ R1) Cf. Is 1:11 and 17. والصابرون 6) يعهدهم 5) والموفين 4) قراءة شيعية: على حب علي 3) بأن 2) البر

H-87/2:178<sup>1</sup>. [---] O you who believed! It is prescribed for you retaliation<sup>R1</sup> in the killed. [It will be sanctioned] free man for free man, slave for slave, female for female. For him who is forgiven anything by his brother, there should be prosecution [of the compensation] according to the convenience, and payment [unto the ally] in goodness.<sup>A1</sup> That is a lightening from your Lord and a mercy. ~

Whoever aggresses thereafter, he will have a painful punishment.

H-87/2:179<sup>2</sup>. You have in retaliation a life,<sup>R1</sup> O endowed with intelligence! ~ Maybe you fear!

H-87/2:180<sup>3</sup>. [---] It is prescribed for you, when death approaches any of you, if he leaves goods, a bequest<sup>A1</sup> for the two parents and the relatives, according to the convenience. ~ It is a duty for the fearers.

H-87/2:181<sup>4</sup>. Whoever changes it after he has heard it, its sin will be on those who change it. ~ God is hearer, knower.

H-87/2:182<sup>5</sup>. Whoever fears from a testator an inclination or a sin, and reconciles [the testator and the legatees], there is no sin on him. ~ God is forgiver, very-merciful!

H-87/2:183<sup>6</sup>. [---] O you who believed! It is prescribed for you fasting<sup>A1</sup> as it was prescribed for those before you.<sup>R1</sup> ~ Maybe you fear!

H-87/2:184<sup>7</sup>. [Fast] for a number of days. Whoever of you is sick or on a journey, [and interrupts the fast, he must fast] a number of other days. Those who can[not] afford it, [must pay] a ransom of feeding a pauper.<sup>A1</sup> Whoever volunteered good [further more], it is good for himself. But if you fast, that is better for you. ~ If you were knowing.

H-87/2:185<sup>8</sup>. [These days are] the month of Ramadan<sup>T1</sup> in which the Koran descended as guidance for the humans, and proofs of the guidance and the salvation.<sup>T2</sup> Whoever of you witnesses [the moon of] this month, he should fast therein. Whoever is sick or on a journey, [and interrupts the fast, he must fast] a number of other days. God wants ease for you, he does not want hardship for you. Complete the number and magnify God for having guided you. ~ Maybe you thank!

[---] يَا أَيُّهَا الَّذِينَ ءَامَنُوا! كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ. [...] الْحُرُّ بِالْحُرِّ، وَالْعَبْدُ بِالْعَبْدِ، وَالْأُنْثَىٰ بِالْأُنْثَىٰ. فَمَنْ غُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ، فَأَتِبَاغُ [...] بِالْمَعْرُوفِ، وَأَدَاءُ إِلَيْهِ [...] بِإِحْسَنٍ. ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ. ~ فَمَنْ أَعْتَدَىٰ بَعْدَ ذَلِكَ، فَلَهُ عَذَابٌ أَلِيمٌ.

وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ، يَا أُولِي الْأَلْبَابِ! لَعَلَّكُمْ تَتَّقُونَ!

[---] كُتِبَ عَلَيْكُمُ، إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ، إِنْ تَرَكَ خَيْرًا، الْوَصِيَّةُ لِلْوَلَدَيْنِ وَالْأَقْرَبِينَ، بِالْمَعْرُوفِ. ~ حَقًّا عَلَى الْمُنْفِقِينَ.

فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ، فَأِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ. ~ إِنْ أَلَّهَ سَمِيعٌ، عَلِيمٌ.

فَمَنْ خَافَ مِنْ مَوْصٍ<sup>1</sup> جُنْفًا<sup>2</sup> أَوْ إِثْمًا، فَأَصْلَحَ بَيْنَهُمْ [...]، فَلَا إِثْمَ عَلَيْهِ. ~ إِنْ أَلَّهَ غَفُورٌ، رَّحِيمٌ.

[---] يَا أَيُّهَا الَّذِينَ ءَامَنُوا! كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ. ~ لَعَلَّكُمْ تَتَّقُونَ!

[...] أَيَّامًا مَّعْدُودَتٍ. فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَى سَفَرٍ [...] فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ<sup>3</sup>. وَعَلَى الَّذِينَ [...] يُطِيقُونَهُ<sup>4</sup> فِدْيَةٌ طَعَامُ<sup>5</sup> مِسْكِينٍ<sup>6</sup>. فَمَن تَطَوَّعَ<sup>7</sup> خَيْرًا [...] فَهُوَ خَيْرٌ لَهُ. وَأَن تَصُومُوا<sup>8</sup> خَيْرٌ لَّكُمْ. ~ إِنْ كُنْتُمْ تَعْلَمُونَ.

[...] شَهْرٌ<sup>1</sup> رَّمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْءَانُ<sup>2</sup> هُدًى لِّلنَّاسِ، وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ. فَمَن شَهِدَ مِنْكُمُ [...] الشَّهْرَ، فَلْيَصُمْهُ<sup>3</sup>. وَمَن كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ، [...] فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ. يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ<sup>4</sup>، وَلَا يُرِيدُ بِكُمُ الْعُسْرَ<sup>5</sup>. وَلِتُكْمِلُوا<sup>6</sup> الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ. ~ وَلَعَلَّكُمْ تَشْكُرُونَ!

<sup>1</sup> 1) 122:45; 50:17:33 ♦ R1) Cf. Ex 21:23-25; Lv 24:17-21; Dt 19:19 and 21; 24:16; 1 S 15:33. Nb 35:31 and 33 forbid the compensation for blood and require death penalty. Abrogation of retaliation by Jesus: Mt 5:38-40. Among Jews, only the Sadducees require the literal application of the law of retaliation, while the Pharisees understand it in the sense of financial compensation if the victim accepts (Geiger p. 160; Bar-Zeev 75; Mishna Baba http://goo.gl/45xAH9).

<sup>2</sup> 1) القصص ♦ R1) See the footnote of the previous verse.

<sup>3</sup> A1) Abrogated by 92/4:11 and by the narration of Muhammad: «No bequest for an heir» (لا وصية لوارث).

<sup>4</sup> 1) يُبَدِّلُونَهُ

<sup>5</sup> 1) خَيْفًا 2) مَوْصٍ

<sup>6</sup> A1) Partially abrogated by 87/2:187 which permits, during the night of the fasting, to have sexual intercourse ♦ R1) Cf. Dt 9:9 and 18; 1 Kgs 19:8; Dn 10:3; Jr 36:9-10. Today the Jews have 25 days of fasting distributed throughout the year. Fasting of Jesus: Mt 4:2 and Lk 4:2. Concerning fasting in the Koran, see the index under: Fasting; Ramadan.

<sup>7</sup> 1) يَطَّوَّعُ، 2) يَطَّوَّقُونَهُ، 3) يَطَّوَّقُونَهُ، 4) يَطَّوَّقُونَهُ، 5) يَطَّوَّقُونَهُ، 6) يَطَّوَّقُونَهُ، 7) يَطَّوَّقُونَهُ، 8) يَطَّوَّقُونَهُ، 9) يَطَّوَّقُونَهُ، 10) يَطَّوَّقُونَهُ، 11) يَطَّوَّقُونَهُ، 12) يَطَّوَّقُونَهُ، 13) يَطَّوَّقُونَهُ، 14) يَطَّوَّقُونَهُ، 15) يَطَّوَّقُونَهُ، 16) يَطَّوَّقُونَهُ، 17) يَطَّوَّقُونَهُ، 18) يَطَّوَّقُونَهُ، 19) يَطَّوَّقُونَهُ، 20) يَطَّوَّقُونَهُ، 21) يَطَّوَّقُونَهُ، 22) يَطَّوَّقُونَهُ، 23) يَطَّوَّقُونَهُ، 24) يَطَّوَّقُونَهُ، 25) يَطَّوَّقُونَهُ، 26) يَطَّوَّقُونَهُ، 27) يَطَّوَّقُونَهُ، 28) يَطَّوَّقُونَهُ، 29) يَطَّوَّقُونَهُ، 30) يَطَّوَّقُونَهُ، 31) يَطَّوَّقُونَهُ، 32) يَطَّوَّقُونَهُ، 33) يَطَّوَّقُونَهُ، 34) يَطَّوَّقُونَهُ، 35) يَطَّوَّقُونَهُ، 36) يَطَّوَّقُونَهُ، 37) يَطَّوَّقُونَهُ، 38) يَطَّوَّقُونَهُ، 39) يَطَّوَّقُونَهُ، 40) يَطَّوَّقُونَهُ، 41) يَطَّوَّقُونَهُ، 42) يَطَّوَّقُونَهُ، 43) يَطَّوَّقُونَهُ، 44) يَطَّوَّقُونَهُ، 45) يَطَّوَّقُونَهُ، 46) يَطَّوَّقُونَهُ، 47) يَطَّوَّقُونَهُ، 48) يَطَّوَّقُونَهُ، 49) يَطَّوَّقُونَهُ، 50) يَطَّوَّقُونَهُ، 51) يَطَّوَّقُونَهُ، 52) يَطَّوَّقُونَهُ، 53) يَطَّوَّقُونَهُ، 54) يَطَّوَّقُونَهُ، 55) يَطَّوَّقُونَهُ، 56) يَطَّوَّقُونَهُ، 57) يَطَّوَّقُونَهُ، 58) يَطَّوَّقُونَهُ، 59) يَطَّوَّقُونَهُ، 60) يَطَّوَّقُونَهُ، 61) يَطَّوَّقُونَهُ، 62) يَطَّوَّقُونَهُ، 63) يَطَّوَّقُونَهُ، 64) يَطَّوَّقُونَهُ، 65) يَطَّوَّقُونَهُ، 66) يَطَّوَّقُونَهُ، 67) يَطَّوَّقُونَهُ، 68) يَطَّوَّقُونَهُ، 69) يَطَّوَّقُونَهُ، 70) يَطَّوَّقُونَهُ، 71) يَطَّوَّقُونَهُ، 72) يَطَّوَّقُونَهُ، 73) يَطَّوَّقُونَهُ، 74) يَطَّوَّقُونَهُ، 75) يَطَّوَّقُونَهُ، 76) يَطَّوَّقُونَهُ، 77) يَطَّوَّقُونَهُ، 78) يَطَّوَّقُونَهُ، 79) يَطَّوَّقُونَهُ، 80) يَطَّوَّقُونَهُ، 81) يَطَّوَّقُونَهُ، 82) يَطَّوَّقُونَهُ، 83) يَطَّوَّقُونَهُ، 84) يَطَّوَّقُونَهُ، 85) يَطَّوَّقُونَهُ، 86) يَطَّوَّقُونَهُ، 87) يَطَّوَّقُونَهُ، 88) يَطَّوَّقُونَهُ، 89) يَطَّوَّقُونَهُ، 90) يَطَّوَّقُونَهُ، 91) يَطَّوَّقُونَهُ، 92) يَطَّوَّقُونَهُ، 93) يَطَّوَّقُونَهُ، 94) يَطَّوَّقُونَهُ، 95) يَطَّوَّقُونَهُ، 96) يَطَّوَّقُونَهُ، 97) يَطَّوَّقُونَهُ، 98) يَطَّوَّقُونَهُ، 99) يَطَّوَّقُونَهُ، 100) يَطَّوَّقُونَهُ.

<sup>8</sup> 1) T1) It is the only time where this month is mentioned in the Koran. Referring to Hebrew terms *sahar* and *rasah*, Bonnet-Eymard (vol. 1, p. 176) translates: Favourable moon when descended the Proclamation. T2) See the footnote of the title of chapter 42/25.

H-87/2:186<sup>1</sup>. [---] If my servants ask you about me, [inform them]: «I am near. I answer the call of the caller when he calls upon me.<sup>R1</sup> So they should respond unto me, and believe in me. Maybe they be led aright!»

H-87/2:187<sup>2</sup>. [---] It has been permitted to you, the night of the fasting, to have sexual intercourse with your wives. They are a garment for you, and you are a garment for them. God knew that you were betraying yourselves. He then turned to you and forgave you. Now, approach them and seek what God has prescribed for you.<sup>R1</sup> Eat and drink until the white thread appears to you distinct from the black thread at dawn.<sup>R2</sup> Then complete the fasting until the night. But do not approach them while you cleave in the sanctuaries. Those are God's bounds, do not approach them. So God makes manifest his signs to the humans. ~ Maybe they fear!

H-87/2:188<sup>3</sup>. [---] Do not eat up one another's wealth illicitly, nor present it to the judges that you may eat up a part of humans' wealth, sinfully,<sup>R1</sup> ~ whereas you know [it].

H-87/2:189<sup>4</sup>. [---] They ask you about the new moons. Say: «They are an indication of the time for [the activities of] humans and the pilgrimage».<sup>R1</sup> [Goodness is not to come into the houses from their back. But goodness is to fear. So come into the houses from their doors. And fear God, ~ maybe you succeed!]

H-87/2:190<sup>5</sup>. [---] Combat in God's way those who combat you, and do not aggress.<sup>A1R1</sup> ~ God does not love the aggressors.

H-87/2:191<sup>6</sup>. Kill them wherever you encounter them, and oust them therefrom they ousted you. The subversion is graver than killing.<sup>R1</sup> But do not combat them at the forbidden Sanctuary<sup>T1R2</sup> before they combat you therein.<sup>A1</sup> If they combat you, then kill them. ~ Such is the reward of the disbelievers.

H-87/2:192<sup>7</sup>. But if they abstain, God is forgiver, very-merciful.<sup>A1</sup>

H-87/2:193. Combat them until there be no subversion, and the religion be to God. ~ If they abstain, there will be no aggression, except against the oppressors.

H-87/2:194<sup>8</sup>. The forbidden month for the forbidden month. And the forbidden things [are submitted to] retaliation.<sup>R1</sup> Whoever aggresses against you, aggress similarly against him as he aggressed against you.<sup>A1</sup> Fear God, ~ and know that God is with those who fear.

[---] وَإِذَا سَأَلَكَ عِبَادِي عَنِّي [...] : «فَإِنِّي قَرِيبٌ. أَجِيبْ دَعْوَةَ الدَّاعِ<sup>2</sup>, إِذَا دَعَا<sup>3</sup>. فَلْيَسْتَجِيبُوا لِي، وَلْيُؤْمِنُوا بِي<sup>4</sup>. ~ لَعَلَّهُمْ يَرْشُدُونَ!»

[---] [حَلَّ<sup>1</sup> لَكُمْ، لَيْلَةَ الصَّيَامِ، أَلْقَيْتُمْ إِلَى نِسَائِكُمْ. هُنَّ لِبَاسٌ لَكُمْ، وَأَنْتُمْ لِبَاسٌ لَهُنَّ. عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ. فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ. فَالْتَمِسُوا بِشِرْوَاهُمْ وَأَبْتَغُوا<sup>3</sup> مَا كَتَبَ اللَّهُ لَكُمْ. وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ. ثُمَّ أَتِمُّوا الصَّيَامَ إِلَى اللَّيْلِ. وَلَا تُبَشِّرُوهُمْ وَأَنْتُمْ عَاكِفُونَ<sup>4</sup> فِي الْمَسْجِدِ. تِلْكَ حُدُودُ اللَّهِ، فَلَا تَقْرَبُوهَا. كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ. ~ لَعَلَّهُمْ يَتَّقُونَ!]

[---] وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ، [...] وَتَذَلُّوا<sup>2</sup> بِهَا إِلَى الْحُكَّامِ، لِتَأْكُلُوا<sup>3</sup> فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ، بِالْإِثْمِ، ~ وَأَنْتُمْ تَعْلَمُونَ [...].

[---] يَسْأَلُونَكَ عَنِ الْأَهْلِ<sup>1</sup>. قُلْ: «هِيَ مَوْقِيتٌ [...] لِلنَّاسِ وَالْحَجِّ<sup>2</sup>». وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا<sup>3</sup> الْبُيُوتَ مِنْ ظُهُورِهَا. وَلَكِنَّ الْبِرَّ مَنِ اتَّقَى. وَأَنْتُمْ الْبُيُوتَ مِنْ أَوْبَهِا. وَأَتَّقُوا اللَّهَ، ~ لَعَلَّكُمْ تُفْلِحُونَ!]

[---] وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ، وَلَا تَعْتَدُوا. ~ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ.

وَأَقْتُلُوهُمْ حَيْثُ تَقْتُلُوهُمْ، وَاحْرَجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوهُمْ. وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ. وَلَا تَقَاتِلُوهُمْ<sup>1</sup> عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلَكُمْ<sup>2</sup> فِيهِ. فَإِنْ قَاتَلَكُمْ<sup>3</sup>، فَاقْتُلُوهُمْ. ~ كَذَلِكَ جَزَاءُ الْكَافِرِينَ.

فَإِنْ أَنْتَهُوا، فَإِنَّ اللَّهَ غَفُورٌ، رَّحِيمٌ. وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةً، وَيَكُونَ الدِّينُ لِلَّهِ. ~ فَإِنْ أَنْتَهُوا، فَلَا عُدُونُ، إِلَّا عَلَى الظَّالِمِينَ.

الْشَّهْرُ الْحَرَامَ بِالشَّهْرِ الْحَرَامِ. وَالْحُرُمَاتُ<sup>1</sup> [...] قِصَاصٌ. فَمَنْ أَعَدَّى عَلَيْكُمْ، فَأَعْتَدُوا عَلَيْهِ بِمِثْلِ مَا أَعَدَّى عَلَيْكُمْ. وَأَتَّقُوا اللَّهَ، ~ وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ.

<sup>1</sup> 1) (2) عِبَاد (3) الدَّاعِي (4) دَعَايِي (5) بِي (6) دَعَايِي (7) يُرْشِدُونَ، يُرْشِدُونَ، يُرْشِدُونَ (8) يُرْشِدُونَ (9) يُرْشِدُونَ Cf. Dt 4:7; Ps 145:18-19.

<sup>2</sup> 1) (2) أَحَلَّ (3) الرِّفْعُ، الرِّفْعُ (4) وَأَتَّبِعُوا، وَأَتَّبِعُوا (5) الْمَسْجِدُ (6) عَاكِفُونَ (7) وَاتَّبِعُوا (8) وَأَتَّبِعُوا (9) وَأَتَّبِعُوا R1) Prohibition in Mishnah, Joma 8.1 in relation with Lv 16:29; Geiger, p. 158. R2) The Mishnah, Berakot 1:2 [D] and the Talmud, Berakot 1:5 prescribe to pray the *Shema* as soon as one distinguishes the blue thread from the white thread.

<sup>3</sup> 1) (2) تَأْكُلُوا (3) وَلَا تَذَلُّوا (4) تَأْكُلُوا (5) تَأْكُلُوا R1) This verse refers notably to the corruption of the judges; cf. Ex 23:8; Dt 27:25.

<sup>4</sup> 1) (2) عَنِ الْهَيْلَةِ، عَنِ الْهَيْلَةِ (3) وَالْحَجِّ (4) وَلَكِنَّ الْبِرَّ (5) وَأَتَّقُوا (6) وَلَكِنَّ الْبِرَّ (7) وَأَتَّقُوا (8) وَأَتَّقُوا (9) وَأَتَّقُوا R1) Cf. Gn 1:14; Ps 104:19; Si 43:6-8. According to the Jerusalem Talmud, the moon is the sign for three pilgrimage holidays and occasions: Easter, Shavuot and Sukkot (Katsh, p. 133).

<sup>5</sup> A1) Abrogated by the verse of the sword 113/9:5; 113/9:29; 113/9:36; 87/2:191. The prohibition to transgress is abrogated by 87/2:194 ♦ R1) Dt 20:10-14.

<sup>6</sup> 1) (2) تَقَاتِلُوهُمْ (3) تَقَاتِلُوهُمْ (4) تَقَاتِلُوهُمْ (5) تَقَاتِلُوهُمْ (6) تَقَاتِلُوهُمْ (7) تَقَاتِلُوهُمْ (8) تَقَاتِلُوهُمْ (9) تَقَاتِلُوهُمْ T1) See the footnote of 50/17:1 ♦ A1) Abrogated by the verse of the sword 113/9:5; 87/2:193; or by the beginning of the same verse ♦ R1) Same terms in Sifre in Dt 23:8. R2) Concerning the places of asylum see Ex 21:13-14; Nb 35:9-34; Dt 4:41-43 and 19:1-13; Jos chap. 21; 1 Kgs 2:28.

<sup>7</sup> A1) Abrogated by the verse of the sword 113/9:5.

<sup>8</sup> 1) (2) وَالْحُرُمَاتُ (3) وَالْحُرُمَاتُ (4) وَالْحُرُمَاتُ (5) وَالْحُرُمَاتُ (6) وَالْحُرُمَاتُ (7) وَالْحُرُمَاتُ (8) وَالْحُرُمَاتُ (9) وَالْحُرُمَاتُ R1) See the footnote of 87/2:178.

H-87/2:195<sup>1</sup>. [---] Spend in God's way and do not throw [your-selves] with your hands into perdition. Do good, ~ God loves the good doers.

H-87/2:196<sup>2</sup>. [---] Fulfil the pilgrimage and the visit for God.<sup>T1</sup> If you are restrained, make an offering which is easy [for you].<sup>T2</sup> Do not shave your heads before the offering reaches its place [of immolation].<sup>A1</sup> Whoever of you is ill or has an affliction to his head, [must pay] a ransom by fasting, or alms, or a libation.<sup>R1</sup> When you are in security, whoever enjoyed with the visit before the pilgrimage, should make an offering which is easy [for you]. Him who cannot find, [must] fast three days<sup>T3</sup> during the pilgrimage, and seven when you return [home]. Those are complete ten. This is for him whose family is not present near the forbidden Sanctuary.<sup>T4</sup> Fear God, ~ and know that God is severe in punishment!

H-87/2:197<sup>3</sup>. [The months of] the pilgrimage are known months. Whoever imposes [upon himself] the pilgrimage therein, then neither sexual intercourse,<sup>R1</sup> nor perversity, nor dispute during the pilgrimage.<sup>T1</sup> [What you do good, God knows it]. Take provisions, and the best provision is fear. ~ Fear me, O endowed with intelligence!

H-87/2:198<sup>4</sup>. [There is no blame on you in seeking a favour of your Lord.] When you surge down from Arafat, remember God at the forbidden Sanctuary. Remember him as he guided you, ~ although before him you were of the misguided.

H-87/2:199<sup>5</sup>. Then surge down from where the humans surge, and ask forgiveness from God. ~ God is forgiver, very-merciful.

H-87/2:200<sup>6</sup>. When you have performed your rituals, remember God as you remember your fathers, or even stronger. [Of the humans, there is him who says: «Our Lord! Give us in the worldly life», but he would have no part<sup>R1</sup> in the last life.

H-87/2:201. And among them him who says: «Our Lord! Give us goodness in the worldly life, and goodness in the last life, ~ and protect us from the punishment of the fire».

H-87/2:202<sup>7</sup>. Those will have a part of what they realized. ~ God is swift in account.]

H-87/2:203<sup>8</sup>. Remember God during numbered days. Whoever hastened on in two days, there is no sin on him. And whoever delays, there is no sin on him. [This] for him who fears [God]. Fear God, ~ and know that it is to him that you will be gathered.

[---] وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ، وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ. وَأَحْسِنُوا، ~ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ.

[---] وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ. فَإِنْ أُخْصِرْتُمْ، فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ<sup>5</sup> [...] وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّى يَبْلُغَ الْهَدْيُ مَحَلَّهُ. فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهٍ أَدَى مِنْ رَأْسِهِ<sup>7</sup>، فَفِدْيَةٌ<sup>8</sup> مِنْ صِيَامٍ، أَوْ صَدَقَةٍ، أَوْ نُسُكٍ<sup>9</sup>. فَإِذَا أَمِنْتُمْ، فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ، فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ [...] [...] [...] فَمَنْ لَمْ يَجِدْ، فَصِيَامٌ<sup>10</sup> ثَلَاثَةَ أَيَّامٍ<sup>11</sup> فِي الْحَجِّ<sup>12</sup>، وَسَبْعَةٌ<sup>13</sup> إِذَا رَجَعْتُمْ. تِلْكَ عَشْرَةٌ كَامِلَةٌ. ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلَهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ. وَانْفِقُوا لِلَّهِ، ~ وَأَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ.

[...] الْحَجُّ اسْتُخِرَ مَعْلُومَتٌ. فَمَنْ فَرَضَ فِيهِ<sup>2</sup> الْحَجَّ [...] [...]، فَلَا رَفْعَ<sup>4</sup>، وَلَا فُسُوقَ، وَلَا جِدَالَ<sup>5</sup> فِي الْحَجِّ<sup>6</sup>. [وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ.] وَتَزَوَّدُوا، فَإِنْ خَيْرَ الزَّادِ<sup>7</sup> انْفَقُوا. ~ وَاتَّقُوا اللَّهَ، يَا أَيُّهَا الَّذِينَ يَلْمِزُونَ!

[لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ<sup>1</sup>]. فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ<sup>2</sup>، فَأَذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ<sup>3</sup> الْحَرَامِ. وَأَذْكُرُوهُ كَمَا هَدَيْكُمْ، ~ وَإِنْ كُنْتُمْ مِنْ قَلِيلَةٍ لِمَنِ الضَّالِّينَ.

ثُمَّ أَفِضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ<sup>1</sup>، وَاسْتَغْفِرُوا اللَّهَ. ~ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ.

فَإِذَا فَضَيْتُمْ مُنًىكُمْ<sup>1</sup>، فَأَذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ، أَوْ أَشْدَّ ذِكْرًا. [فَمَنْ النَّاسُ مَنْ يَقُولُ: «رَبَّنَا! عَاتِنَا فِي الدُّنْيَا»، وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ.

وَمِنْهُمْ مَنْ يَقُولُ: «رَبَّنَا! عَاتِنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الْآخِرَةِ حَسَنَةً، ~ وَقِنَا عَذَابَ النَّارِ».

أُولَئِكَ لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا<sup>1</sup>. ~ وَاللَّهُ سَرِيعُ الْحِسَابِ.]

وَأَذْكُرُوا اللَّهَ فِي أَيَّامٍ مَعْدُودَاتٍ. فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ، فَلَا إِثْمَ عَلَيْهِ. وَمَنْ تَأَخَّرَ، فَلَا إِثْمَ عَلَيْهِ. [...] لِمَنْ انْتَقَى<sup>1</sup> [...] [...] وَانْفِقُوا لِلَّهِ، ~ وَأَعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ.

<sup>1</sup> التَّهْلُكَةُ

<sup>2</sup> T1) ♦ وَسَبْعَةٌ (13) الْحَجَّ (12) أَيَّامٍ مُتَتَابِعَاتٍ (11) فَصِيَامٌ (10) نُسُكٌ (9) فَفِدْيَةٌ (8) رَأْسِهِ (7) الْهَدْيِ (6) الْهَدْيِ (5) إِلَى الْبَيْتِ، إِلَى الْبَيْتِ لِلَّهِ (4) وَالْعُمْرَةُ (3) الْحَجَّ (2) وَأَتِمُّوا (1) See the footnote of 87/2:158. T2) Bonnet-Eymard (vol. 1, p. 191-192) translates: Finish the pilgrimage and the omer for God. If you reaped: what is required like offering. T3) Variation: three consecutive days. T4) See the footnote of 50/17:1. Referring to Hebrew, Bonnet-Eymard (vol. 1, p. 193) translates: This for him whose tent is not anymore at the squares of the ravaged Temple ♦ A1) The duty to accomplish the pilgrimage in this text is abrogated for the sick in the following text. ♦ R1) The term *nusuk* is used in Lv 23:13 and Nb 29:16 in the meaning of oblation.

<sup>3</sup> (6) فَلَا رَفْعَ وَلَا فُسُوقَ وَلَا جِدَالَ، فَلَا رَفْعًا وَلَا فُسُوقًا وَلَا جِدَالَ، فَلَا رَفْعَ وَلَا فُسُوقَ وَلَا جِدَالَ (5) زُفُوتٌ، رَفْعٌ (4) الْحَجَّ (3) فِيهِنَّ (2) الْحَجَّ (1) (6) فَلَا رَفْعَ وَلَا فُسُوقَ وَلَا جِدَالَ، فَلَا رَفْعًا وَلَا فُسُوقًا وَلَا جِدَالَ، فَلَا رَفْعَ وَلَا فُسُوقَ وَلَا جِدَالَ (5) زُفُوتٌ، رَفْعٌ (4) الْحَجَّ (3) فِيهِنَّ (2) الْحَجَّ (1) T1) Referring to Ps 131:1, Bonnet-Eymard (vol. 1, p. 194) translates: nor arrogance during the pilgrimage ♦ R1) The Bible does not prohibit sexual intercourse during the pilgrimage, unlike the Talmud that inspires the Koranic norm (Rosh Hashana 16b <http://goo.gl/9gQHpy>, Katsh, p. 138).

<sup>4</sup> الْمَشْعَرُ (3) عَرَفَاتُ (2) رَبِكُمْ فِي مَوَاسِمِ الْحَجِّ

<sup>5</sup> النَّاسِ، النَّاسِي

<sup>6</sup> R1) ♦ أَبَاؤُكُمْ، أَبَاكُمْ (2) مُنًىكُمْ، مُنًىكُمْ (1) See the footnote of 87/2:102.

<sup>7</sup> نَصِيبٌ مِمَّا كَسَبْتُمْ، نَصِيبٌ مِمَّا كَسَبْتُمْ

<sup>8</sup> اتَّقَى اللَّهَ

H-87/2:204<sup>1</sup>. [---] Of the humans, there is him whose words on the worldly life astonishes you, and calls God to witness what is in his heart, while he is the fiercest opponent.

H-87/2:205<sup>2</sup>. When he turns the back [to you], he hastens about the earth to corrupt therein, and to destroy the tilth and the offspring. ~ God does not love the corruption.

H-87/2:206. When it is said to him: «Fear God», the pride in the sin takes hold of him. Enough for him is the Gehenna. ~ What an awful couch!

H-87/2:207<sup>3</sup>. Of the humans, there is him who exchanges his soul seeking God's pleasure.<sup>T1</sup> ~ God is compassionate to the servants.

H-87/2:208<sup>4</sup>. [---] O you who believed! Enter into the entire submission.<sup>T1</sup> [---] Do not follow the steps of the Satan. ~ He is for you a manifest enemy.

H-87/2:209<sup>5</sup>. [---] If you slip after the proofs came to you, then know that God is mighty, wise.

H-87/2:210<sup>6</sup>. [---] Do they wait but that God[‘s rigour] comes to them under the shade of a cloud<sup>R1</sup> with the angels and that the affair be decided? ~ To God return the affairs.

H-87/2:211<sup>7</sup>. Ask the children of Israel how many manifest signs we gave them. Whoever changes God's grace, after it came to him, [in misbelief], ~ God is severe in punishment [towards him].

H-87/2:212<sup>8</sup>. [---] The worldly life has been adorned for those who disbelieved, and mock at those who believed. But those who feared will be above them, on the day of resurrection. God provides for whomever he wishes, without counting.

H-87/2:213<sup>9</sup>. [---] The humans were one nation [but they diverged].<sup>R1</sup> Then God raised the prophets as announcers and warners. He descended with them the book with the truth, so that he may judge between the humans in that wherein they have diverged. But only those to whom the book was given diverged therein after the proofs came to them, by abuse among themselves.<sup>T1</sup> Then God guided those who believed to that wherein they diverged about the truth, with his permission. ~ God guides whomever he wishes to a straight path.

[---] وَمِنَ النَّاسِ، مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا، وَيُشْهَدُ اللَّهُ عَلَى مَا فِي قَلْبِهِ، وَهُوَ أَلَدُّ الْخِصَامِ.

وَإِذَا تَوَلَّى [...] سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا، وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ<sup>1</sup>. ~ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ<sup>2</sup>.

وَإِذَا قِيلَ لَهُ: «اتَّقِ اللَّهَ»، أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ. فَحَسْبُهُ جَهَنَّمُ. ~ وَلَيْسَ الْمِهَادُ!

وَمِنَ النَّاسِ، مَنْ يَشْتَرِي نَفْسَهُ أَتْبَعَاءَ مَرْضَاتِ اللَّهِ. ~ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ.

[---] يَا أَيُّهَا الَّذِينَ آمَنُوا! ادْخُلُوا فِي السِّلْمِ الْكَافَّةِ. [---] وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ. ~ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ.

[---] فَإِنْ زَلَلْتُمْ<sup>1</sup>، مِنْ بَعْدِ مَا جَاءَتْكُمْ الْبَيِّنَاتُ، فَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ، حَكِيمٌ<sup>2</sup>.

[---] هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمْ [...] اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ<sup>2</sup> الْأَمْرُ<sup>3</sup>? ~ وَإِلَى اللَّهِ تُرْجَعُ<sup>4</sup> الْأُمُورُ.

سَلِّ<sup>1</sup> بَنِي إِسْرَءِيلَ كَمْ آتَيْنَاهُمْ مِنْ آيَةٍ بَيِّنَةٍ. وَمَنْ يُبَدِّلْ<sup>2</sup> نِعْمَةَ اللَّهِ، مِنْ بَعْدِ مَا جَاءَتْهُ [...]، ~ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ<sup>3</sup>.

[---] زَيْنَ<sup>1</sup> لِلَّذِينَ كَفَرُوا الْحَيَاةَ الدُّنْيَا، وَيَسْخَرُونَ مِنَ الَّذِينَ آمَنُوا. وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ، يَوْمَ الْقِيَمَةِ. ~ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ، بِغَيْرِ حِسَابٍ.

[---] كَانَ النَّاسُ أُمَّةً<sup>2</sup> وَجِدَّةً<sup>3</sup>. [...] فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ<sup>4</sup> وَمُنذِرِينَ. وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ، لِيَحْكُمَ<sup>5</sup> بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ، وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ، مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ، بَغْيًا بَيْنَهُمْ. فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ<sup>7</sup>، بِإِذْنِهِ. ~ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ.

<sup>1</sup> وَيُشْهَدُ اللَّهُ، وَاللَّهُ يَشْهَدُ، وَيَسْتَشْهَدُوا اللَّهَ، وَيُشْهَدُوا اللَّهَ، وَيَسْتَشْهَدُ اللَّهَ 1)

<sup>2</sup> قراءة شيعية: وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ بِظُلْمِهِ وَسُوءِ سِيَرَتِهِ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ 2) وَيُهْلِكَ، وَيُهْلِكُ، وَيُهْلِكُ - الْحَرْثَ وَالنَّسْلَ 1)

<sup>3</sup> T1) And from among the people is he who develops his soul by seeking God's favour (Progressive Muslims).

<sup>4</sup> 1) Referring to the idea that these texts aim at the conquest of Jerusalem, Bonnet-Eymard (vol. 1, p. 199) translates: Enter the Salem (name of Jerusalem in Ps 76:3, Gn 14:18 and Jdt 4:4). The commentators understand this word in the sense of Islam, and it can mean: Enter all into Islam, or Enter into the entire Islam (which means: accept all its norms).

<sup>5</sup> 1) غفور رحيم 2) زَلَلْتُمْ 1)

<sup>6</sup> 1) وَقُضِيَ الْأَمْرُ، وَقُضِيَ الْأَمْرُ، وَقُضِيَ الْأَمْرُ 3) اللَّهُ وَالْمَلَائِكَةُ فِي ظُلَلٍ مِنَ الْغَمَامِ 2) ظِلَالٍ 1) Dt 4:12 and 15.

<sup>7</sup> قراءة شيعية: سَلِّ بَنِي إِسْرَءِيلَ كَمْ آتَيْنَاهُمْ مِنْ آيَةٍ بَيِّنَةٍ فَمِنْهُمْ مَنْ آمَنَ وَمِنْهُمْ مَنْ جَحَدَ وَمِنْهُمْ مَنْ أَقَرَّ وَمِنْهُمْ مَنْ بَدَّلَ وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا 3) يُبَدِّلُ 2) إِسَالٌ، إِسَالٌ 1) جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

<sup>8</sup> زَيْنَ الْحَيَاةِ = زَيْنَ الْحَيَاةِ، زَيْنَتْ الْحَيَاةَ 1)

<sup>9</sup> T1) See the footnote of 62/42:14 ♦ R1) According to the Jewish tradition, since Adam until Enoch (Gn 4:26) people adored the same God. They differed afterwards (Katsh, p. 142. Compare also the Mishnah <http://goo.gl/ZPPkFg> Aboth 5.2).

H-87/2:214<sup>1</sup>. Or did you think that you will enter the garden while there has not yet come upon you the like [of the test] of those who passed away before you? Misfortune and hardship touched them, and they were shaken until the messenger and those who believed with him said: «When is God's succour?» ~ God's succour is near.<sup>T1</sup>

H-87/2:215<sup>2</sup>. [---] They ask you what they must spend. Say: «The good that you spent is for the parents, the relatives,<sup>A1</sup> the orphans, the paupers and the traveller.<sup>R1</sup> What you do good, ~ God is knower of it».

H-87/2:216<sup>3</sup>. [---] It is prescribed for you combating, even though it is detestable for you.<sup>A1</sup> A thing may be detestable for you whereas that is better for you. And you may like a thing whereas it is bad for you. ~ God knows, while you do not know.

H-87/2:217<sup>4</sup>. They ask you about the prohibited month: «Is there fighting in it?» Say: «The combat in it is a great [sin].<sup>A1</sup> But it is a greater [sin] for God diverting from God's way, disbelieving in him, [diverting from] the forbidden sanctuary,<sup>T1</sup> and bringing out its people therefrom. And the subversion is greater [sin] than killing». They will not cease combating you until they have turned you back from your religion, if they can. Whoever of you turns away from his religion and dies while being disbeliever, those their works failed in the worldly life and in the last life. Those are the companions of the fire. ~ They will be therein eternally.

H-87/2:218. Those who believed, emigrated and struggled in God's way, they hope for God's mercy. ~ God is forgiver, very-merciful.

H-87/2:219<sup>5</sup>. [---] They ask you about wine<sup>R1</sup> and gambling.<sup>A1T1</sup> Say: «In both there is a great sin and benefits for the humans, but their sin is greater than their benefit». They ask you what they must spend.<sup>A2</sup> Say: «The excess». So God makes manifest to you the signs. ~ Maybe you think

H-87/2:220<sup>6</sup>. on the worldly life and in the last life. They ask you about the orphans. Say: «Doing good to them is best.<sup>T1</sup> If you intermingle with them, [they are] then your brothers». <sup>T2</sup> God knows the corruptor and the good doers. Had God wished, he would have overwhelmed you. ~ God is mighty, wise!

أَمْ حَسِبْتُمْ أَنْ تُدْخِلُوا آلَ الْجَنَّةِ، وَلَمَّا يَأْتِكُمْ مَثَلُ [...] الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ؟ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَاءُ، وَزُلْزَلُوا<sup>3</sup> حَتَّى يَقُولَ<sup>4</sup> الرَّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ: «مَتَى نَصْرُ اللَّهِ؟» ~ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ.

[---] يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ. قُلْ: «مِمَّا أَنْفَقْتُمْ مِنْ خَيْرِ فَلِلْوَالِدَيْنِ، وَالْأَقْرَبِينَ، وَالْيَتَامَى، وَالْمَسْكِينِ، وَالْإِن سَبِيلِ. وَمَا تَفْعَلُوا مِنْ خَيْرٍ، ~ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ».

[---] كُتِبَ<sup>1</sup> عَلَيْكُمُ الْقِتَالُ<sup>2</sup>، وَهُوَ كُرْهٌ لَكُمْ<sup>3</sup>. وَعَسَى أَنْ تَكْرَهُوا شَيْئًا، وَهُوَ خَيْرٌ لَكُمْ. وَعَسَى أَنْ تُحِبُّوا شَيْئًا، وَهُوَ شَرٌّ لَكُمْ. ~ وَاللَّهُ يَعْلَمُ، وَأَنْتُمْ لَا تَعْلَمُونَ.

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ: «قِتَالٌ فِيهِ؟» قُلْ: «قِتَالٌ فِيهِ [...] كَبِيرٌ. وَصَدٌّ عَنْ سَبِيلِ اللَّهِ، وَكُفْرٌ بِهِ، [...] وَالْمَسْجِدِ الْحَرَامِ<sup>4</sup> وَإِخْرَاجُ أَهْلِهِ مِنْهُ، [...] أَكْبَرُ عِنْدَ اللَّهِ. وَالْفِتْنَةُ [...] أَكْبَرُ مِنَ الْقَتْلِ». وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّى يَزِدَّوْكُمْ عَنْ دِينِكُمْ، إِنْ أَسْتَطَعُوا. وَمَنْ يَزِدَّ مِنْكُمْ عَنْ دِينِهِ فِيمَتٍ وَهُوَ كَافِرٌ، فَأُولَئِكَ حَبِطَتْ<sup>5</sup> أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ. وَأُولَئِكَ أَصْحَابُ النَّارِ. ~ هُمْ فِيهَا خَالِدُونَ.

إِنَّ الَّذِينَ ءَامَنُوا، وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ، أُولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ. ~ وَاللَّهُ غَفُورٌ رَحِيمٌ. [---] يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ. قُلْ: «فِيهِمَا إِثْمٌ كَبِيرٌ<sup>1</sup> وَمَنْعُ لِلنَّاسِ، وَإِنَّهُمَا أَكْبَرُ<sup>2</sup> مِنْ نَفْعِهِمَا». وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ. قُلْ: «الْعَفْوُ<sup>3</sup>». كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ. ~ لَعَلَّكُمْ تَتَفَكَّرُونَ

[---] فِي الدُّنْيَا وَالْآخِرَةِ. وَيَسْأَلُونَكَ عَنِ الْيَتَامَى. قُلْ: «اصْلَاحُ<sup>1</sup> لَهُمْ<sup>2</sup> خَيْرٌ. وَإِنْ تُخَالِطُوهُمْ، [...] فَاجْرُونَهُمْ». وَاللَّهُ يَعْلَمُ الْمُنْفَسِدَ مِنَ الْمُصْلِحِ. وَلَوْ شَاءَ اللَّهُ، لَا عُنْتَكُمْ. ~ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ.

<sup>1</sup> 1) 2) تُدْخِلُوا 3) يَأْتِكُمْ 4) وَزُلْزَلُوا 5) وَيَقُولُ = وَيَقُولُ T1) Referring to Is 11:1 and 60:21 which use the term *neser*, Bonnet-Eymard (vol. 1, p. 203) translates: When is the offshoot of God? The offshoot of God is not near?

<sup>2</sup> 1) 1) يُفْعَلُوا A1) Abrogated by 113/9:60 who omits the parents and the relatives R1) Jewish tradition puts great stress on the obligation to take care of the wanderer and to provide him with board and lodging as well as an escort in case of danger (Katsh, p. 144).

<sup>3</sup> 1) 2) كُتِبَ A1) Abrogated by 113/9:122 which limits the mobilization.

<sup>4</sup> 1) 2) وَيَسْأَلُونَكَ 3) قِتَالٌ 4) قِتَالٌ 5) حَبِطَتْ A1) Abrogated by the verse of the sword 113/9:5, par 113/9:36 which prescribes to fight all associators, and by 113/9:29 which prescribes to combat until the payment of the tribute.

<sup>5</sup> 1) 2) كَثِيرٌ A1) Abrogated by 112/5:90-91. A2) Abrogated by 113/9:103 which imposes the title R1) This verse is to be completed by 112/5:90-91 and 92/4:43. Wine (*yayin*) and the intoxicating drink (*wa-shikhar yazir*) are forbidden to the nazirite who vows to dedicate himself to the Lord (Nb 6:3) as well as to the priests and to the judges (Lv 10:9-11) T1) This is the sense adopted by the commentators and the translators. If we follow the Bible, it would be necessary to translate this term by intoxicating drink (مسكر) instead of game of luck (ميسر) (see Bonnet-Eymard, vol. 1, p. 212-213).

<sup>6</sup> 1) 2) لَعْنَتَكُمْ 3) لَعْنَتَكُمْ 4) لَعْنَتَكُمْ A1) To improve their condition is best (Asad); bringing them up as righteous persons is the best you can do for them (Khalifa). T2) If you share their life (Asad); if you become co-partners with them (Shakir); if you are to care for them (Progressive Muslims). Referring to the term *halat* (to confer) in 1 Kgs 20:33, Bonnet-Eymard (vol. 1, p. 214) translates: If you adopt them, let them be your brothers.

H-87/2:221<sup>1</sup>. [---] Do not marry the associating women<sup>R1</sup> until they believe.<sup>A1</sup> A believing maid is better than an associating woman, even though she astonishes you. Do not give in marriage to the associators until they believe. A believing slave is better than an associator even though he astonishes you. Those invite to the fire, while God invites to the garden and to forgiveness, with his permission. He makes manifest his signs to the humans, ~ maybe they remember!

H-87/2:222<sup>2</sup>. [---] They ask you about menstruation. Say: «It is harmful. So retire yourselves from the women during [the time of] the menstruation, and do not approach them until they are purified [from the blood and with the water].<sup>R1A1</sup> When they are purified, go unto them from where God has commanded you. God loves the repentant, and loves the purified».

H-87/2:223<sup>3</sup>. Your wives are a tilth<sup>R1</sup> for you. Go unto your tilth as you may wish.<sup>T1</sup> And advance [something good] for yourselves.<sup>A1T2</sup> Fear God and know that you will meet him. ~ Do the announcement to the believers.

H-87/2:224<sup>4</sup>. [Do not make [the name of] God a means to deviate from your oaths. If you do good, fear and reconcile among the humans, [this is better for you].<sup>R1T1</sup> ~ God is hearer, knower.

H-87/2:225<sup>5</sup>. God will not punish you for frivolity in your oaths. But he will punish you for what your hearts realized. ~ God is for-giver, magnanimous.]

H-87/2:226<sup>6</sup>. For those who swear to abstain from their wives, a waiting for four months.<sup>R1</sup> If they recede, God is forgiver, very-merciful.

H-87/2:227<sup>7</sup>. If they are resolved to repudiate, God is hearer, knower.

1) والمُغْفَرَةُ 2) تُنْكَحُوا ♦ A1) Partially abrogated by 112/5:5 which permits to marry the women of people of the book ♦ R1) The Bible forbids in the two directions: Lv 18:21 interpreted; Dt 7:3-4; Jg 3:5-7; 1 Kgs 11:1-2; Esd 9:12-14; Mishnah, Yebamot 20a and 78b.

3 1) شَيْئًا ♦ T1) Whenever you like (Ali Quli Qara'i); from any place you want (Sarwar); as you wish (Arberry). T2) Send (the good deeds) before you for your souls (Pickthall) ♦ A1) The verse abrogate the practice of the Jew that forbids not to drink or to eat with the women during their menstruation ♦ R1) A term in the Talmud, Sanhedrin 74b. We read in Si 26:19-20: «Son, stay healthy while you are young, and don't give your strength to strangers. Search the whole land for a fertile field, and plant it with your own seed, trusting your own good stock». Ex 34:21 says: «Six days you shall labour, but on the seventh day you shall rest; even during the ploughing season and harvest you must rest». Based on the term ploughing, the Karaites prohibit sexual intercourse on the Sabbath (Katsh, p. 150-151). Seddik (*Nous n'avons jamais lu le Coran*, p. 289-290) says that the Arabic term *harth* derives from the Greek term *harotos* that likens women to the tilth.

6 1) فَاَوْوَا فِيْهَا (3 يُوْلَوْنَ، الْوَا، يُقْسِمُوْنَ 2) وَاللّٰنِيْ  
discards his vow (Talmud, Ketubot 61b).

7 السراج 1)



H-87/2:232<sup>5</sup>. When you repudiate women, and they reach their term, then do not prevent them from marrying their husbands, if they agree among themselves, according to the convenience. There-with is exhorted him who among you believes in God and the last day. This is cleaner and purer for you. ~ God knows, while you do not know.

وَإِذَا طَلَّقْتُمُ النِّسَاءَ، فَلَبِغْنَ أَجُلَهُنَّ، فَلَا تَعْضُلُوهُنَّ أَنْ يَبْكُنَّ أَوْ يَرْجُوْنَ، إِذَا تَرْضَوْا بَيْنَهُنَّ، بِالْمَعْرُوفِ. ذَلِكَ يُوعِظُ بِهِ مَنْ كَانَ مِنْكُمْ يَوْمًا بِاللَّهِ وَالْيَوْمِ الْآخِرِ. ذَلِكَ أَزْكَى لَكُمْ وَأَطْهَرُ. وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ.

5 1) تَعْضَلُوهُنَّ

H-87/2:233<sup>1</sup>. Mothers may suckle their children for two whole years,<sup>AIR1</sup> for him who wishes to complete the suckling. On the genitor are their provision and clothing, according to the convenience. No one should be charged but according to his capacity. Neither shall a mother be hurt because of her child, nor shall the genitor because of his child.<sup>R2</sup> On the heir shall devolve a similar [obligation]. If both desire weaning, by mutual agreement and consultation, there is no blame on them. And if you want to have your children wet-nursed, there will be no blame on you, when you hand over what you gave, according to the convenience. Fear God, ~ and know that God is seer of what you do.

H-87/2:234<sup>2</sup>. Those of you who die and leave spouses, they must wait for four months and ten [days]. When they reached their term, there is no blame on you for what they do for themselves, according to the convenience. ~ God is aware of what you do.

H-87/2:235<sup>3</sup>. There is no blame on you to make allusion of engagement to the women, or to hide in yourselves. God knows that you will be thinking of them. But do not promise them secretly, except to say convenient words. Do not resolve [on] the marriage contract until the prescribed term is reached. Know that God knows what is in yourselves, so beware of him. ~ And know that God is forgiver, magnanimous.

H-87/2:236<sup>4</sup>. There is no blame on you to repudiate the women whom you did not touch, nor undertook a duty to them. [So repudiate them] and provide for their enjoyment. The capable according to his means, and the needy according to his means,<sup>A1</sup> according to the convenience. ~ It is a duty for the good doers.

H-87/2:237<sup>5</sup>. If you repudiate them before you touch them, but you undertook a duty to them, then [give them] half of what you undertook. Unless they forgive, or him in whose hand the marriage contract is forgives. If you forgive, it is nearer to the fear. Do not forget the favour between you. ~ God is seer of what you do.

H-87/2:238<sup>6</sup>. [Observe the prayers, and [especially] the middle prayer. And stand for God, devoutly.

H-87/2:239<sup>7</sup>. But if you fear, [pray] on foot or riding.<sup>R1</sup> When you are in security, remember God as he taught you what you were not knowing.]

1) تُضَارُّ، تُضَارَرُ، تُضَارِ، يُضَارُّ، يُضَارَرُ، يُضَارِ، 2) تُضَارُّ، تُضَارَرُ، تُضَارِ، يُضَارُّ، يُضَارَرُ، يُضَارِ، 3) الرُّضَاعَةُ، الرُّضَاعَةُ، الرُّضَاعَةُ، 4) وَكُسُوهُنَّ، 5) تَكَلَّفَ نَفْسًا، 6) وَسَعَهَا، 7) تُضَارُّ، تُضَارَرُ، تُضَارِ، يُضَارُّ، يُضَارَرُ، يُضَارِ، 8) تُضَارُّ، تُضَارَرُ، تُضَارِ، يُضَارُّ، يُضَارَرُ، يُضَارِ، 9) الْوَرِثَةُ، 10) أَرَادَ، 11) فَضَّلَ، 12) أَيْتَيْنِ، أَيْتَيْنِ، 13) A1) Suckling for two years was abrogated by the consensual premature weaning by the same verse ♦ R1) Cf. Talmud, Ketubot 60:1. R2) Cf. Talmud of Jerusalem, Ketubot 59b and 60a.

خطاب (2) علیہما (1)

نَتَّاسُوا، نَتَّاسُوا 5) وَأَنْ يَعْفُوا 4) أَنْ يَعْفُوهُ، أَوْ يَعْفُو 3) فَيَصِفْ، فَيَصِفْ 2) تَمَّاسُوا هُنَّ 1)

<sup>7</sup> 1) (R1 ♦ פֶּרְזָלָא, פֶּרְזָלָא, פֶּרְזָלָא, פֶּרְזָלָא, פֶּרְזָלָא, פֶּרְזָלָא, פֶּרְזָלָא) According to the Mishnah, if someone is on a donkey, he must descend to pray. If he cannot do it, he must turn his face toward Jerusalem. If he cannot do it, he must direct his thoughts to the Sanctuary of Jerusalem (Berachot 28b <http://goo.gl/WnRTuS>). About the prayer outside Palestine, see Berachot 30b <http://goo.gl/UrZzWr>, Katsh, p. 113 and 157.

H-87/2:240<sup>1</sup>. Those of you who die and leave spouses behind, [should make] a bequest in favour of their spouses: enjoyment [of an habitation] for one year,<sup>A1</sup> without expelling [them]. If they leave, there is no blame on you for what they do for themselves according to convenience. ~ God is mighty, wise.

H-87/2:241. The repudiated have a right to an enjoyment, according to the convenience. ~ It is a duty on the fearers.

H-87/2:242. So God makes manifest his signs to you. ~ Maybe you reason!

H-87/2:243<sup>2</sup>. [---] Have you not seen those who left their homes, and they were thousands, for fear of death? God said to them: «Die». Then he revived them.<sup>R1</sup> Your Lord has favour for the humans. ~ But most humans do not thank!

H-87/2:244. Combat in God's way. ~ And know that God is hearer, knower.

H-87/2:245<sup>3</sup>. [---] Who is it that will lend you God a good loan, and he will double it for him many times?<sup>R1</sup> God constricts [the attribution] or expands [it], ~ and it is to him that you will be returned.

H-87/2:246<sup>4</sup>. Have you not seen the notables<sup>R1</sup> of the children of Israel, after Moses, when they said to a prophet of theirs: «Raise up for us a king,<sup>R2</sup> [so that] we combat in God's way». He said: «Maybe you would not combat when the combat is prescribed for you». They said: «Why should we not combat in God's way, whereas we were ousted from our homes [and have been driven away from] our sons?» When the combat was prescribed for them, they turned the back, but a few among them. ~ God is knower of the oppressors.

H-87/2:247<sup>5</sup>. Their prophet said to them: «God raised up Saul<sup>T1</sup> as a king for you». They said: «How can he have kingdom over us while we have a greater right to the kingdom than he, and he has not been given ample wealth?»<sup>R1</sup> He said: «God has chosen him above you, and he has increased him extensively in knowledge and physique». <sup>R2</sup> God gives his kingdom to whomever he wishes. ~ God is ample, knower.

H-87/2:248<sup>6</sup>. Their prophet said to them: «The sign of his kingdom will be that the ark<sup>R1</sup> will come to you, containing the presence<sup>R2</sup> of your Lord, and the relics of what the family of Moses and the family of Aaron left,<sup>R3</sup> carried by the angels. Therein is a sign for you, ~ if you were believers».

وَالَّذِينَ يَتُوفُونَ مِنْكُمْ وَبِذُرُورٍ أَرْوُجًا، [...] وَصِيَّةً لِّأَرْوَجِهِمْ: مَتَاعٌ [...] إِلَى الْحَوْلِ، غَيْرَ [...] إخراج<sup>2</sup>. فَإِنْ خَرَجْنَا، فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَا فِي أَنْفُسِهِمْ، مِنْ مَّعْرُوفٍ. ~ وَاللَّهُ عَزِيزٌ، حَكِيمٌ.

وَلِلْمُطَلَّاتِ مَتَعٌ بِالْمَعْرُوفِ. ~ حَقًّا عَلَى الْمُتَّقِينَ.

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ. ~ لَعَلَّكُمْ تَعْقِلُونَ!

[---] أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ، وَهُمْ أَلُوفٌ، حَذَرَ الْمَوْتِ؟ فَقَالَ لَهُمُ اللَّهُ: «مُوتُوا!». ثُمَّ أَحْيَاهُمْ. إِنَّ اللَّهَ لَنُؤْتِي فُضْلًا عَلَى النَّاسِ. ~ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ. وَقَاتِلُوا فِي سَبِيلِ اللَّهِ. ~ وَاعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ، عَلِيمٌ.

[---] مَنْ ذَا الَّذِي يقرضُ اللَّهَ قَرْضًا حَسَنًا، فَيُضَاعِفُهُ لَهُ أَصْعَافًا كَثِيرَةً؟ وَاللَّهُ يَقْبِضُ [...] وَيَبْصُطُ<sup>2</sup> [...]، ~ وَإِلَيْهِ تُرْجَعُونَ<sup>3</sup>.

أَلَمْ تَرَ إِلَى الْمَلَأِ مِنْ بَنِي إِسْرَءِيلَ، مِنْ بَعْدِ مُوسَى، إِذْ قَالُوا لِنَبِيِّ لَهُمْ: «ابْعَثْ لَنَا مَلِكًا»، [...] نُقَاتِلْ فِي سَبِيلِ اللَّهِ؟ قَالَ: «هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ، أَلَّا تُقَاتِلُوا؟» قَالُوا: «وَمَا لَنَا [...] أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ، وَقَدْ أَخْرَجَنَا مِنْ دِيَارِنَا [...] وَأَبْنَانَا؟» فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ، تَوَلَّوْا، إِلَّا قَلِيلًا مِنْهُمْ<sup>7</sup>. ~ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ.

وَقَالَ لَهُمْ نَبِيُّهُمْ: «إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا». قَالُوا: «أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا، وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ، وَلَمْ يُؤْتَ سَعَةً مِّنَ الْمَالِ؟» قَالَ: «إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ، وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ». وَاللَّهُ يُؤْتِي<sup>5</sup> مُلْكَهُ مَن يَشَاءُ. ~ وَاللَّهُ وَاسِعٌ، عَلِيمٌ.

وَقَالَ لَهُمْ نَبِيُّهُمْ: «إِنَّ آيَةَ مَلِكَةٍ أَنْ يَأْتِيَكُمُ الْتَابُوتُ<sup>2</sup>، فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ، وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَى وَآلُ هَارُونَ، تَحْمِلُهَا الْمَلَائِكَةُ. إِنَّ فِي ذَلِكَ لَآيَةً لِّكُم، ~ إِنْ كُنْتُمْ مُؤْمِنِينَ».

<sup>1</sup> 2) وَصِيَّةً لِّأَرْوَجِهِمْ، الوصية لأزواجهم، فمتاع لأزواجهم، كُتِبَ عليهم وصية لأزواجهم، كُتِبَ عليهم الوصية لأزواجهم، كُتِبَ عليكم الوصية لأزواجكم 1) A1) The period of one year is abrogated by 87/2:234 which foresees four months and ten days, or by 92/4:12 which foresees the succession and the pension.

<sup>2</sup> R1) Cf. Ez chap. 37.

<sup>3</sup> 1) Pr 19:17. R1) تَرْجِعُونَ، يَرْجِعُونَ 3) وَيَبْصُطُ 2) فَيُضَاعِفُهُ، فَيُضَاعِفُهُ

<sup>4</sup> 1) 2) الْمَلَأُ، الْمَلَأُ 3) يُقَاتِلُ، يُقَاتِلُ 4) عَسَيْتُمْ 5) أَخْرَجْنَا 6) وَأَبْنَانَا، وَأَبْنَانَا 7) عَلَيْهِمْ، عَلَيْهِمْ R2) It is about Samuel who anointed king Saul named in the following verses: 1 S chap. 8, 9 and 10. Notice that the appointment of Saul in the Koran is to fight, while in the Bible it is to judge (1 S 8:1-5).

<sup>5</sup> 1) T1) In Arabic: *Talut*, tall. According to the Bible, Saul was tall: cf. 1 S 9:2. Referring to the Aramean *talei*, Bonnet-Eymard (vol. 1, p. 237) translates: a young man R1) Cf. 1 S 10:24-27. R2) Cf. 1 S 9:2.

<sup>6</sup> 1) R1) It is the ark of the covenant of which speaks Dt 10:5; 1 S 14:8; 2 S 6:2; 1 Kgs 8:9; 2 Chr 5:10. The Arabic term *tabut* corresponds to the same Hebrew term. R2) The term *sakinah* comes from Hebrew, it means: dwelling, rest, designating in the rabbinical language the divine presence (Ex 25:8 and 29:45-46). One finds it in Jn 1:14. Generally, the Muslim translators translate it by rest. R3) 1 Kgs 8:9 says that there have been in the ark only the two tablets of the law, but He 9:4 indicates

H-87/2:249<sup>1</sup>. When Saul departed with the soldiers,<sup>T1</sup> he said: «God will try you by a river. Whoever will drink from it is not of me, and whoever does not drink is of me, except him who takes a few sips from the palm of his hand». <sup>R1</sup> They drank from it, but a few among them. When he and those who believed with him crossed it, they said: «We have no power today against Goliath and his soldiers». <sup>R2</sup> Those who presumed that they would meet God said: «How often a small group has defeated a large group, with God's permission! <sup>R3</sup> ~ God is with the enduring».

H-87/2:250. When they faced Goliath and his soldiers, they said: «Our Lord! Pour out endurance on us, make firm our feet, ~ and succour us against the disbelieving people».

H-87/2:251<sup>2</sup>. They defeated them, with God's permission. David killed Goliath. <sup>R1</sup> God gave him the kingdom and the wisdom, and taught him whatever he wished. <sup>R2</sup> Had God not prevented the humans the one by the other, the earth would have been corrupted. ~ But God has favour for the worlds.

H-87/2:252<sup>3</sup>. [---] Those are God's signs that we recite to you with the truth. You are of the messengers.

H-87/2:253<sup>4</sup>. Those are the messengers. We favoured some of them over others. <sup>R1</sup> Among them is him to whom God spoke. He raised some of them in degrees. To Jesus, son of Mary, we brought the proofs, and supported him with the holy spirit. <sup>R2</sup> Had God wished, those who followed after them would not have combated one with another, after the proofs came to them. But they diverged. Among them is him who believed, and among them is him who disbelieved. Had God wished, they would not have combated one with another. ~ But God does whatever he wants.

H-87/2:254<sup>5</sup>. [---] O you who believed! Spend from what we provided you, before a day comes wherein there will be neither sale, nor friendship, nor intercession. <sup>T1</sup> The disbelievers are the oppressors.

H-87/2:255<sup>6</sup>. [---] God! There is no god but him. <sup>R1</sup> The living, the subsisting. <sup>R2</sup> Neither somnolence, nor sleep overtakes him. <sup>R3</sup> His is what is in the heavens and in the earth. Who intercedes with him, except with his permission? He knows what is before them and behind them. They encompass nothing of his knowledge except what he wishes. His seat embraced the heavens and the earth. <sup>R4</sup> Their preservation does not tire him. ~ He is the elevated, <sup>R5</sup> the great. <sup>R6</sup>

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ، قَالَ: «إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ. فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي، وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي، إِلَّا مَنْ اغْتَرَفَ غُرْفَةً بِيَدِهِ». فَشَرَبُوا مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ. فَلَمَّا جَاوَزَهُ، هُوَ وَالَّذِينَ آمَنُوا مَعَهُ، قَالُوا: «لَا طَاقَةَ لَنَا الْيَوْمَ بِغَالُوتَ وَجُنُودِهِ». قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُّلتَفُوا إِلَى اللَّهِ: «كَمْ مِّن فِتْنَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةٌ كَثِيرَةٌ بِإِذْنِ اللَّهِ! ~ وَاللَّهُ مَعَ الصَّابِرِينَ».

وَلَمَّا بَرَزُوا لِغَالُوتَ وَجُنُودِهِ، قَالُوا: «رَبَّنَا! اقْرَحْ عَلَيْنَا صَبْرًا، وَثَبِّتْ أَقْدَامَنَا، ~ وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ».

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ. وَقَتَلَ دَاوُدُ جَالُوتَ. وَءَاتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ، وَعَلَّمَهُ مِمَّا يَشَاءُ. وَلَوْلَا دَفْعُ اللَّهِِ الْبَاسَ بَعْضَهُمْ بِبَعْضٍ، لَفَسَدَتِ الْأَرْضُ. ~ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ.

[---] تِلْكَ آيَاتُ اللَّهِ، نَتْلُوهَا عَلَيْكَ بِالْحَقِّ. وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ.

تِلْكَ الرُّسُلُ. <sup>1</sup> فَصَلَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ. مِنْهُمْ مَّنْ كَلَّمَ اللَّهُ. <sup>2</sup> وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ. وَءَاتَيْنَا عِيسَى ابْنَ مَرْيَمَ، الْبَنِينَ، وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ. <sup>4</sup> وَلَوْ شَاءَ اللَّهُ، مَا أَفْتَنَّا الَّذِينَ مِنْ بَعْدِهِمْ، مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ. وَلَكِنْ اخْتَلَفُوا. فَمِنْهُمْ مَّنْ ءَامَنَ، وَمِنْهُمْ مَّنْ كَفَرَ. وَلَوْ شَاءَ اللَّهُ، مَا أَفْتَنَّا. ~ وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ.

[---] يَا أَيُّهَا الَّذِينَ ءَامَنُوا! أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ، مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا يَنْفَعُ فِيهِ، وَلَا خُلَّةٌ، وَلَا شَفْعَةٌ. ~ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ.

[---] اللَّهُ. لَا إِلَهَ إِلَّا هُوَ. الْحَيُّ الْقَيُّومُ. <sup>1</sup> لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ. لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ. مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ، إِلَّا بِإِذْنِهِ؟ <sup>2</sup> يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ <sup>3</sup> وَمَا خَلْفَهُمْ. وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ، إِلَّا بِمَا شَاءَ. وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ. <sup>4</sup> وَلَا يَئُودُهُ حِفْظُهُمَا. ~ وَهُوَ الْعَلِيُّ الْعَظِيمُ.

that in the Ark of the Covenant there were «gold jar containing the manna, Aaron's branch that grew the buds, and the tables of the covenant».

<sup>1</sup> 1) بنهر 2) مني 3) غرقة 4) قليل 5) وكثير 6) في 7) Referring to Jg 7:16, Bonnet-Eymard (vol. 1, p. 237) translates: divided the troops ♦ R1) Facts attributed to Gideon in Jg 7:1-8. R2) Cf. 1 S chap. 17. R3) Cf. Lv 26:8.

<sup>2</sup> 1) دفع الله، دفاغ الله ♦ R1) Cf. 1 S 17:32-54. R2) Cf. 2 S 5:3; 1 Chr 11:3.

<sup>3</sup> 1) يتلونها

<sup>4</sup> 1) الرسل 2) كلم الله 3) كلم الله 4) واتيناه 5) القدس 6) R1) 87/2:254 and 89/3:84 do not make a distinction between the prophets. The Jewish tradition considers Moses as the greatest (Katsch., p. 172-173). R2) The same Hebrew term in Ps 51:13; Is 63:10-11.

<sup>5</sup> 1) لا ينفع فيه ولا خلة ولا شفاعة ♦ T1) Bonnet-Eymard (vol. 1, p. 242) translates: there will not be any more imploration, nor contortion, nor intercession.

<sup>6</sup> 1) قراءة شيعية: الله لا إله إلا هو الحي القيوم لا تأخذه سنة ولا نوم له ما في السموات وما في الأرض وما في السموات والأرض عالم الغيب والشهادة الرحمن الرحيم من ذا الذي يشفع عنده إلا بإذنه؛ أو: له ما في السموات والأرض عالم الغيب والشهادة الرحمن الرحيم من ذا يسوع كرسية السموات والأرض 6) وسع 5) قراءة شيعية: وما يحيطون من علمه من شيء 4) أيديهم 3) الذي يشفع عنده، و: عالم الغيب والشهادة العزيز الحكيم ♦ R1) Is 45:5-8. R2) One finds in Dn 6:27, in Hebrew, the two attributes of God: hay we-qayyum. R3) The same Hebrew term in Ps 121:4. R4) Cf. Is 66:1. R5) Cf. Gn 14:18-20; Ps 18:14; Lk 1:35, 76, etc. R6) Cf. Dt 10:17.

H-87/2:256<sup>1</sup>. [---] No compulsion in the religion.<sup>A1R1</sup> The righteousness has been made clear from the error. Whoever disbelieves in the idols and believes in God, has grasped the most trustworthy handhold that never breaks. ~ God is hearer, knower.

H-87/2:257<sup>2</sup>. God is the ally of those who believed. He brings them from the darkness to the light.<sup>R1</sup> Those who disbelieved, their allies are the idols, which bring them out of light to the darkness. Those are the companions of the fire. ~ They will be therein eternally.

H-87/2:258<sup>3</sup>. [---] Have you not seen the one<sup>R1</sup> who argued with Abraham about his Lord because God gave him the kingdom? When Abraham said: «My Lord is him who revives and makes die»,<sup>R2</sup> he said: «I too revive and make die». Abraham said: «God brings the sun from the east, so you bring it from the west». Him who disbelieved was confounded. ~ God does not guide the oppressive people.

H-87/2:259<sup>4</sup>. [---] Or [have you seen] him who passed by a city,<sup>T1</sup> ruined with its foundations?<sup>R1</sup> He said: «How can God revive this after its death?» God made him die for a hundred years, then he revived him. He said: «How long have you stayed?» He said: «I stayed a day, or a part of a day». He said: «Rather you stayed for a hundred years.<sup>R2</sup> Look at your food and your drink which have not rotted. Look at your donkey. [We did this] to make you a sign to the humans. Look at the bones, how we set them, then clothe them with flesh». <sup>R3</sup> When [this] was shown clearly to him, he said: «I know that God is powerful over everything».

H-87/2:260<sup>5</sup>. [---] [Remember] when Abraham said: «My Lord! Show how you revive the dead». He said: «Did you not believe?» Abraham said: «Yes indeed! But [I asked you] to reassure my heart». He said: «Take four birds<sup>R1</sup> and wring them to you.<sup>T1</sup> [Immolate them], then put a portion of them on every mountain. Then call them, and they will come to you hastily. ~ Know that God is mighty, wise».

H-87/2:261<sup>6</sup>. [---] [The spending of] those who spend their wealth in God's way is like a grain that sprouts forth seven ears, with a hundred grains in each ear.<sup>R1</sup> God will double [the compensation] to whomever he wishes. ~ God is ample, knower.

H-87/2:262<sup>7</sup>. Those who spend their wealth in God's way, then do not follow what they spent with boast nor injury,<sup>T1</sup> will have their wage at their Lord. ~ No fear on them, nor they be sad.

[---] لَا إِكْرَاهَ فِي الدِّينِ. قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ. فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ، فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا. ~ وَاللَّهُ سَمِيعٌ، عَلِيمٌ.

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا. يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ. وَالَّذِينَ كَفَرُوا، أُولَئِكَ هُمُ الظُّلُمَاتُ. يُخْرِجُونَهُمْ مِّنَ النُّورِ إِلَى الظُّلُمَاتِ. أُولَئِكَ أَصْحَابُ النَّارِ. ~ هُمْ فِيهَا خَالِدُونَ.

[---] أَلَمْ تَرَ إِلَى الَّذِينَ حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ؟ إِذْ قَالَ إِبْرَاهِيمُ: «رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ»، قَالَ: «أَنَا آحِي وَأَمِيتُ». قَالَ إِبْرَاهِيمُ: «فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ، فَأْتِ بِهَا مِنَ الْمَغْرِبِ». فَتَبَّهٓا<sup>1</sup> الَّذِي كَفَرَ. ~ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ.

[---] أَوْ [...] كَالَّذِي مَرَّ عَلَى قَرْيَةٍ، وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا؟ قَالَ: «أَتَىٰ يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا؟» فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ، ثُمَّ بَعَثَهُ. قَالَ: «كَمْ لَبِثْتَ؟» قَالَ: «لَبِثْتُ يَوْمًا، أَوْ بَعْضَ يَوْمٍ». قَالَ: «بَلْ لَبِثْتَ مِائَةَ عَامٍ، فَانْظُرْ<sup>2</sup> إِلَى طَعَامِكَ<sup>3</sup> وَشَرَابِكَ لَمْ يَتَسَنَّهٖ<sup>4</sup>. وَأَنْظُرْ إِلَى حِمَارِكَ. [...] وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ. وَأَنْظُرْ إِلَى الْعِظَامِ، كَيْفَ نُنشِزُهَا<sup>5</sup>، ثُمَّ نَكْسُوها لَحْمًا». فَلَمَّا تَبَيَّنَ لَهُ<sup>7</sup> [...]، قَالَ: «أَعْلَمُ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ».

[---][...] وَإِذْ قَالَ إِبْرَاهِيمُ: «رَبِّ! أَرِنِي<sup>1</sup> كَيْفَ تُحْيِي الْمَوْتَى؟». قَالَ<sup>2</sup> أَوْ لَمْ تُؤْمِنْ؟ قَالَ: «بَلَىٰ! وَلَٰكِنْ [...] لِيُطَمِّنَ قَلْبِي». قَالَ: «فَخُذْ<sup>3</sup> أَرْبَعَةً مِّنَ الطُّيْرِ فَصِرْهُنَّ<sup>4</sup> إِلَى النَّيْلِ. [...] ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا<sup>5</sup>. ثُمَّ ادْعُهُنَّ، يَأْتِينَكَ<sup>6</sup> سَعْيًا. ~ وَأَعْلَمُ أَنَّ اللَّهَ عَزِيزٌ، حَكِيمٌ».

[---] مَثَلٌ [...] الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَتَتْ سَنَابِلَ، فِي كُلِّ سُنبُلَةٍ مِّائَةٌ<sup>1</sup> حَبَّةٌ<sup>2</sup>. وَاللَّهُ يُضَعِفُ<sup>3</sup> [...] لِمَن يَشَاءُ. ~ وَاللَّهُ وَاسِعٌ، عَلِيمٌ.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ، ثُمَّ لَا يُتَّبِعُونَ مَأْ أَنْفَقُوا مَنَّا وَلَا أَدَى، لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ. ~ وَلَا خَوْفٌ عَلَيْهِمْ، وَلَا هُمْ يَحْزَنُونَ.

<sup>1</sup> 1) Abrogated by the verse of the sword 113/9:5 ♦ R1) This concept is taken, according to Sankharé (p. 98) from Lactantius (died in 320) who writes: «There is no need for violence and injustice to convince because religion cannot be born from constraint. Instead you have to use the words and not the sticks for there to be voluntary act».

<sup>2</sup> 1) Cf. 1 P 2:9. ♦ R1) الطَّاغُوتِ، قِرَاءَةُ شَيْعِيَّةٍ: وَالَّذِينَ كَفَرُوا بِوَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ أُولَئِكَ هُمُ الطَّاغُوتُ (2) الظُّلُمَاتُ

<sup>3</sup> 1) This is about Nimrod: Gn 10:8-9; 1 Chr 1:10; Mi 5:6. R2) Dt 32:39; 1 S 2:6-7; Ez 36:33-36. ♦ R1) فَبَيَّهَتْ، فَبَيَّهَتْ، فَبَيَّهَتْ

<sup>4</sup> 1) (8) يُنْشِزُهَا، (7) نُنْشِزُهَا، نُنْشِزُهَا، نُنْشِزُهَا، (6) يَنْشِزُهَا، يَنْشِزُهَا، يَنْشِزُهَا، (5) وَهَذَا شَرَابُكَ لَمْ يَتَسَنَّهٖ، وَشَرَابُكَ لِمِائَةِ سَنَةٍ (4) لِيَطْعَامِكَ (3) وَأَنْظُرْ (2) لَبِثَ - بِالْأَدْعَامِ (1) T1) Referring to Hebrew *marar*, Bonnet-Eymard (vol. 1, p. 247) translates: Or as of him who moaned on a city ♦ R1) Cf. Ne 2:11 ff. The same narration in an Ethiopian text of the book of Baruch. R2) Cf. Talmud, Ta'anit, 23a. R3) Cf. Ez 37:1-8.

<sup>5</sup> 1) T1) Referring to the Aramean *serei*, Bonnet-Eymard (vol. 1, p. 250) translates: share them for you ♦ R1) Cf. Gn 15:9-18. The Koran differs from the biblical text, but it is closer to the Jewish legend (see Ginzberg, vol. 1, p. 90).

<sup>6</sup> 1) Cf. Mk 4:3-8. ♦ R1) يُضَعِّفُ (3) قِرَاءَةُ شَيْعِيَّةٍ: مِائَةُ حَبَّةٍ أَوْ أَكْثَرَ مِنْ ذَلِكَ (2) مِثَّةٌ

<sup>7</sup> 1) T1) Bonnet-Eymard (vol. 1, p. 251) translates: then do not try to count [*manah* in Hebrew] nor to weigh [*azan* in Hebrew] what they spent.

H-87/2:263. Convenient word and forgiveness are better than alms followed by injury. ~ God is independent, magnanimous.

H-87/2:264<sup>1</sup>. O you who believed! Do not nullify your alms with reproach or injury,<sup>T1R1</sup> like the one who spends his wealth to be seen by the humans and believes neither in God nor the last day.<sup>R2</sup> He is like a rock covered with earth.<sup>R3</sup> A shower afflicted it and left it bare. They cannot do anything with what they have realized. ~

God does not guide the disbelieving people.

H-87/2:265<sup>2</sup>. Those who spend their wealth to seek God's pleasure, and to strengthen themselves, are like a garden on a hill. A shower afflicted it, and it yielded the double of its fruits.<sup>R1</sup> If no shower falls upon it, yet dew. ~ God is seer of what you do.

H-87/2:266<sup>3</sup>. Would any of you like to have a garden of palms and vines beneath which the rivers run? He has therein all kinds of fruit, while old age afflicted him and his descendants are weak. Then whirlwind with fire touched it and it burned. So God makes manifest to you the signs. ~ Maybe you think!

H-87/2:267<sup>4</sup>. O you who believed! Spend from the good things that you realized and from what we have brought forth for you out of the earth. Do not aim to the defective spending therefrom, while you would not take it except with closed eyes. ~ Know that God is independent, laudable.

H-87/2:268<sup>5</sup>. [The Satan promises you poverty and commands you depravity. But God promises you forgiveness from him and favour. ~ God is ample, knower.

H-87/2:269<sup>6</sup>. He gives the wisdom to whom he wishes. Him who has been given the wisdom has been given much good. ~ But only those endowed with intelligence remember.]

H-87/2:270. Whatever spending you spent, and whatever vows you vowed, God knows it. ~ The oppressors will have no succourers.

H-87/2:271<sup>7</sup>. If you disclose alms, it is good. And if you hide them<sup>R1</sup> and give them to the poor, that is better for you. He will remove from you [what preceded] of your misdeeds.<sup>R2</sup> ~ God is aware of what you do.

H-87/2:272<sup>8</sup>. [It is not for you to guide them. But it is God who guides whom he wishes]. Whatever good you spend, will be for yourselves. And do not spend but seeking God's face.<sup>R1</sup> Whatever good you spend will be fully repaid to you, ~ and you will not be oppressed.

قَوْلَ مَعْرُوفٍ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتَّبِعُهَا أَذَى. ~ وَاللَّهُ غَنِيٌّ حَلِيمٌ. يَأْتِيهَا الَّذِينَ ءَامَنُوا! لَا تَبْطُلُوا صَدَقَتَكُمْ بِالْمَنِّ وَالْأَذَى، كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ. فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ<sup>2</sup> عَلَيْهِ ثَرَابٌ. فَأَصَابَهُ وَابِلٌ، فَفَرَّكَهٗ صَلْدًا<sup>3</sup>. لَا يَقْدِرُونَ عَلَى شَيْءٍ مِّمَّا كَسَبُوا. ~ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ.

وَمَثَلُ [...] الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ، وَتَثْبِيٓتًا<sup>2</sup> مِّنْ أَنفُسِهِمْ<sup>3</sup>، كَمَثَلِ جَنَّةٍ<sup>4</sup> بِرَبْوَةٍ<sup>5</sup>. أَصَابَهَا وَابِلٌ، فَانْتَأَتْ أَكْطُهَا<sup>6</sup> ضَعْفَيْنِ. فَإِن لَّمْ يَصِبْهَا وَابِلٌ، فَطَلَّ. ~ وَاللَّهُ بِمَا تَعْمَلُونَ<sup>7</sup> بَصِيرٌ. أَيْوَدُ أَحَدُكُمْ أَن تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّجِيلٍ وَأَعْنَابٍ<sup>2</sup> تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ؟ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ، وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَاءُ<sup>3</sup>. فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ. كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ. ~ لَعَلَّكُمْ تَتَّقُرُونَ!

يَأْتِيهَا الَّذِينَ ءَامَنُوا! انْفَقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ. وَلَا تَيَمَّمُوا<sup>1</sup> الْخَبِيثَ مِنْهُ تُنْفِقُونَ، وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ تُغْمِضُوا<sup>2</sup> فِيهِ. ~ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ.

[الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ<sup>1</sup> وَيَأْمُرُكُم بِالْفَحْشَاءِ. وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِنْهُ وَفَضْلًا. ~ وَاللَّهُ وَاسِعٌ عَلِيمٌ.

يُؤْتِي<sup>1</sup> الْحِكْمَةَ مَن يَشَاءُ<sup>2</sup>. وَمَن يُؤْتَ<sup>3</sup> الْحِكْمَةَ، فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا. ~ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ.]

وَمَا أَنْفَقْتُمْ مِّنْ نَّفَقَةٍ، أَوْ نَذَرْتُمْ مِّنْ نَّذْرٍ، فَإِنَّ اللَّهَ يَعْلَمُهَا. ~ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ.

إِن تَبْذُرُوا الصَّدَقَاتِ، فَيَعْبَأَ<sup>1</sup> بِهَا. وَإِن تَخْفُوا<sup>2</sup> وَتُؤْتُوهُا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَّكُمْ. وَيُكَفِّرُ<sup>2</sup> عَنْكُمْ [...] مِّنْ سَيِّئَاتِكُمْ<sup>3</sup>. ~ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ.

[لَيْسَ عَلَيْكَ هُدَاهُمْ. وَلَكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ]. وَمَا تُنْفِقُوا مِنْ خَيْرٍ، فَلَأَنفُسِكُمْ. وَمَا تُنْفِقُوا إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ. وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ، ~ وَأَنْتُمْ لَا تُظْلَمُونَ.

<sup>1</sup> 1) 2) رِيَاء 3) صَفْوَان، صَفْوَان (2) رِيَاء 4) 1) Bonnet-Eymard (vol. 1, p. 252) translates: Do not make vain your charities while counting [manah in Hebrew] and weighing [‘azan Hebrew in] 2) R1) Cf. Si 35:8; 2 Co 9:7. R2) Cf. Mt 6:1-5. R3) Mt 7:26-27, 13:1-23; Mk 4:1-20; Lk 8:4-15.

<sup>2</sup> 1) 2) 3) 4) 5) 6) 7) 8) 9) 10) 11) 12) 13) 14) 15) 16) 17) 18) 19) 20) 21) 22) 23) 24) 25) 26) 27) 28) 29) 30) 31) 32) 33) 34) 35) 36) 37) 38) 39) 40) 41) 42) 43) 44) 45) 46) 47) 48) 49) 50) 51) 52) 53) 54) 55) 56) 57) 58) 59) 60) 61) 62) 63) 64) 65) 66) 67) 68) 69) 70) 71) 72) 73) 74) 75) 76) 77) 78) 79) 80) 81) 82) 83) 84) 85) 86) 87) 88) 89) 90) 91) 92) 93) 94) 95) 96) 97) 98) 99) 100) 101) 102) 103) 104) 105) 106) 107) 108) 109) 110) 111) 112) 113) 114) 115) 116) 117) 118) 119) 120) 121) 122) 123) 124) 125) 126) 127) 128) 129) 130) 131) 132) 133) 134) 135) 136) 137) 138) 139) 140) 141) 142) 143) 144) 145) 146) 147) 148) 149) 150) 151) 152) 153) 154) 155) 156) 157) 158) 159) 160) 161) 162) 163) 164) 165) 166) 167) 168) 169) 170) 171) 172) 173) 174) 175) 176) 177) 178) 179) 180) 181) 182) 183) 184) 185) 186) 187) 188) 189) 190) 191) 192) 193) 194) 195) 196) 197) 198) 199) 200) 201) 202) 203) 204) 205) 206) 207) 208) 209) 210) 211) 212) 213) 214) 215) 216) 217) 218) 219) 220) 221) 222) 223) 224) 225) 226) 227) 228) 229) 230) 231) 232) 233) 234) 235) 236) 237) 238) 239) 240) 241) 242) 243) 244) 245) 246) 247) 248) 249) 250) 251) 252) 253) 254) 255) 256) 257) 258) 259) 260) 261) 262) 263) 264) 265) 266) 267) 268) 269) 270) 271) 272) 273) 274) 275) 276) 277) 278) 279) 280) 281) 282) 283) 284) 285) 286) 287) 288) 289) 290) 291) 292) 293) 294) 295) 296) 297) 298) 299) 300) 301) 302) 303) 304) 305) 306) 307) 308) 309) 310) 311) 312) 313) 314) 315) 316) 317) 318) 319) 320) 321) 322) 323) 324) 325) 326) 327) 328) 329) 330) 331) 332) 333) 334) 335) 336) 337) 338) 339) 340) 341) 342) 343) 344) 345) 346) 347) 348) 349) 350) 351) 352) 353) 354) 355) 356) 357) 358) 359) 360) 361) 362) 363) 364) 365) 366) 367) 368) 369) 370) 371) 372) 373) 374) 375) 376) 377) 378) 379) 380) 381) 382) 383) 384) 385) 386) 387) 388) 389) 390) 391) 392) 393) 394) 395) 396) 397) 398) 399) 400) 401) 402) 403) 404) 405) 406) 407) 408) 409) 410) 411) 412) 413) 414) 415) 416) 417) 418) 419) 420) 421) 422) 423) 424) 425) 426) 427) 428) 429) 430) 431) 432) 433) 434) 435) 436) 437) 438) 439) 440) 441) 442) 443) 444) 445) 446) 447) 448) 449) 450) 451) 452) 453) 454) 455) 456) 457) 458) 459) 460) 461) 462) 463) 464) 465) 466) 467) 468) 469) 470) 471) 472) 473) 474) 475) 476) 477) 478) 479) 480) 481) 482) 483) 484) 485) 486) 487) 488) 489) 490) 491) 492) 493) 494) 495) 496) 497) 498) 499) 500) 501) 502) 503) 504) 505) 506) 507) 508) 509) 510) 511) 512) 513) 514) 515) 516) 517) 518) 519) 520) 521) 522) 523) 524) 525) 526) 527) 528) 529) 530) 531) 532) 533) 534) 535) 536) 537) 538) 539) 540) 541) 542) 543) 544) 545) 546) 547) 548) 549) 550) 551) 552) 553) 554) 555) 556) 557) 558) 559) 560) 561) 562) 563) 564) 565) 566) 567) 568) 569) 570) 571) 572) 573) 574) 575) 576) 577) 578) 579) 580) 581) 582) 583) 584) 585) 586) 587) 588) 589) 590) 591) 592) 593) 594) 595) 596) 597) 598) 599) 600) 601) 602) 603) 604) 605) 606) 607) 608) 609) 610) 611) 612) 613) 614) 615) 616) 617) 618) 619) 620) 621) 622) 623) 624) 625) 626) 627) 628) 629) 630) 631) 632) 633) 634) 635) 636) 637) 638) 639) 640) 641) 642) 643) 644) 645) 646) 647) 648) 649) 650) 651) 652) 653) 654) 655) 656) 657) 658) 659) 660) 661) 662) 663) 664) 665) 666) 667) 668) 669) 670) 671) 672) 673) 674) 675) 676) 677) 678) 679) 680) 681) 682) 683) 684) 685) 686) 687) 688) 689) 690) 691) 692) 693) 694) 695) 696) 697) 698) 699) 700) 701) 702) 703) 704) 705) 706) 707) 708) 709) 710) 711) 712) 713) 714) 715) 716) 717) 718) 719) 720) 721) 722) 723) 724) 725) 726) 727) 728) 729) 730) 731) 732) 733) 734) 735) 736) 737) 738) 739) 740) 741) 742) 743) 744) 745) 746) 747) 748) 749) 750) 751) 752) 753) 754) 755) 756) 757) 758) 759) 760) 761) 762) 763) 764) 765) 766) 767) 768) 769) 770) 771) 772) 773) 774) 775) 776) 777) 778) 779) 780) 781) 782) 783) 784) 785) 786) 787) 788) 789) 790) 791) 792) 793) 794) 795) 796) 797) 798) 799) 800) 801) 802) 803) 804) 805) 806) 807) 808) 809) 810) 811) 812) 813) 814) 815) 816) 817) 818) 819) 820) 821) 822) 823) 824) 825) 826) 827) 828) 829) 830) 831) 832) 833) 834) 835) 836) 837) 838) 839) 840) 841) 842) 843) 844) 845) 846) 847) 848) 849) 850) 851) 852) 853) 854) 855) 856) 857) 858) 859) 860) 861) 862) 863) 864) 865) 866) 867) 868) 869) 870) 871) 872) 873) 874) 875) 876) 877) 878) 879) 880) 881) 882) 883) 884) 885) 886) 887) 888) 889) 890) 891) 892) 893) 894) 895) 896) 897) 898) 899) 900) 901) 902) 903) 904) 905) 906) 907) 908) 909) 910) 911) 912) 913) 914) 915) 916) 917) 918) 919) 920) 921) 922) 923) 924) 925) 926) 927) 928) 929) 930) 931) 932) 933) 934) 935) 936) 937) 938) 939) 940) 941) 942) 943) 944) 945) 946) 947) 948) 949) 950) 951) 952) 953) 954) 955) 956) 957) 958) 959) 960) 961) 962) 963) 964) 965) 966) 967) 968) 969) 970) 971) 972) 973) 974) 975) 976) 977) 978) 979) 980) 981) 982) 983) 984) 985) 986) 987) 988) 989) 990) 991) 992) 993) 994) 995) 996) 997) 998) 999) 1000)

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[...] لِلْفَرَّاءِ الَّذِينَ أَحْصَرُوا فِي سَبِيلِ اللَّهِ، لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْغَافِلُ أَعْيَاءَ مِنَ اللَّعْفِيفِ. نَعْرِفُهُمْ بِسِيمَاهُمُ ۚ لَا يَسْلُونُ النَّاسَ إِلَّا خَافًا. وَمَا نَتَّقُوا مِنْ خَيْرٍ، ۚ فَإِنَّ اللَّهَ بِهِ عَلَيْهِمُ

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ، بِاللَّيْلِ وَالنَّهَارِ، سِرًّا وَعَلَانِيَةً،  
فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ. ~ وَلَا خَوْفٌ عَلَيْهِمْ، وَلَا هُمْ  
يَحْزَنُونَ.

الَّذِينَ يَكْفُلُونَ الرِّبَا لَا يَقُومُونَ<sup>2</sup> [...] إِلَّا كَمَا يَقُومُ  
الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ. ذَلِكَ بِأَنَّهُمْ قَالُوا:  
«إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا». وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ  
الرِّبَا. فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى، فَلَهُ مَا  
سَلَفَ، وَأَمْرُهُ إِلَى اللَّهِ. وَمَنْ عَادَ، فَلَوْلَاكَ أَصْحَابُ  
النَّارِ. ~ هُمْ فِيهَا خَالِدُونَ.

يَمَحَقُ<sup>1</sup> اللَّهُ الرِّبَا<sup>2</sup> وَيُرِي<sup>3</sup> الصَّدَقَاتِ. ~ وَاللَّهُ لَا يُحِبُّ  
كُلَّ كَفَّارٍ أَثِيمٍ.

إِنَّ الَّذِينَ ءَامَنُوا، وَعَمِلُوا الصَّالِحَاتِ، وَأَقَامُوا  
الصَّلَاةَ، وَءَاتَوْا الزَّكَاةَ، لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ. ~  
وَلَا خَوْفٌ عَلَيْهِمْ، وَلَا هُمْ يَحْزَنُونَ.

يُأَيِّهَا الَّذِينَ ءَامَنُوا! اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ<sup>1</sup> مِنَ  
الرِّبَا<sup>2</sup>. ~ إِن كُنْتُمْ مُؤْمِنِينَ.

فَإِنْ لَمْ تَفْعَلُوا، فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ. وَإِنْ تُبْتِغُوا فَكُمُ رُءُوسُ أَمْوَالِكُمْ. لَا تَظْلِمُونَ، وَلَا تُظْلَمُونَ.<sup>2</sup>

وَأِنْ<sup>١</sup> كَانَ ذُو عُسْرَةٍ<sup>٢</sup>، فَنَظِرَةٌ<sup>٣</sup> إِلَىٰ مِيسِرَةٍ<sup>٤</sup>. وَأَنْ تَصَدَّقُوا<sup>٥</sup>، خَيْرٌ لَّكُمْ. ~ إِنْ كُنْتُمْ تَعْلَمُونَ.

وَأَتَقُوا يَوْمًا تُرْجَعُونَ<sup>١</sup> فِيهِ إِلَى اللَّهِ. ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ. ~ وَهُمْ لَا يُظْلَمُونَ.

2 1) خَوْفٌ، خَوْفٌ

1) وَيُرَبِّي (3) الرِّبُو، الرِّبَاء، الرِّبَى 2) يُمَجِّقُ T1 Usurious gains (Asad); financial interest (Progressive Muslims).

5 1) خَوْفٌ، خَوْفٌ

<sup>6</sup> 1) الرِّبَا، الرِّبَا، الرِّبَا ♦ T1) Usurious gains (Asad); financial interest (Progressive Muslims) ♦ R1) See the footnote of 84/30:39.

7 T1) Capital (Shakir). ♦ لَا تَظْمُونُمْ وَلَا تَظْمُونَ 2) فَادْنُوا، فَادْنُوا، فَادْنُوا 1)

8) 1) تَصَدَّقُوا، تَصَدَّقُوا (5 مَيْسِرَةٌ، مَيْسِرُهُ، مَيْسُورُهُ، مَيْسَرَةُ 4 قَطْرَةٌ، قَاطِرَةٌ، قَاطِرَةٌ، قَاطِرَةٌ 3 ذُو عُسْرَةٍ، ذَا عُسْرَةٍ، مُعْسِرٌ 2 فَايٍ، وَمَنْ 1) A1) Abrogated by 92/4:58 which commands to restore deposits to their owners and possibly permits to jail the debtor.

<sup>9</sup> يُزْجَعُونَ، تَزْجَعُونَ، يَزْجَعُونَ، تُزْجَعُونَ، يُصِيرُونَ، تَصِيرُونَ

H-87/2:282<sup>1</sup>. [---] O you who believed! When you contract a debt until an appointed term, then write it down.<sup>A1</sup> Let a scribe write it down between you with justice. The scribe should not refuse to write as God has taught him. So he should write, and the debtor should dictate. He should fear God, his Lord, and diminish not anything out of it. If the debtor is insane or weak, or cannot dictate himself, his ally should dictate with justice. Call two witnesses to bear witness from among your men.<sup>R1</sup> If there are not two men, [take] then a man and two women, with whom you are pleased as witnesses, [so that] if one of the two women should forget, then the one can remind the other. The witnesses should not refuse when they are called upon. Do not disdain to write it down, whether it is small or large, until its term. This is more equitable for God, more upright in respect to testimony, and more proper [to] avoid doubt. But when it is an instant trade which you carry out among yourselves, there is no blame on you if you do not write it down. And have witnesses, when you sell one to another. Let no harm be done to the scribe or to the witnesses. If you do, it would be a perversity in you.<sup>R2</sup> Fear God. God teaches you. ~ God is knower of everything.

H-87/2:283<sup>2</sup>. If you are on a journey and cannot find a scribe, then a pledge in hand [may suffice]. If [you don't find a pledge] and confide in each other, him who is confided should deliver the deposit confided to him, and fear God, his Lord. And do not conceal the testimony. Whoever conceals it, his heart sinned. ~ God is knower of what you do.

H-87/2:284<sup>3</sup>. [---] God's is what is in the heavens and in the earth. Whether you show what is in yourselves, or hide it, God will call you to account for it.<sup>A1</sup> Then he will forgive whom he wishes, and punish whom he wishes. ~ God is powerful over everything.

H-87/2:285<sup>4</sup>. [---] The messenger believed in what descended to him from his Lord, and also the believers. Everyone believed in God, his angels, his books, and his messengers. We do not distinguish between anyone of his messengers. They said: «We heard and obeyed.<sup>R1T1</sup> [We ask] your forgiveness, our Lord. ~ To you is the destination».

[---] يَا أَيُّهَا الَّذِينَ ءَامَنُوا! إِذَا تَدَانَيْتُمْ بِدَيْنٍ إِلَى أَجَلٍ مُّسَمًّى، فَارْكُتُوهُ. وَلْيَكْتُبْ بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ. وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ. فَلْيَكْتُبْ، وَلْيَمْلَأِ الَّذِي عَلَيْهِ الْحَقُّ. وَلْيَتَّقِ اللَّهَ، رَبَّهُ، وَلَا يَبْخَسْ مِنْهُ شَيْئًا. فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا، أَوْ ضَعِيفًا، أَوْ لَا يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ، فَلْيُمْلَأْ وَلِيُّهُ بِالْعَدْلِ. وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رَجَالِكُمْ. فَإِنْ لَمْ يَكُنَا رَجُلَيْنِ، [...] فَرَجُلٌ وَامْرَأَتَانِ 5 مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ، [...] أَنْ 6 تَصِلَ 7 إِحْدَاهُمَا، فَتُذَكَّرَ 8 إِحْدَاهُمَا الْآخَرَى. وَلَا يَأْبَ الشُّهَدَاءُ، إِذَا مَا دُعُوا. وَلَا تَسْمُوا أَنْ تَكْتُبُوهُ 9، صَغِيرًا أَوْ كَبِيرًا، إِلَى أَجَلٍ. ذَلِكَ أَقْسَطُ 10 عِنْدَ اللَّهِ، وَأَقْوَمُ لِلشَّهَادَةِ، وَأَدْنَى [...] إِلَّا تَرَثَابُوا 11. إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً 12 تُدِيرُونَهَا بَيْنَكُمْ، فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا. وَأَشْهَدُوا، إِذَا تَبَايَعْتُمْ. وَلَا يُضَارَ 13 كَاتِبٌ 14 وَلَا شَهِيدٌ 15. وَإِنْ تَقَلَّوْا، فَإِنَّهُ فُسُوقٌ بِكُمْ. وَاتَّقُوا اللَّهَ. وَيَعْلَمُكُمْ اللَّهُ. ~ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ.

وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا، فَرُهْنٌ 2 مَقْبُوضَةٌ [...] فَإِنْ [...] أَمِنْ 3 بَعْضُكُمْ بَعْضًا، فَلْيُؤَدِّهِ الَّذِي أُؤْتِمِنَ 5 أَمْنَتُهُ، وَلْيَتَّقِ اللَّهَ، رَبَّهُ. وَلَا تَكْتُمُوا 6 الشَّهَادَةَ. وَمَنْ يَكْتُمْهَا، فَإِنَّهُ إِثْمٌ قَلْبُهُ 7. ~ وَاللَّهُ بِمَا تَعْمَلُونَ 8 عَلِيمٌ.

[---] اللَّهُ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ. وَإِنْ تُبْذَوْا مَا فِي أَنْفُسِكُمْ، أَوْ تُخَفَوْهُ، يُحَاسِبْكُمْ بِهِ اللَّهُ. فَيَغْفِرُ 1 لِمَنْ يَشَاءُ، وَيُعَذِّبُ 2 مَنْ يَشَاءُ. ~ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

[---] ءَامَنَ الرُّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ، وَالْمُؤْمِنُونَ 2. كُلٌّ ءَامَنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ 4. لَا تَفَرَّقْ 5 بَيْنَ أَحَدٍ مِنْ رُسُلِهِ. وَقَالُوا: «سَمِعْنَا وَأَطَعْنَا. [...] غَفَرَ لَكَ، رَبَّنَا! ~ وَإِلَيْكَ الْمَصِيرُ».

<sup>1</sup> (12) يَرْتَابُوا (11) أَقْسَطُ (10) يَسْأَلُوا أَنْ يَكْتُبُوهُ (9) فَتُذَكَّرُ، فَتُذَكَّرُ، فَتُذَكَّرُ (8) تُصَلِّ، تُصَلِّ، تُصَلِّ (7) إِنْ (6) وَامْرَأَتَانِ (5) شَاهِدَيْنِ (4) وَلْيَتَّقِ (3) وَلْيَمْلَأِ (2) وَلْيَكْتُبْ (1) A1) The duty to write the debt is abrogated by 87/2:283 that prescribes [solely] to restore the deposit ♦ R1) Cf. Dt 19:15-21; Mt 18:16; 2 Co 13:1; 1 Tm 5-19; He 10:28. R2) Ahikar (assimilated to Luqman of chapter 57/31) says: «Son, without a schedule and witness, give not up thy property, lest the other deny it and thou regret it» (The Story of Ahikar, p. 33 no. 76).

<sup>2</sup> يَغْمَلُونَ (8) اِثْمٌ قَلْبُهُ، اِثْمٌ قَلْبُهُ (7) يَكْتُمُوا (6) اِثْمٌ، اِثْمٌ، اِثْمٌ (5) فَلْيُؤَدِّهِ (4) اِثْمٌ، اِثْمٌ (3) فَرُهْنٌ، فَرُهْنٌ (2) كُتْبًا، كُتْبًا (1) يَغْمَلُونَ

<sup>3</sup> A1) Abrogated by 87/2:286 according to which God does not charge a soul but according to its capacity.

<sup>4</sup> R1) Dt 5:27: «we shall listen and put it into practice». Ex 24:7: «We shall do everything that Yahweh has said; we shall obey» ♦ T1) Referring to the Aramean *te'a*, Bonnet-Eymard (vol. 1, p. 273) translates: wandered.



H-87/2:286<sup>1</sup>. God does not charge a soul but according to its capacity.<sup>A1</sup> For it [the good] it realized, and against it [the evil] it realized. Our Lord! Do not punish us if we forgot or erred.<sup>R1</sup> Our Lord! Do not place a burden upon us as you have placed upon those before us. Our Lord! Do not place upon us what we cannot bear. Absolve us, forgive us, and have mercy on us. You are our ally. ~ Succour us against the disbelieving people.

لَا يَكْفُلُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا. لَهَا مَا كَسَبَتْ [...]، وَعَلَيْهَا مَا اكْتَسَبَتْ [...]. رَبَّنَا! لَا تَأْخُذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا. رَبَّنَا! وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا. رَبَّنَا! وَلَا تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ. وَأَعْفُ عَنَّا، وَأَغْفِرْ لَنَا، وَارْحَمْنَا. أَنْتَ مَوْلَانَا. ~ فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ.

## CHAPTER 88/8: THE SPOILS

### سورة الأنفال

75 verses - Hegirian<sup>2</sup>

In the name of God, the all-merciful, the very-merciful.<sup>3</sup>

H-88/8:1<sup>4</sup>. They ask you about the spoils. Say: «The spoils are for God and his messenger».<sup>A1</sup> So fear God, make the reconciliation among you, and obey God and his messenger. ~ If you were believers.

H-88/8:2<sup>5</sup>. The believers are those whose hearts are scared, when God is mentioned, and when his signs are recited to them, they increase their faith, ~ and who confide in their Lord.

H-88/8:3. Those who perform the prayer, ~ and spend of what we provided them,

H-88/8:4. those are the true believers. ~ They will have degrees at their Lord, forgiveness, and honourable provision.

H-88/8:5. [---] As [the believers hated that] your Lord brought you out of your house with the truth [to combat], so a group of the believers are hating [to go out].

H-88/8:6<sup>6</sup>. They dispute with you about the truth, after it had become manifest, as if they were driven to death, ~ while looking.

H-88/8:7<sup>7</sup>. [Remember] when God promised you that one of the two groups would be yours, while you liked that [the one] without strength be yours. But God wanted to verify the truth by his words,<sup>T1</sup> and exterminate the disbelievers.

H-88/8:8<sup>8</sup>. [He did] so that he might verify<sup>T1</sup> the truth, and nullify the falsehood, ~ even though the criminals dislike [it].

H-88/8:9<sup>9</sup>. [Remember] when you called upon your Lord for help, and he answered your call: «I am supplying you with a thousand angels following one another».

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.  
يَسْأَلُونَكَ عَنِ الْأَنْفَالِ<sup>2</sup>. قُلْ: «الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ».  
فَاتَّقُوا اللَّهَ، وَأَطِيعُوا أَمْرًا ذَاتَ بَيْنٍ، وَأَطِيعُوا اللَّهَ  
وَرَسُولَهُ. ~ إِنْ كُنْتُمْ مُؤْمِنِينَ<sup>1</sup>.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ، إِذَا ذُكِرَ اللَّهُ، وَجِلَّتْ قُلُوبُهُمْ،  
وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ، زَادَتْهُمْ إِيمَانًا، ~ وَعَلَى رَبِّهِمْ  
يَتَوَكَّلُونَ.  
الَّذِينَ يُقِيمُونَ الصَّلَاةَ، ~ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ،

أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا. ~ لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ،  
وَمَغْفِرَةٌ، وَرِزْقٌ كَرِيمٌ.  
[---] كَمَا [...] أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ [...]،  
وَإِنْ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكَرَهُونَ [...].

يُجَادِلُونَكَ فِي الْحَقِّ، بَعْدَ مَا تَبَيَّنَ<sup>1</sup>، كَأَنَّمَا يُسَاقُونَ إِلَى  
الْمَوْتِ، ~ وَهُمْ يَنْظُرُونَ.  
[...] وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى<sup>2</sup> الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ،  
وَتَوَدُّونَ أَنَّ [...] غَيْرَ ذَاتِ الشَّوْكَةِ تَكُونُ لَكُمْ. وَيُرِيدُ  
اللَّهُ أَنْ يَبْلُغَ الْحَقَّ بِكَلِمَاتِهِ<sup>3</sup>، وَيَقْطَعَ دَابِرَ الْكَافِرِينَ.

[...] لِيُحَقِّقَ الْحَقَّ، وَيُبْطِلَ الْبُطْلَ، ~ وَلَوْ كَرِهَ  
الْمُجْرِمُونَ [...]!  
[...] إِذْ تَسْتَغِيثُونَ رَبَّكُمْ، فَاسْتَجَابَ لَكُمْ: «أَنَا مَعَكُمْ  
بِأَلْفٍ<sup>1</sup> مِنَ الْمَلَائِكَةِ مُرْدِفِينَ»<sup>2</sup>.

<sup>1</sup> 1) Abrogated by 87/2:185 according to which God wants ease ♦ R1) Cf. Ps 19:13 and 130:3-4.

<sup>2</sup> This chapter takes its name from verse 1. Translated also: Spoils Of War (Asad). Other title: بدر

<sup>3</sup> See the footnote 2 of chapter 1/96.

<sup>4</sup> 1) Seddik (*Le Coran*, p. 70) makes a connection between the terms *anfal*, translated spoils, *nafla* of the verse 50/17:79, translated supererogatory prayer, and the Greek term *νηφάλιος* which means libation *νηφάλιος* ♦ A1) Abrogated by 88/8:41.

<sup>5</sup> 1) وَجِلَّتْ، فَرَقَتْ، فَرَعَتْ

<sup>6</sup> 1) نَبِيٍّ

<sup>7</sup> 1) Allah willed that He should cause the Truth to triumph by His words (Pickthal); God wishes that the truth be manifest with His words (Progressive Muslims).

<sup>8</sup> T1) He might cause the Truth to triumph (Pickthal); so that truth will be manifest (Progressive Muslims).

<sup>9</sup> مُرْدِفِينَ، مُرْدِفِينَ، مُرْدِفِينَ، مُرْدِفِينَ (2) بِأَلْفٍ، بِأَلْفٍ، بِأَلْفٍ

H-88/8:10. God made it but an announcement, and that your hearts may be assured by it. Succour is only from God. ~ God is mighty, wise.

H-88/8:11<sup>1</sup>. [Remember] when [God] covers you by sleep as a reassurance from him, descends water from the heaven on you that he might thereby purify you, and take away from you the abomination of the Satan, to strengthen your hearts and set your feet firm therewith.

H-88/8:12<sup>2</sup>. [Remember] when your Lord reveals to the angels: «I am with you, so make those who believed stand firm. I will throw terror in the hearts of those who disbelieved. Strike then the necks, and strike on all their fingers».

H-88/8:13. That [is the punishment] for they have been in dissension with God and his messenger. Whoever is in dissension with God and his messenger, ~ God is severe in punishment [for him].

H-88/8:14<sup>3</sup>. That is [your punishment]. So taste it. And [know] that the disbelievers will have the punishment of the fire.

H-88/8:15. O you who believed! When you meet those who disbelieved, marching, do not turn the back to them.

H-88/8:16<sup>4</sup>. Whoever, that day, turns the back to them, unless swerving for the combat, or rallying a group, will incur God's anger,<sup>A1</sup> and the Gehenna will be his shelter. ~ What an awful destination!

H-88/8:17<sup>5</sup>. [If you boast of having killed them], it is not you that killed them, but it is God who killed them. When you launched, it is not you who launched, but it is God who launched. In order that he might test the believers with a good test from him. ~ God is hearer, knower.

H-88/8:18<sup>6</sup>. This [trial is just]! And God will weaken the plot of the disbelievers.

H-88/8:19<sup>7</sup>. If you ask for the conquest, the conquest will come to you. And if you abstain, that is better for you. But if you relapse, we will relapse. Your group will avail you nothing, even if it is big. ~ God is with the believers.

H-88/8:20. [---] O you who believed! Obey God and his messenger, and do not turn back from him, ~ while you are hearing.

H-88/8:21. Do not be as those who said: «We heard», ~ whereas they do not hear.

H-88/8:22. The worst animals with God are the deaf and the dumb, ~ that do not reason.

H-88/8:23. Had God known in them any good, he would have made them hear. Even if he made them hear, they would surely turn away [from him], ~ while they are disregarding.

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ، وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ. وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ. ~ إِنَّ اللَّهَ عَزِيزٌ، حَكِيمٌ.

[...] إِذْ يُغَشِّيكُمْ<sup>1</sup> [...] اللَّعَاسَ أَمْنَةً<sup>2</sup> مِنْهُ، وَيُنْزِلُ<sup>3</sup> عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً<sup>4</sup> لِيُطَهِّرَكُمْ<sup>5</sup> بِهِ، وَيُذْهِبَ<sup>6</sup> عَنْكُمْ رِجْزَ<sup>7</sup> الشَّيْطَانِ، وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ.

[...] إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ: «أَنِّي مَعَكُمْ، فَثَبِّتُوا الَّذِينَ ءَامَنُوا. سَأَلْفِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ<sup>1</sup>. فَأَضْرِبُوا قَوْقُ الْأَعْنَاقِ، وَأَضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ».

ذَلِكَ [...] بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ. وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ، ~ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ [...].

ذَلِكُمْ [...] قُدُوفُهُ. [...] وَأَنَّ<sup>1</sup> لِلْكَافِرِينَ عَذَابَ النَّارِ.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا! إِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا، رَحْفًا، فَلَا تُولُوهُمْ الْأَدْبَارَ.

وَمَنْ يُولِهِمْ، يَوْمَئِذٍ، دُبْرُهُ<sup>1</sup>، إِلَّا مُتَحَرِّفًا لِقِتَالٍ، أَوْ مُتَحَيِّزًا إِلَى فِتْنَةٍ<sup>2</sup>، فَقَدْ بَاءَ بِغَضَبٍ مِنَ اللَّهِ، وَمَأْوَاهُ جَهَنَّمُ. ~ وَبِئْسَ الْمَصِيرُ!

[...] فَلَمْ يَقْتُلُوهُمْ، وَلَكِنَّ اللَّهَ قَتَلَهُمْ. وَمَا رَمَيْتَ إِذْ رَمَيْتَ، وَلَكِنَّ اللَّهَ رَمَى. وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءٌ حَسَنًا. ~ إِنَّ اللَّهَ سَمِيعٌ، عَلِيمٌ.

ذَلِكُمْ [...] وَأَنَّ اللَّهَ مُوهِنٌ كَيْدَ الْكَافِرِينَ.

إِنْ تَسْتَفْتِحُوا، فَقَدْ جَاءَكُمْ الْفَتْحُ. وَإِنْ تَنْتَهُوا، فَهُوَ خَيْرٌ لَكُمْ. وَإِنْ تُعْودُوا، نُعَذِّبْكُمْ<sup>1</sup> وَلَنْ تُغْنِيَ<sup>2</sup> عَنْكُمْ فِئَتُكُمْ شَيْئًا، وَلَوْ كَثُرَتْ. ~ وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ.

[---] يَا أَيُّهَا الَّذِينَ ءَامَنُوا! أَطِيعُوا اللَّهَ وَرَسُولَهُ، وَلَا تَوَلَّوْا عَنَّهُ، ~ وَأَنْتُمْ تَسْمَعُونَ.

وَلَا تَكُونُوا كَالَّذِينَ قَالُوا: «سَمِعْنَا»، ~ وَهُمْ لَا يَسْمَعُونَ.

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ، ~ الَّذِينَ لَا يَعْقِلُونَ.

وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا، لَأَسْمَعَهُمْ. وَلَوْ أَسْمَعَهُمْ، لَتَوَلَّوْا [...], ~ وَهُمْ مُعْرِضُونَ.

<sup>1</sup> رَجَسَ، رُجْزَ (7) وَيُذْهِبُ، وَيُذْهِبُ (6) لِيُطَهِّرَكُمْ (5) مَا (4) وَيُنْزِلُ (3) أَمْنَةً (2) يُغَشِّيكُمْ، يَغْشَاكُمْ

<sup>2</sup> الرُّعْبَ

<sup>3</sup> وَإِنَّ

<sup>4</sup> (1) فِتْنَةٍ (2) دُبْرُهُ (A1) Abrogated by 88/8:65-66.

<sup>5</sup> وَلَكِنَّ اللَّهَ

<sup>6</sup> مُوهِنٌ كَيْدًا، مُوهِنٌ كَيْدًا، مُوهِنٌ كَيْدًا

<sup>7</sup> وَاللَّهُ مَعَ، وَإِنَّ اللَّهَ لَمَعَ (2) يُغْنِي (1)

H-88/8:24<sup>1</sup>. O you who believed! Answer God and the messenger, when he calls you to what revives you. Know that God intervenes between man and his heart, ~ and that it is to him that you will be gathered.

H-88/8:25<sup>2</sup>. Fear a test that, [if it afflicts you], it will not only afflict those of you who oppressed, [but will afflict all of you]. ~ Know that God is severe in punishment.

H-88/8:26. Remember when you were few, weakened in the earth, fearing that the humans abduct you. He sheltered you, fortified you by his succour, and provided you with good things. ~ Maybe you thank!

H-88/8:27<sup>3</sup>. O you who believed! Do not betray God and the messenger, and do [not] betray the deposits confided to you, ~ whereas you know [it].

H-88/8:28. Know that your wealth and your children are but a trial, ~ and that with God there is a great wage.

H-88/8:29<sup>4</sup>. O you who believed! If you fear God, he will make for you salvation,<sup>T1</sup> remove your misdeeds, and forgive you. ~ God is the possessor of the great favour.

H-88/8:30<sup>5</sup>. [Remember] when those who disbelieved plotted against you, to arrest you, to kill you, or to oust you. They plot, and God plots. ~ And God is the best of the plotters.

H-88/8:31. [Remember] when our signs were recited to them. They said: «We heard. Had we wished, we could have said the like of it. ~ This is nothing but legends of the first».

H-88/8:32<sup>6</sup>. [Remember] when they said: «O God! If it is the truth from you, then rain upon us stones from the heaven, or bring on us a painful punishment».

H-88/8:33<sup>7</sup>. God was not going to punish them, while you were among them.<sup>A1</sup> And God was not going to punish them, while they were asking forgiveness.

H-88/8:34<sup>8</sup>. Why should God not punish them when they divert from the forbidden Sanctuary,<sup>T1</sup> and they were not his allies? His allies are only the fearers. ~ But most of them do not know.

H-88/8:35<sup>9</sup>. Their prayer, at the House, is only whistling and echoing. So taste the punishment, ~ for you were disbelieving.

H-88/8:36. Those who disbelieved spend their wealth to divert from God's way. They will spend it, then it will be for them anguish, then they will be defeated. ~ And those who disbelieved will be gathered to the Gehenna.

H-88/8:37<sup>10</sup>. So that God may distinguish the bad from the good, put the bad one upon the other, pile them up together, and put them in the Gehenna. ~ Those are the losers.

يَا أَيُّهَا الَّذِينَ آمَنُوا! اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ، إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ. وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ، وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ.

وَاتَّقُوا فِتْنَةً، [...] لَا تُصِيبُ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً [...] ~ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ.

وَاذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ، مُسْتَضْعَفُونَ فِي الْأَرْضِ، تَخَافُونَ أَنْ يَتَخَفَتَكُمْ الْإِنْسَانُ. فَأَوَّلَكُمْ، وَأَوَّلَكُمْ بِنَصْرَةٍ، وَزَرْقَكُمْ مِنَ الطَّيِّبَتِ. ~ لَعَلَّكُمْ تَشْكُرُونَ!

يَا أَيُّهَا الَّذِينَ آمَنُوا! لَا تَخُونُوا اللَّهَ وَالرَّسُولَ، [...] وَتَخُونُوا أَمْنَكُمْ<sup>2</sup>، ~ وَأَنْتُمْ تَعْلَمُونَ<sup>3</sup> [...].

وَاعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ، ~ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ. يَا أَيُّهَا الَّذِينَ آمَنُوا! إِنْ تَتَّقُوا اللَّهَ، يَجْعَلْ لَكُمْ فُرْقَانًا، وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ، وَيَغْفِرْ لَكُمْ. ~ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ.

[...] وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا، لِيُثْبِتُوكَ، أَوْ يَقْتُلُوكَ، أَوْ يَخْرُجُوكَ. وَيَمْكُرُونَ، وَيَمْكُرُ اللَّهُ. ~ وَاللَّهُ خَيْرُ الْمَكْرِينِ.

[...] وَإِذَا تَنَزَّلَتْ عَلَيْهِمْ آيَاتُنَا. قَالُوا: «قَدْ سَمِعْنَا. لَوْ نَشَاءُ، لَقُلْنَا مِثْلَ هَذَا. ~ إِنْ هَذَا إِلَّا أَسْطِيرُ الْأَوَّلِينَ».

[...] وَإِذْ قَالُوا: «اللَّهُ! إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ، فَأَمْطِرْ عَلَيْنَا حِجَابَةً مِنَ السَّمَاءِ، أَوْ آتِنَا بِعَذَابٍ أَلِيمٍ».

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ، وَأَنْتَ فِيهِمْ. وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ، وَهُمْ يَسْتَغْفِرُونَ.

وَمَا لَهُمْ آلَا يُعَذِّبَهُمُ اللَّهُ، وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ، وَمَا كَانُوا أَوْلِيَاءَهُ؟ إِنْ أَوْلِيَاؤُهُ إِلَّا الْمُنَافِقُونَ. ~ وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ.

وَمَا كَانَ صَلَاتُهُمْ، عِنْدَ الْبَيْتِ، إِلَّا مُكَاءٌ وَتَصْدِيَةٌ<sup>2</sup>. فَذُوقُوا الْعَذَابَ، ~ بِمَا كُنْتُمْ تَكْفُرُونَ.

إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ. فَسَيُنفِقُونَهَا، ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً، ثُمَّ يُغْلَبُونَ. ~ وَالَّذِينَ كَفَرُوا إِلَى جَهَنَّمَ يُحْشَرُونَ.

لِيُمِيزَ<sup>1</sup> اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ، وَيَجْعَلَ الْخَبِيثَ بَعْضُهُ عَلَى بَعْضٍ، فَيَرْكُمَهُ جَمِيعًا، فَيَجْعَلُهُ فِي جَهَنَّمَ. ~ أُولَئِكَ هُمُ الْخَاسِرُونَ.

<sup>1</sup> المَرْءِ، الْمَرْءِ

<sup>2</sup> لَا تُصِيبُ = أَنْ تُصِيبَ، لِيُصِيبَ

<sup>3</sup> قراء شيعية: يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتَكُمْ فِي آلِ مُحَمَّدٍ وَأَنْتُمْ تَعْلَمُونَ (3) أَمَانَاتِكُمْ (2) وَلَا تَخُونُوا (1)

<sup>4</sup> T1) See the footnote of the title of chapter 42/25.

<sup>5</sup> لِيُثْبِتُوكَ، لِيُثْبِتُوكَ، لِيُثْبِتُوكَ

<sup>6</sup> الْحَقُّ

<sup>7</sup> 1) لِيُعَذِّبَهُمْ ♦ A1) Abrogated by 88/8:34.

<sup>8</sup> T1) See the footnote of 50/17:1.

<sup>9</sup> مُكَاءٌ وَتَصْدِيَةٌ (2) مُكَاءٌ، مُكَاءٌ

<sup>10</sup> لِيُمِيزَ (1)

H-88/8:38<sup>1</sup>. Say to those who disbelieved that, if they abstain, what is past shall be forgiven to them.<sup>A1</sup> But if they return [to combat him], the law of the first has passed [and they will be punished as their predecessors].<sup>T1</sup>

H-88/8:39<sup>2</sup>. [---] Combat them until there is no more subversion, and the religion is all for God. If they abstain, ~ God is seer of what they do.

H-88/8:40. But if they turn the back [to the faith, don't fear them] and know that God is your ally. ~ What a marvellous ally! And what a marvellous protector!

H-88/8:41<sup>3</sup>. Know that the spoils<sup>R1</sup> you acquire, their fifth belongs to God and to the messenger, to the relatives, to the orphans, to the paupers, and to the traveller. If you believed in God and in what we descended on our servant, the day of the salvation,<sup>T1</sup> the day when the two gatherings met. ~ God is powerful over everything.

H-88/8:42<sup>4</sup>. [Remember] when you were on the nearest side, and they on the farthest side, while the riders were below you. If you had mutually made an appointment, you would have disagreed on the appointment. But [you did not make an appointment and you met] so that God decides an affair that must be fulfilled, that him who perished might perish on proof, and that him who lived might live on proof. ~ God is hearer, knower.

H-88/8:43<sup>5</sup>. [Remember] when God showed them to you in your sleep as few. Had he shown them to you as many, then you would have failed and you would have disputed in the affair. But God saved [you]. ~ He is knower of what is in the chests.

H-88/8:44<sup>6</sup>. [Remember] when he showed them to you, when you met, as few with your eyes, and lessened you in their eyes, so that God decides an affair that must be fulfilled. ~ To God return the affairs.

H-88/8:45<sup>7</sup>. O you who believed! When you meet a group, be firm and remember God much. ~ Maybe you succeed!

H-88/8:46<sup>8</sup>. Obey God and his messenger, and do not dispute with one another, lest you would fail and your wind would go away.<sup>T1</sup> And endure. ~ God is with the enduring.

H-88/8:47<sup>9</sup>. Do not be as those who left their homes, exuberantly and to be seen by humans, diverting from God's way. ~ God encompasses what they do.

فَلِلَّذِينَ كَفَرُوا، إِنْ يَنْتَهُوا، يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ.  
وَإِنْ يَعودُوا [...]، فَقَدْ مَضَتْ سُنَّتُ الْأَوَّلِينَ [...].

[---] وَقْتُلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةً، وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ. فَإِنْ أَنْتَهُوا، ~ فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ.

وَإِنْ تَوَلَّوْا [...]، فَأَعْلَمُوا أَنَّ اللَّهَ مَوْلَاكُمْ. ~ نَعَمْ الْمَوْلَى! وَنَعَمْ النَّصِيرُ!

وَأَعْلَمُوا أَنَّ مَا غَنِمْتُمْ مِنْ شَيْءٍ، فَإِنَّ لِلَّهِ خُمُسُهُ<sup>2</sup> وَلِلرَّسُولِ، وَلِذِي الْقُرْبَى<sup>3</sup>، وَلِالنَّبِيِّ، وَالْمَسْكِينِ، وَابْنِ السَّبِيلِ. إِنْ كُنْتُمْ ءَامَنْتُمْ بِاللَّهِ وَمَا أَنْزَلْنَا عَلَى عَبْدِنَا<sup>4</sup>، يَوْمَ الْفُرْقَانِ، يَوْمَ تَلَقَّى الْجَمْعَانِ. ~ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

[...] إِذْ أَنْتُمْ بِالْعُدُوَّةِ الدُّنْيَا<sup>2</sup>، وَهُمْ بِالْعُدُوَّةِ الْفُصُوءِ<sup>3</sup>، وَالرَّكْبُ اسْفَلَ<sup>4</sup> مِنْكُمْ. وَلَوْ تَوَاعَدْتُمْ، لَاخْتَفَأْتُمْ فِي الْمُبْعَدِ. وَلَكِنْ [...] لِيُقْضَى اللَّهُ أَمْرًا كَانَ مَفْعُولًا، لِيَهْلِكَ<sup>5</sup> مَنْ هَلَكَ عَنْ بَيِّنَةٍ، وَيَحْيَى مَنْ حَيَّ عَنْ بَيِّنَةٍ. ~ وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ.

[...] إِذْ يُرِيكُهُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا. وَلَوْ أَرَاكَهُمْ كَثِيرًا، لَفَسِلْتَ وَلَتَنَزَّ عَنَّمِ فِي الْأَمْرِ. وَلَكِنَّ اللَّهَ سَلَّمَ [...]. ~ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ.

[...] وَإِذْ يُرِيكُمُوهُمْ، إِذْ لَتَفْتُنْتُمْ، فِي أَعْيُنِكُمْ قَلِيلًا، وَيُقَالُ لَكُمْ فِي أَعْيُنِهِمْ، لِيُقْضَى اللَّهُ أَمْرًا كَانَ مَفْعُولًا. ~ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا! إِذَا لَقِيتُمْ فِئَةً، فَاتَّبِعُوا وَأَذْكُرُوا اللَّهَ كَثِيرًا. ~ لَعَلَّكُمْ تُفْلِحُونَ!  
وَأَطِيعُوا اللَّهَ وَرَسُولَهُ، وَلَا تَنَازَعُوا، فَتَفْشَلُوا<sup>1</sup> وَتَذْهَبَ<sup>2</sup> رِيحُكُمْ. وَأَصْبِرُوا. ~ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ.

وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ، بَطْرًا وَرِئَاءًا<sup>1</sup> النَّاسِ، وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ. ~ وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ.

<sup>1</sup> 1) (T1) ♦ سُنَّتُهُ (2) تَنْتَهُوا نَغْفِرْ لَكُمْ، إِنْ تَنْتَهُوا يُغْفَرْ لَكُمْ، إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ (1) If they cease (from persecution of believers) that which is past will be forgiven them; but if they return (thereto) then the example of the men of old hath already gone (Pickthall); if they cease, then what has passed before will be forgiven (Progressive Muslims) ♦ A1) Abrogated by 88/8:39-40.

<sup>2</sup> 1) تَعْمَلُونَ (2) وَيَكُونُ (1)

<sup>3</sup> 1) (T1) ♦ خُمُسُهُ، خُمُسُهُ، خُمُسُهُ (3) قراءة شيعية: وَأَعْلَمُوا أَنَّ مَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَى وَالْأَيِّمَةِ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ (2) فَلِلَّهِ (1) See the footnote of the title of chapter 42/25 ♦ T1) See the footnote of the title of chapter 42/25 ♦ R1) On the spoils in the Bible, see Gn 34:24-29; Dt 13:17; 20:10-14; Jg 8:24; 1 S 30:26, etc.

<sup>4</sup> وَأَنَّ (7) حَيَّ (6) لِيَهْلِكَ (5) اسْفَلَ (4) الْقُصْبَا، السفلى (3) العليا (2) بِالْعُدُوَّةِ، بِالْعُدُوَّةِ (1)

<sup>5</sup> وَلَكِنْ (1)

<sup>6</sup> 1) تَرْجِعُ (2) وَيُقَالُ لَكُمْ (1)

<sup>7</sup> فِئَةً (1)

<sup>8</sup> 1) (T1) ♦ تَذْهَبُ، وَيَذْهَبُ، وَيَذْهَبُ (2) فَتَفْشَلُوا، فَتَفْشَلُوا (1) Our moral strength desert you (Asad); your power will depart (Shakir).

<sup>9</sup> 1) وَرِئَاءًا (1)

H-88/8:48<sup>1</sup>. [Remember] when the Satan adorned their deeds to them and said: «No one among the humans can defeat you today, and I am your support». But when the two parties came in sight of each other, he turned back upon his heels and said: «I am quit of you. I see what you do not see. I fear God. ~ God is severe in punishment».

H-88/8:49. [---] [Remember] when the hypocrites and those in whose hearts is a sickness were saying: «These, their religion deceived them». ~ Whoever confides in God, God is mighty, wise.

H-88/8:50<sup>2</sup>. If you could see, when the angels take away the disbelievers, beating their faces and their backs [saying]: «Taste the punishment of the burning fire», <sup>R1</sup> [you would see a surprising thing].

H-88/8:51. This is for what your hands advanced. ~ God is not oppressor to the servants.

H-88/8:52<sup>3</sup>. [It was with them] as it was with the people of Pharaoh and those before them. They disbelieved in God's signs, and so God took them for their faults. <sup>R1</sup> ~ God is powerful, severe in punishment.

H-88/8:53. This is because God does not change a grace wherewith he gratified a people, until they change what is in themselves. ~ God is hearer, knower.

H-88/8:54. [It was with them] as it was with the people of Pharaoh and those before them. They belied the signs of their Lord, and we destroyed them for their faults and so we drowned the people of Pharaoh. ~ They were all oppressors.

H-88/8:55. The worst animals with God are those who disbelieved, ~ because they do not believe.

H-88/8:56. [---] Those with whom you made a covenant, then they break their covenant every time and do not fear,

H-88/8:57<sup>4</sup>. if you encounter them in the war, expel through them those who are behind them. ~ Maybe they remember!

H-88/8:58<sup>5</sup>. But if you fear a betrayal from a people [with whom you have a covenant], then reject [the covenant] in an equal way. <sup>T1</sup> ~ God does not love the betrayers.

H-88/8:59<sup>6</sup>. Those who disbelieved should not think [that] they preceded. They cannot foil us.

H-88/8:60<sup>7</sup>. Prepare against them what force you can and horses in alert, in order to frighten God's enemy and yours, and others besides them you do not know them. God knows them. What you spend in God's way will be fully repaid to you, ~ and you will not be oppressed.

H-88/8:61<sup>8</sup>. If they incline to peace, then incline to it and confide in God. <sup>A1</sup> ~ He is the hearer, the knower.

[...] وَإِذْ زَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَلَهُمْ وَقَالَ: «لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ، وَإِنِّي جَارٌ لَكُمْ». فَلَمَّا تَرَأَتْهُ الْفِئَتَانِ، تَكَصَّنَ عَلَى عَقْبَيْهِ وَقَالَ: «إِنِّي بَرِيءٌ مِّنْكُمْ. إِنِّي أَرَىٰ مَا لَا تَرَوْنَ. إِنِّي أَخَافُ اللَّهَ. ~ وَاللَّهُ شَدِيدُ الْعِقَابِ».

[---] [...] إِذْ يَقُولُ الْمُنْفِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ: «غَرَّ هَؤُلَاءِ دِينُهُمْ». ~ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ. وَلَوْ تَرَىٰ إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ، يَضْرِبُونَ وُجُوهَهُمْ وَأَنْدَبُوا لَهُمْ، [...] : «وَدُفِنُوا عَذَابَ الْخَرِيقِ [...]». ذَلِكَ بِمَا قَدَّمْتِ أَيْدِيَكُمْ. ~ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ.

[...] كَذَابٌ آءَالٍ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ. كَفَرُوا بِآيَاتِ اللَّهِ، فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ. ~ إِنَّ اللَّهَ قَوِيٌّ شَدِيدُ الْعِقَابِ.

ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ، حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ. ~ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ.

[...] كَذَابٌ آءَالٍ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ. كَذَّبُوا بِآيَاتِ رَبِّهِمْ، فَأَخَذَهُمُ بِذُنُوبِهِمْ وَأَغْرَقْنَا آءَالِ فِرْعَوْنَ. ~ وَكُلٌّ كَانُوا ظَالِمِينَ.

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا، ~ فَهُمْ لَا يُؤْمِنُونَ.

[---] الَّذِينَ عَاهَدَتْ مِنْهُمْ، ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ، فَأَمَّا تَتَّقُهُمْ فِي الْحَرْبِ، فَسَرَدَ بِهِمْ مَنْ خَلْفَهُمْ! ~ لَعَلَّهُمْ يَذْكُرُونَ!

وَأَمَّا تَخَافُ مِنْ قَوْمٍ [...] خِيَانَةً، فَأَنْذِرْ إِلَيْهِمْ [...] عَلَىٰ سَوَاءٍ! ~ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ.

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا [...] سَبَقُوا<sup>2</sup>. إِنَّهُمْ لَا يُعْجِزُونَ<sup>3</sup>.

وَأَعِدُوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ، تُرْهِبُونَ<sup>2</sup> بِهِ عَدُوَّ اللَّهِ<sup>3</sup> وَعَدُوَّكُمْ، وَآخَرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمْ. اللَّهُ يَعْلَمُهُمْ. وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ، ~ وَأَنْتُمْ لَا تُظْلَمُونَ.

وَإِنْ جَنَحُوا لِلسَّلَامِ، فَاجْنَحْ<sup>2</sup> لَهَا وَتَوَكَّلْ عَلَى اللَّهِ. ~ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ.

<sup>1</sup> بَرِيءٌ (2) الْفِئَتَانِ

<sup>2</sup> 1) تَتَوَفَّى ♦ R1) There is reference to the suffering of the tomb in verses 55/6:93 and 88/8:50, which comes from the midrash Yizhak B. Parnak.

<sup>3</sup> 1) كَذَابٌ ♦ R1) Rm 1:24 ff.

<sup>4</sup> 1) مَنْ خَلْفَهُمْ

<sup>5</sup> 1) سَوَاءٌ ♦ T1) In an equitable manner (Asad); fairly (Pickthall); in a like manner (Qara'i).

<sup>6</sup> 1) يُعْجِزُونَ، يُعْجِزُونِي، يُعْجِزُونَ (3) أَنَّهُمْ سَبَقُوا (2) تَحْسَبَنَّ، يُحْسَبُ، تَحْسَبُ، تَحْسَبُ

<sup>7</sup> 1) عَدُوَّ اللَّهِ (3) تُرْهِبُونَ، يُرْهِبُونَ، يَجْرُونَ، تُخْزُونَ (2) رُبُطٌ، رُبُطٌ

<sup>8</sup> 1) فَاجْنَحْ (2) لِّلسَّلَامِ ♦ A1) Abrogated by 113/9:29.

وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ، فَإِنَّ حَسْبَكَ اللَّهُ. هُوَ الَّذِي  
أَيْدِكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ،

وَأَلْفَ بَيْنَ قُلُوبِهِمْ. لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا، مَا أَلْفَتْ بَيْنَ قُلُوبِهِمْ. وَلَكِنَّ اللَّهَ أَلْفَ بَيْنَهُمْ. ~ إِنَّهُ عَزِيزٌ، حَكِيمٌ.

يَا أَيُّهَا النَّبِيُّ! حَسْبُكَ اللَّهُ وَمَنْ اتَّبَعَكَ<sup>1</sup> مِنَ الْمُؤْمِنِينَ.

يَأْتِيهَا النَّبِيُّ! حَرَضَ<sup>1</sup> الْمُؤْمِنِينَ عَلَى الْقِتَالِ. إِنْ يَكُنْ  
مِنْكُمْ عَشْرُونَ صَبِرُوا، يَغْلِبُوا مِائَتِينَ<sup>2</sup>. وَإِنْ يَكُنْ<sup>3</sup>  
مِنْكُمْ مِائَةٌ، يَغْلِبُوا أَلْفًا مِنَ الَّذِينَ كَفَرُوا. ~ بِأَنَّهُمْ قَوْمٌ  
لَا يَفْقَهُونَ.

الَّذِينَ، خَفَّفَ اللَّهُ عَنْكُمْ، وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا. فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ، يَغْلِبُوا مِائَتَيْنِ. وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ، يَغْلِبُوا أَلْفَيْنِ، بِإِذْنِ اللَّهِ. ~ وَاللَّهُ مَعَ الصَّابِرِينَ.

[[...]] مَا كَانَ لِلنَّبِيِّ أَنْ يَكُونَ لَهُ أُسْرَىٰ ۚ لَهُ أُسْرَىٰ ۚ حَتَّىٰ يَبْلُغَ ۙ  
فِي الْأَرْضِ. تُرِيدُونَ ۚ عَرْضَ الدُّنْيَا، وَاللَّهُ يُرِيدُ  
الْآخِرَةَ. ~ وَاللَّهُ عَزِيزٌ، حَكِيمٌ.

لَوْلَا كِتَابٌ مِّنَ اللَّهِ سَبَقَ، لَمَسَّكُمْ، فِيمَا أَخَذْتُمْ [...]، عَذَابٌ عَظِيمٌ.

فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا. وَاتَّقُوا اللَّهَ. ~ إِنَّ اللَّهَ  
عَفُورٌ، رَحِيمٌ.

يَأْتِيهَا الْبُيُوتُ أَقْحَمًا وَأَعْلَىٰ. قُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرَىٰ: «إِنْ يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا، يُؤْتِكُمْ خَيْرًا مِّمَّا أَخَذَ مِنْكُمْ، وَيَغْفِرَ لَكُمْ». وَاللَّهُ غَفُورٌ رَحِيمٌ.

وَإِنْ يُرِيدُوا خِيَانَتَكَ [...] فَقَدْ خَانُوا اللَّهَ مِنْ قَبْلُ،  
فَأَمْكَنَ مِنْهُمْ. ~ وَاللَّهُ عَلِيمٌ، حَكِيمٌ.

[[--]] إِنَّ الَّذِينَ آمَنُوا، وَهَاجَرُوا، وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ، وَالَّذِينَ آوَوْا وَتَصَرَّوْا، أُولَئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ. وَالَّذِينَ آمَنُوا وَلَمْ يُهَاجِرُوا، مَا لَكُمْ مِنْ لَبِئْهِمْ مِنْ شَيْءٍ، حَتَّى يُهَاجِرُوا. وَإِنْ اسْتَنْصَرُوكُمْ فِي الدِّينِ، فَعَلَيْكُمُ النَّصْرُ، إِلَّا عَلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مَبْثُوقٌ. وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ.

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ. إِلَّا تَفْعَلُوهُ، تَكُنْ فِتْنَةً فِي الْأَرْضِ وَفَسَادًا كَبِيرًا.<sup>1</sup>

1) أَتَّبَعَكَ

1) حَرَصَ 2) مَيْتِينَ 3) مَائَتَيْنِ 4) تَكُنْ مِئَةً ♦ A1) Abrogated by 88/8:66 ♦ R1) Cf. Lv 26:8.

1) Cf. Lv 26:8. 2) وَ عَلِمَ 3) ضُعْفًا، ضُعْفَاءً، ضُعْفًا 4) تَكُنْ مِيَّةٌ ♦ R1)

1) تكون (2) أسارى (3) يَنْجُو (4) يَرْبُؤُ ♦ T1) Unless he has fought and triumphed in the land (Shakir); unless it was in battle (Progressive Muslims); to strengthen his position in the earth (Sarwar) ♦ A1) Abrogated by 95/47:4 ♦ R1) Cf. Dt 13:13-18; 20:10-14.

أَخَذَ 3) يُبَيِّتُكُمْ 2) الْأَسَارَى، أَسْرَى 1)

1) لَا يَتَّبِعُكُمْ 2) وَلَا يَتَّبِعُهُمْ 1) Abrogated by the verse of the sword 113/9:5 and 90/33:6.

1) کثیر، عریض

H-88/8:74. Those who believed, emigrated, and struggled in God's way, as well as those who sheltered and succoured, those are the true believers. ~ They will have forgiveness and honourable provision.

H-88/8:75. Those who believed afterwards, emigrated, and struggled with you, they are of you. However the relatives have more right on each other, in God's book. ~ God is knower of everything.

وَالَّذِينَ آمَنُوا، وَهَاجَرُوا، وَجَاهَدُوا فِي سَبِيلِ اللَّهِ،  
وَالَّذِينَ آوَوْا وَنَصَرُوا، أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا. ~  
لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ.

وَالَّذِينَ آمَنُوا مِنْ بَعْدُ، وَهَاجَرُوا، وَجَاهَدُوا مَعَكُمْ،  
فَأُولَئِكَ مِنْكُمْ. وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ،  
فِي كِتَابِ اللَّهِ. ~ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ.

## CHAPTER 89/3: THE FAMILY OF IMRAN

### سورة آل عمران

200 verses Hegirian<sup>1</sup>

In the name of God, the all-merciful, the very-merciful.<sup>2</sup>

H-89/3:1<sup>3</sup>. Alif, Lam, Mim.<sup>T1</sup>

H-89/3:2<sup>4</sup>. God, there is no god but him. The living, the subsisting.<sup>R1</sup>

H-89/3:3<sup>5</sup>. He descended on you the book with the truth, confirming what is before it.<sup>T1</sup> And he descended the Torah and the Gospel, H-89/3:4<sup>6</sup>. before, as a guidance for the humans. And he descended the salvation.<sup>T1</sup> Those who disbelieved in God's signs will have a severe punishment. ~ God is mighty, avenger.<sup>R1</sup>

H-89/3:5. Nothing in the earth, nor in the heaven is hidden from God.

H-89/3:6<sup>7</sup>. It is him who shapes you<sup>R1</sup> in the wombs, as he wishes. There is no god but him. The almighty, the wise.

H-89/3:7<sup>8</sup>. It is him who descended the book on you. Thereof are precise signs<sup>R1</sup> which are the mother of the book,<sup>R2</sup> and others which are ambiguous. Those in whose hearts is deviance, follow what is ambiguous thereof, seeking the subversion and seeking its interpretation. But no one knows its interpretation except God. And those firm in the knowledge say:<sup>T1</sup> «We believed therein. All is from our Lord». ~ But only those endowed with intelligence remember.

H-89/3:8<sup>9</sup>. Our Lord! Do not deviate our hearts after you guided us, and grant us from you a mercy. ~ You are the donor.

H-89/3:9<sup>10</sup>. [---] Our Lord! You will gather the humans on a day, there is no doubt therein. ~ God never breaks the appointment.<sup>R1</sup>

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.

أَلَمْ.  
اللَّهُ، لَا إِلَهَ إِلَّا هُوَ. الْحَيُّ، الْقَيُّومُ.<sup>1</sup>

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ، مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ.  
وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ،  
مِنْ قَبْلُ، هُدًى لِّلنَّاسِ. وَأَنْزَلَ الْفُرْقَانَ. إِنَّ الَّذِينَ كَفَرُوا  
بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ. ~ وَاللَّهُ عَزِيزٌ، ذُو انتِقَامٍ.

إِنَّ اللَّهَ لَا يَخْفَى عَلَيْهِ شَيْءٌ فِي الْأَرْضِ، وَلَا فِي  
السَّمَاءِ.

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ، كَيْفَ يَشَاءُ. ~ لَا  
إِلَهَ إِلَّا هُوَ، الْعَزِيزُ، الْحَكِيمُ.  
هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ. مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ  
أُمُّ الْكِتَابِ، وَأُخَرُ مُتَشَبِهَاتٌ. فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ،  
فَيَتَّبِعُونَ مَا تَشَبَّهَ مِنْهُ، ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلَةٍ.  
وَمَا يَعْلَمُ تَأْوِيلَهُ، إِلَّا اللَّهُ.<sup>1</sup> وَالرَّاسِخُونَ فِي الْعِلْمِ  
يَقُولُونَ:<sup>2</sup> «أَمَّا بَعْضُ<sup>3</sup> كُلِّ مَنْ عِنْدَ رَبِّنَا». ~ وَمَا  
يَذْكُرُ إِلَّا أَتْلُوبٌ.

رَبَّنَا! لَا تَزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا، وَهَبْ لَنَا مِنْ  
لَدُنْكَ<sup>2</sup> رَحْمَةً. ~ إِنَّكَ أَنْتَ الْوَهَّابُ.  
[---] رَبَّنَا! إِنَّكَ جَامِعُ النَّاسِ<sup>1</sup> لِيَوْمٍ، لَا رَيْبَ فِيهِ. ~  
إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ.

<sup>1</sup> This chapter takes its name from verse 33. According to the Bible, Imran (in Hebrew Amram) is Aaron's father, Moses and Mary (Ex 6:20; Nb 26:59; 1 Chr 5:19). Another title: طيبة

<sup>2</sup> See footnote 2 of chapter 1/96.

<sup>3</sup> T1) See footnote of 2/68:1 and 57/31:1.

<sup>4</sup> 1) الْحَيُّ الْقَيُّومُ، الْحَيُّ الْقَيُّومُ، الْحَيُّ الْقَيُّومُ، الْحَيُّ الْقَيُّومُ. (R1) We find in Dn 6:27, in Hebrew, these two attributes of God: hay we-qayyum.

<sup>5</sup> 1) نَزَّلَ ... الْكِتَابَ (T1) See the footnote of 43/35:31.

<sup>6</sup> T1) See the footnote of the title of chapter 42/25 (R1) The same term is used in Hebrew in Dt 32:35; Ps 94:1; Na 1:2; Paul speaks of it in Th 4:6 and He 10:30.

<sup>7</sup> 1) يُصَوِّرُكُمْ، تَصَوَّرَكُمْ (R1) The Koran uses the term sawwar which corresponds to the Hebrew term yazar in relation to the creation of man in Gn 2:7-8 and 19; Ps 33:15; Jr 1:5.

<sup>8</sup> T1) Some commentators divide this verse as follows: 1) وَمَا يَعْلَمُ تَأْوِيلَهُ وَيَقُولُ الرَّاسِخُونَ أَمَّا بِهِ 2) وَالرَّاسِخُونَ فِي الْعِلْمِ 3) إِنَّ تَأْوِيلَهُ إِلَّا عِنْدَ اللَّهِ. However, no one knows its interpretation except God and those who are firm in the knowledge. [These last] say: (R1) The Arabic terms ayat muhkamat correspond to the Hebrew terms otivot mohkimot. R2) Um al-kitab corresponds to the Hebrew term em lamikra (Talmud, Sukkah 6b, and Sanhedrin 4a).

<sup>9</sup> 1) تَزِغْ قُلُوبَنَا، تَزِغْ قُلُوبَنَا، تَزِغْ قُلُوبَنَا (R1) Cf. Dt 7:9, 32:4; Ps 145:13; 1 Co 1:9; 1 Th 5:24; 2 Th 3:3.

<sup>10</sup> 1) جَامِعُ النَّاسِ (R1) Cf. Dt 7:9, 32:4; Ps 145:13; 1 Co 1:9; 1 Th 5:24; 2 Th 3:3.

H-89/3:10<sup>1</sup>. Those who disbelieved, neither their wealth nor their children will avail them anything against God.<sup>R1</sup> Those will be the fuel of the fire.

H-89/3:11<sup>2</sup>. [It was with them] as it was with the people of Pharaoh and those before them. They belied our signs, God then took them for their faults. ~ God is severe in punishment.

H-89/3:12<sup>3</sup>. Say to those who disbelieved: «You will be defeated and gathered to the Gehenna. ~ What an awful couch!»

H-89/3:13<sup>4</sup>. There was a sign for you in two groups that met. A group was combating in God's way, and the other, disbelieving, [combating for the idols]. They were seeing them twice the like of them, as the eye sees.<sup>R1</sup> God fortifies whomever he wishes by his succour. ~ There is a lesson therein for those endowed with insight.

H-89/3:14<sup>5</sup>. [---] To the humans was adorned the love of the desires of the women, the sons, the amassed quintals of gold and silver,<sup>R1</sup> the marked horses, the cattle and the tilth. That is an enjoyment of the worldly life, but with God is the best return.

H-89/3:15<sup>6</sup>. Say: «Shall I inform you of what is better than all this? For those who feared, there will be, with their Lord, gardens beneath which the rivers run, wherein they will be eternally, with purified spouses, and God's pleasure». ~ God is seer of [his] servants, H-89/3:16. Those who say: «Our Lord! We believed, so forgive us our faults, ~ and protect us from the punishment of the fire».

H-89/3:17. The enduring, the truthful, the devout, those who spend, and those who ask forgiveness at dawns.

H-89/3:18<sup>7</sup>. [---] God testified that there is no god but him, as well as the angels and those endowed with knowledge, acting with equity. ~ There is no god but him, the almighty, the wise.

H-89/3:19<sup>8</sup>. [---] The religion with God is Islam.<sup>T1</sup> Those who were given the book diverged only after the knowledge came to them, by abuse among themselves.<sup>T2</sup> Whoever disbelieves in God's signs, ~ [must know that] God is swift in account.

H-89/3:20<sup>9</sup>. If they argue with you, say: «I submitted my face to God, with those who followed me». Say to those who were given the book and the gentile:<sup>T1</sup> «Are you submitted?» If they are submitted, they are guided.<sup>T2</sup> But if they turn the back [to Islam],<sup>A1</sup> then upon you is only the notification. ~ God is seer of the servants.

H-89/3:21<sup>10</sup>. Those who disbelieve in God's signs, kill the prophets without right, and kill those who order equity, ~ announce to them a painful punishment.

إِنَّ الَّذِينَ كَفَرُوا، إِنْ تُعْطُوا عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنْ اللَّهِ شَيْئًا. وَأُولَئِكَ هُمْ وَقُودُ النَّارِ.

[...] كَذَابُ آلِ فِرْعَوْنَ وَالَّذِينَ مِنْ أَقْبَلِهِمْ. كَذَبُوا بآيَاتِنَا، فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ. ~ وَاللَّهُ شَدِيدُ الْعِقَابِ.

قُلْ لِلَّذِينَ كَفَرُوا: «سَتُعْلَبُونَ وَتُحْشَرُونَ إِلَى جَهَنَّمَ. ~ وَبِئْسَ الْمِهَادُ!»

قَدْ كَانَ لَكُمْ آيَةٌ فِي فَنَيْنِ الْتَقَىٰ فِئَتَانِ ۚ فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ، وَأُخْرَىٰ كَافِرَةٌ ۚ [...] بِرُؤُسِهِمْ مُتِلِّهِمْ، رَأَىٰ الْعَيْنُ. وَاللَّهُ يُؤَيِّدُ بِنَصَرَةٍ مَنْ يَشَاءُ. ~ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ.

[---] رُزِيَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ، وَالْبَنِينَ، وَالْقَطِيرِ الْمَقْتَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ، وَالْخَيْلِ الْمُسَوَّمَةِ، وَالْأَنْعَامِ، وَالْحَرْثِ. ذَلِكَ مَتَاعُ الدُّنْيَا، وَاللَّهُ عِنْدَهُ حُسْنُ الْمَاَبِ.

قُلْ: «أُوتِيتُكُمْ بِخَيْرٍ مِنْ ذَلِكَ؟ لِلَّذِينَ اتَّقَوْا، عِنْدَ رَبِّهِمْ، جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ، خَالِدِينَ فِيهَا، وَأَزْوَاجٌ مُطَهَّرَةٌ، وَرِضْوَانٌ مِنَ اللَّهِ». ~ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ.

الَّذِينَ يَقُولُونَ: «رَبَّنَا! إِنَّا عَامِنَا، فَأَعْفِرْ لَنَا ذُنُوبَنَا، ~ وَفِنَا عَذَابَ النَّارِ».

الصَّابِرِينَ، وَالصَّادِقِينَ، وَالْقَانِتِينَ، وَالْمُنْفِقِينَ، وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ.

[---] شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ، وَالْمَلِكَةُ، وَأُولُوا الْعِلْمِ، قَانِمًا ۚ بِالْقِسْطِ. ~ لَا إِلَهَ إِلَّا هُوَ، الْعَزِيزُ، الْحَكِيمُ.

[---] إِنَّ الَّذِينَ عِنْدَ اللَّهِ لَإِْسْلَامٌ. وَمَا اخْتَلَفَ الَّذِينَ أُوْتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ، بَغْيًا بَيْنَهُمْ. وَمَنْ يَكْفُرْ بآيَاتِ اللَّهِ، ~ [...] فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ.

فَإِنْ حَاجُّوكَ فَقُلْ: «أَسْلَمْتُ وَجْهِيَ لِلَّهِ، وَمَنْ أَتَّبَعُ». وَقُلْ لِلَّذِينَ أُوْتُوا الْكِتَابَ وَالْأُمِّيِّينَ: «أَسْلَمْتُمْ؟» فَإِنْ أَسْلَمُوا، فَقَدْ أَهْتَدُوا. وَإِنْ تَوَلَّوْا [...]، فَإِنَّمَا عَلَيْكَ الْبَلْغُ. ~ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ.

إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ، وَيَقْتُلُونَ الَّذِينَ بَغَرُوا حَقَّ، وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ، ~ فَنَبِّئْهُمْ بِعَذَابِ الْبَلِيمِ.

<sup>1</sup> 1) (R1) Cf. Ps 49:6-18. 2) تُغْنِي، وَقَدْ 3) فَاذْ 4) تُغْنِي 1)

<sup>2</sup> 1) مَنْ 2) كَذَابُ 1)

<sup>3</sup> 1) سَيُعْلَبُونَ وَتُحْشَرُونَ 1)

<sup>4</sup> 1) 2) Kgs 19:35. 3) يُؤَيِّدُ 4) مُتِلِّهِمْ 5) تَرُؤُسُهُمْ 6) ثُرُؤُنُهُمْ 7) فِئَتَانِ 8) فِئَةٌ 9) فِئَةٌ 10) فِئَتَانِ 1)

<sup>5</sup> 1) (R1) Ps 119:127 says: Therefore I love your commandments above gold, yes, above fine gold [mi-zahab u-mi-paz]. 2) رَزِيَ 3) حُبُّ 1)

<sup>6</sup> 1) جَنَّاتٌ 2) أُوتِيتُكُمْ 3) أُتِيتُكُمْ 1)

<sup>7</sup> 1) الْقَانِمُ، قَانِمًا، قَانِمٌ 2) إِنَّهُ 3) شَهِدَ 4) شَهِدَ 5) شَهِدَ 6) شَهِدَ 7) شَهِدَ 8) شَهِدَ 9) شَهِدَ 10) شَهِدَ 1)

<sup>8</sup> 1) (T1) Referring to *Hawei shelim* in Targum Gn 17:1, Bonnet-Eymard (vol. 2, p. 31) translates: Yes, the justice in God's eyes it is the perfection. T2) See the footnote of 62/42:14. 2) أَنْ 1)

<sup>9</sup> 1) (T1) See the footnote of 39/7:157. T1) Bonnet-Eymard (vol. 2, p. 32) translates: Should they fight against you, say: «It is for God that I am perfect myself, with the one who looks for me [from the Aramaean *teba* ]». Say to those who were given the book, as well as the gentile: «Are you perfect?» Let them be perfect, they are on the Way. ♦ A1) Abrogated by the verse of the sword 113/9:5. 2) أَتَّبَعْنِي 1)

<sup>10</sup> 1) وَالَّذِينَ 2) وَيَقَاتِلُونَ، وَقَاتِلُوا، وَقَاتِلُوا 3) وَيَقَاتِلُونَ، وَيَقَاتِلُونَ 1)



H-89/3:22<sup>1</sup>. Those are they whose works failed in the worldly life and in the last life. They will have no succourers.

H-89/3:23<sup>2</sup>. Have you not seen those who have been given a part of the book?<sup>R1</sup> They are called to God's book so that it might judge between them, but a group among them turn the back, ~ while they are disregarding.

H-89/3:24. That is because they said: «Fire will touch us but for numbered days». What they were forging deceived them in their religion.

H-89/3:25. How will it be then [their situation] when we will gather them on a day there is no doubt therein, and every soul will be paid fully [the reward for] what it realised? ~ They will not be oppressed.

H-89/3:26. [---] Say: «O God, possessor of the kingdom! You give the kingdom to whom you wish, and you withdraw the kingdom from whom you wish, you give the pride to whom you wish, and you disgrace whom you wish. The good [and the evil] are in your hand. ~ You are powerful over everything.

H-89/3:27. You merge the night into the day, and merge the day into the night. You bring out the living from the dead, and bring out the dead from the living. ~ And you provide for whom you wish, without counting».

H-89/3:28<sup>3</sup>. [---] The believers should not take the disbelievers for allies besides the believers. Whoever does that is not from [the allies] of God, unless you fear them.<sup>A1</sup> God warns you [of his punishment]. ~ To God is the destination.

H-89/3:29<sup>4</sup>. Say: «Whether you hide what is in your chests, or you show it, God knows it.<sup>R1</sup> He knows what is in the heavens and in the earth. ~ God is powerful over everything».

H-89/3:30<sup>5</sup>. [Remember] the day every soul finds present what good it had done. And what bad it had done, it would like that there were between itself and it a wide distance. God warns you [of his punishment]. ~ God is compassionate to the servants.

H-89/3:31<sup>6</sup>. Say: «If you love God, follow me, God will love you, and will forgive you your faults. ~ God is forgiver, very-merciful».

H-89/3:32<sup>7</sup>. Say: «Obey God and the messenger».<sup>R1</sup> But if they turn the back [to the obedience], God does not love the disbelievers.

H-89/3:33<sup>8</sup>. [---] God preferred Adam, Noah, the family of Abraham, and the family of Imran<sup>R1</sup> above the worlds.

H-89/3:34. They are descendants of each other. ~ God is hearer, knower.

أُولَئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ. ~ وَمَا لَهُمْ مِنْ نَاصِرِينَ.

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ؟ يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ، ثُمَّ يَتَوَلَّى فَرِيقٌ مِّنْهُمْ، وَهُمْ مُّعْرِضُونَ.

ذَلِكَ بِأَنَّهُمْ قَالُوا: «لَن تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَتٍ». ~ وَغَرَّهُمْ فِي دِينِهِمْ مَا كَانُوا يَفْتَرُونَ.

فَكَتِفَ [...] إِذَا جُمِعْتَهُمْ لِيَوْمٍ، لَا رَيْبَ فِيهِ، وَوُفِّيَتْ كُلُّ نَفْسٍ [...] مَا كَسَبَتْ؟ ~ وَهُمْ لَا يُظْلَمُونَ.

[---] قُلْ: «اللَّهُمَّ، مِلْكُ الْمَلِكِ! تُؤْتِي الْمَلِكَ مَن تَشَاءُ، وَتَنْزِعُ الْمَلِكَ مِمَّن تَشَاءُ، وَتُعِزُّ مَن تَشَاءُ، وَتُذِلُّ مَن تَشَاءُ. بِيَدِكَ الْخَيْرُ [...]». ~ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

تَوَلِّجُ اللَّيْلَ فِي النَّهَارِ، وَتَوَلِّجُ النَّهَارَ فِي اللَّيْلِ. وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ، وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ. ~ وَتَرْزُقُ مَن تَشَاءُ، بِغَيْرِ حِسَابٍ».

[---] لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ. وَمَن يَفْعَلْ ذَلِكَ، فَلَيْسَ مِنَّ [...] اللَّهِ فِي شَيْءٍ، إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاتُ. وَيُحَذِّرُكُمُ اللَّهُ [...] نَفْسُهُ. ~ وَإِلَى اللَّهِ الْمَصِيرُ.

قُلْ: «إِنْ تَخْشَوْا مَا فِي صُدُورِكُمْ، أَوْ تُبْدُوهُ، يَعْلَمُهُ اللَّهُ. وَيَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ. ~ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ».

[...] يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا<sup>1</sup>. وَمَا عَمِلَتْ مِنْ سُوءٍ، تَوَدُّ<sup>2</sup> لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا. وَيُحَذِّرُكُمُ اللَّهُ [...] نَفْسُهُ. ~ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ.

قُلْ: «إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ، فَاتَّبِعُونِي<sup>2</sup>، يُحِبِّبْكُمْ اللَّهُ، وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ. ~ وَاللَّهُ غَفُورٌ رَّحِيمٌ». قُلْ: «أَطِيعُوا اللَّهَ وَالرَّسُولَ». فَإِنْ تَوَلَّوْا<sup>1</sup> [...], فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ.

[---] إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَإِبْرَاهِيمَ، وَآلَ عِمْرَانَ<sup>1</sup> عَلَى الْعَالَمِينَ<sup>2</sup>. ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ. ~ وَاللَّهُ سَمِيعٌ عَلِيمٌ.

<sup>1</sup> حَبِطَتْ

<sup>2</sup> 1) يُحْكَمُ ♦ R1) This verse may have concerned an adultery case among Jews who hid from Muhammad Lv 20:10 which prescribes the stoning.

<sup>3</sup> 1) يَتَّخِذُ 2) تَقِيَّةً ♦ A1) Abrogated by the verse of the sword 113/9:5.

<sup>4</sup> R1) Cf. Ps 7:10; Jr 17:10; Rm 8:27; Ap 2:23.

<sup>5</sup> 1) وَذَت 2) مُخْضَرًا

<sup>6</sup> يُحِبِّبْكُمْ، يُحِبُّكُمْ 3) فَاتَّبِعُونِي 2) تَجِبُون

<sup>7</sup> 1) تَوَلَّوْا ♦ R1) Cf. Lk 10:16.

<sup>8</sup> 1) قِرَاءَةُ شَيْعِيَّةٍ: إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ وَآلَ مُحَمَّدٍ عَلَى الْعَالَمِينَ 2) وَآلَ مُحَمَّد

H-89/3:35<sup>1</sup>. [---] [Remember] when the wife of Imran said:<sup>R1</sup> «My Lord! I vowed to you freed what is in my womb, accept then from me. ~ You are the hearer, the knower».

H-89/3:36<sup>2</sup>. When she brought her forth, she said: «My Lord! I brought her forth a female. God knows best what she brought forth, and the male is not as the female. I named her Mary. I shelter her with her descendants by you against the stoned Satan».<sup>T1</sup>

H-89/3:37<sup>3</sup>. Her Lord accepted her with a good acceptance, made her grow up a good growing, and charged Zechariah of her.<sup>R1</sup>

Whenever Zechariah entered upon her in the sanctuary,<sup>R2</sup> he found provisions with her. He said: «O Mary! Whence do you have this?» She said: «It is from God. ~ God provides for whomever he wishes, without counting».

H-89/3:38<sup>4</sup>. [---] Then Zechariah called on his Lord. He said: «My Lord! Give me from you good descendants. You are the hearer of the call».<sup>R1</sup>

H-89/3:39<sup>5</sup>. Then the angels<sup>R1</sup> called him while he was standing praying in the sanctuary: «God announces John to you, confirming God's word,<sup>R2</sup> a chief, a chaste, and a prophet of the righteous».

H-89/3:40<sup>6</sup>. He said: «My Lord! How can I have a son when old age has already overtaken me and my wife is sterile?» He said: «So it is. ~ God does what he wishes».

H-89/3:41<sup>7</sup>. He said: «My Lord! Make for me a sign». He said: «Your sign will be that you will not speak to the humans for three days<sup>R1</sup> except by gestures.<sup>A1</sup> Remember your Lord much, and exalt him, evening and morning».

H-89/3:42<sup>8</sup>. [---] [Remember] when the angels<sup>R1</sup> said: «O Mary! God chose you, purified you, and chose you among the women of the worlds».<sup>R2</sup>

H-89/3:43<sup>9</sup>. O Mary! Be devout to your Lord, prostrate and kneel with those who kneel».

H-89/3:44<sup>10</sup>. That is from the news of the secret that we reveal you. You were not with them when they threw their pens<sup>R1</sup> [to know] who would be charged of Mary, nor were you with them when they disputed one with another.

[---][...] إِذْ قَالَتْ أَمْرًا<sup>1</sup> عَمْرُنَ: «رَبِّ! إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا، فَتَقَبَّلْ مِنِّي<sup>2</sup>. ~ إِنَّكَ أَنْتَ السَّمِيعُ، الْعَلِيمُ».

فَلَمَّا وَضَعَتْهَا، قَالَتْ: «رَبِّ! إِنِّي وَضَعْتُهَا أُنْثَىٰ. وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ<sup>1</sup>، وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ. وَإِنِّي سَمَّيْتُهَا مَرْيَمَ. وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ».

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ، وَأَنْبَتَهَا نَبَاتًا حَسَنًا، وَكَفَّلَهَا زَكَرِيَّا<sup>3</sup>. كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ<sup>4</sup>، وَجَدَ عِنْدَهَا رِزْقًا. قَالَ: «يُمَرِّمُ! أَنَّىٰ لَكَ هَذَا؟» قَالَتْ: «هُوَ مِنْ عِنْدِ اللَّهِ. ~ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ، بِغَيْرِ حِسَابٍ».

[---] هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ. قَالَ: «رَبِّ! هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً. ~ إِنَّكَ سَمِيعُ الدُّعَاءِ».

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ<sup>2</sup>: «أَنْ اللَّهَ<sup>3</sup> يُبَشِّرُكَ بِغُلَامٍ، مُصَدِّقًا لِكَلِمَةٍ مِنْ اللَّهِ، وَسَيِّدًا، وَحَصُورًا، وَنَبِيًّا مِنَ الصَّالِحِينَ».

قَالَ: «رَبِّ! أَنَّىٰ يَكُونُ لِي غُلَامٌ، وَقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِي عَاقِرٌ؟» قَالَ: «كَذَلِكَ. ~ اللَّهُ يَفْعَلُ مَا يَشَاءُ».

قَالَ: «رَبِّ! اجْعَلْ لِي آيَةً». قَالَ: «ءَايَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْرًا<sup>2</sup>. وَتَذْكُرُ رَبَّكَ كَثِيرًا، وَسَتَحِبَّ بِالْعَشِيِّ وَالْإِبْكَرِ<sup>3</sup>».

[---][...] وَإِذْ قَالَتْ الْمَلَائِكَةُ: «يُمَرِّمُ! إِنَّ اللَّهَ اصْطَفَاكِ، وَطَهَّرَكِ، وَاصْطَفَاكِ عَلَىٰ نِسَاءِ الْعَالَمِينَ».

يُمَرِّمُ! أَقْنَتِي لِرَبِّكِ، وَاسْجُدِي<sup>1</sup>، وَارْكَعِي مَعَ الرَّاكِعِينَ<sup>2</sup>».

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ. وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَامَهُمْ [...] أَلَيْسَ لِي بِمَرْيَمَ، وَمَا كُنْتُ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ.

<sup>1</sup> 1) (2) امْرَأَةً، امْرَأَهُ (R1) According to the Bible, Imran (in Hebrew Amram) is the father of Aaron, Moses and Mary (Ex 6:20; Nb 26:59; 1 Chr 5:19). 44/19:28 speaks of Mary sister of Aaron. 89/3:35 speaks of Mary the wife of Imran. Is there confusion between Mary mother of Jesus and Mary sister of Aaron? The name of Mary's mother according to the Christian tradition is Anna (PJ chap. 4-5; EPM 2:2, etc.).

<sup>2</sup> 1) (T1) See the footnote of 7/81:25.

<sup>3</sup> 1) (R1) See the footnote of 89/3:44. (R2) None of the four Gospels speaks of Mary's residency in the Temple, but it is mentioned in PJ chap. 7-9, 13:2, EPM 8:2, BNM 8.

<sup>4</sup> 1) (R1) See 44/19:2-15.

<sup>5</sup> 1) (R1) Lk 1:13 speaks of only one angel. (R2) Announcement of Jesus by John, cf. Mt 3:16; Lk 1:41-45.

<sup>6</sup> 1) بَلَّغَنِي

<sup>7</sup> 1) (A1) Abrogated by a narration of Muhammad forbidding to keep silence (R1) Lk 1:20 says that Zechariah remained silent until John's birth.

<sup>8</sup> 1) (R1) Cf. Lk 1:28-30. In the gospel, it is only one angel. (R2) Cf. Jdt 13:18; Jg 5:24; Lk 1:42.

<sup>9</sup> 1) واركعي واسجدي في الساجدين (2) قراءة شيعية: واسجدي شكرا لله

<sup>10</sup> 1) (R1) Concerning the pens, see EPM 8:1-4; PJ chap. 8-9; BNM chap. 8. In these texts, the choice fell on Joseph and not on Zechariah (as indicated by 89/3:37). Concerning the use of pens in the Bible, see Nb 17:16-26.

H-89/3:45<sup>1</sup>. [---] [Remember] when the angels said: «O Mary! God announces to you a word from him, whose name is the Messiah<sup>R1</sup> Jesus, son of Mary, an honourable in the worldly life and in the last life, ~ and of the closers.

H-89/3:46<sup>2</sup>. He will speak to the humans in the cradle as an adult,<sup>R1</sup> ~ and [he will be] of the righteous».

H-89/3:47<sup>3</sup>. She said: «My Lord! How can I have a son, whereas no human touched me?»<sup>R1</sup> He said: «So it is! God creates what he wishes. When he decides a matter, he has only to say: "Be!", and it is».<sup>R2</sup>

H-89/3:48<sup>4</sup>. [He will teach him the writing, the wisdom, the Torah, and the Gospel,

H-89/3:49<sup>5</sup>. and [he will be] a messenger to the children of Israel]. [He said]: «I have come to you with a sign from your Lord. I create for you from clay [a creature] as the figure of a bird, I blow in it, and it will become a bird, with God's permission. I heal the blind and the leper, and I revive the dead, with God's permission. I inform you of what you eat and of what you store in your houses.<sup>R1</sup> Therein is a sign for you, ~ if you were believers!

H-89/3:50<sup>6</sup>. [I came to you] to confirm what is before me in the Torah,<sup>R1</sup> and to permit you a part of what was prohibited to you. And I came to you with a sign from your Lord. ~ Fear God and obey me.

H-89/3:51<sup>7</sup>. God is my Lord and your Lord,<sup>R1</sup> so adore him. ~ This is a straight path».

H-89/3:52<sup>8</sup>. When Jesus felt the disbelief on their part, he said: «Who are my succourers<sup>T1</sup> [going] to [the succour of] God?»<sup>R1</sup> The apostles<sup>T2</sup> said: «We are God's succourers. ~ We believed in God, be witness that we are submitters.<sup>T3</sup>

H-89/3:53<sup>9</sup>. Our Lord! We believed in what you descended, and we followed the messenger. ~ Inscribe us therefore with the witnesses».<sup>R1</sup>

H-89/3:54<sup>10</sup>. [---] They plotted, and God plotted. ~ God is the best of the plotters.<sup>R1</sup>

H-89/3:55<sup>11</sup>. [---] [Remember] when God said: «O Jesus! I will take you away, raise you to me, purify you from those who disbelieved, and make those who followed you above those who disbelieved, until the day of resurrection. Then to me will be your return, ~ and I will judge between you in that wherein you were diverging.

[---][...] إِذْ قَالَتْ الْمَلَكَةُ: «يُمَرِّمُ! إِنَّ اللَّهَ يُبَشِّرُكَ بِكَلِمَةٍ مِنْهُ، اسْمُهُ الْمَسِيحُ عِيسَى، ابْنُ مَرْيَمَ، وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ، ~ وَمِنْ الْمُقَرَّبِينَ.

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا، ~ [...] وَمِنْ الصَّالِحِينَ».

قَالَتْ: «رَبِّ! أَنَّى يَكُونُ لِي وَلَدٌ، وَلَمْ يَمَسَّ سَنِي بَشَرًا؟» قَالَ: «كَذَلِكَ. اللَّهُ يَخْلُقُ مَا يَشَاءُ. إِذَا قَضَى أَمْرًا، فَإِنَّمَا يَقُولُ لَهُ: "كُنْ"، فَيَكُونُ».<sup>2</sup>

[وَيُعَلِّمُهُ الْكِتَابَ، وَالْحِكْمَةَ، وَالتَّوْرَةَ، وَالْإِنْجِيلَ.

[...] وَرَسُولًا إِلَى بَنِي إِسْرَءِيلَ. [...] «أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ. أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ [...] كَهَيْئَةِ الطَّيْرِ، فَانْفُخُ فِيهِ، فَيَكُونُ طَيْرًا<sup>7</sup>، بِإِذْنِ اللَّهِ. وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ، وَأُحْيِي الْمَوْتَى، بِإِذْنِ اللَّهِ. وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ<sup>8</sup> فِي بُيُوتِكُمْ. إِنَّ فِي ذَلِكَ لَآيَةً لَكُمْ، ~ إِنْ كُنْتُمْ مُؤْمِنِينَ.

[...] وَمُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ، وَلَأَجَلَ لَكُمْ بَعْضَ الَّذِي حَرَّمَ عَلَيْكُمْ. وَجِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ. ~ فَاتَّقُوا اللَّهَ وَأَطِيعُوا<sup>4</sup>.

إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ، فَاعْبُدُوهُ. ~ هَذَا صِرَاطٌ مُسْتَقِيمٌ<sup>2</sup>».

فَلَمَّا أَحَسَّ عِيسَى مِنْهُمُ الْكُفْرَ، قَالَ: «مَنْ أَنْصَارِي [...] إِلَى [...] «لِلَّهِ؟» قَالَ الْخَوَارِئُونَ<sup>1</sup>: «نَحْنُ أَنْصَارُ اللَّهِ. ~ عَامِنَا بِاللَّهِ، وَاشْهَدْ بِأَنَّا مُسْلِمُونَ.

رَبَّنَا! آمَنَّا بِمَا أَنْزَلْتَ، وَاتَّبَعْنَا الرَّسُولَ. ~ فَالْكَتُبْنَا مَعَ الْأَشْهَادِينَ».

[---] وَمَكْرُؤًا، وَمَكْرَ اللَّهِ. ~ وَاللَّهُ خَيْرُ الْمَكْرِينَ.

[---][...] إِذْ قَالَ اللَّهُ: «يُحْيِي عِيسَى! إِنِّي مُتَوَفِّيكَ، وَرَافِعُكَ إِلَيَّ، وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا، وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا، إِلَى يَوْمِ الْقِيَمَةِ. ثُمَّ إِلَيَّ مَرْجِعُكُمْ، ~ فَأُحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ.

<sup>1</sup> 1) بِكَلِمَةٍ (3) يُبَشِّرُكَ (2) قَالَ (1) R1) A Hebrew term that means anointed, used by Mt 1:16 and 27:17; Jn 1:41 and 4:25, etc. It gave rise to the Greek term Christ.

<sup>2</sup> R1) See the footnote of 112/5:110.

<sup>3</sup> 1) فَيَكُونُ (2) وَلَدٌ، وَلَدٌ (1) R1) Cf. Lk 1:34. R2) Cf. Gn 1:3-24; Ps 33:9.

<sup>4</sup> 1) وَنُعَلِّمُهُ

<sup>5</sup> 1) لَآيَاتٍ (9) تَدَّخِرُونَ، تَدَّخِرُونَ (8) طَائِرًا (7) فَانْفُخْهَا (6) الطَّائِرَ (5) كَهَيْئَةِ (4) بَيِّنَاتٍ (3) جِئْتُكُمْ (2) وَرَسُولٍ (1) R1) See the footnote of 112/5:110.

<sup>6</sup> 1) مَا حَرَّمَ (1) وَأَطِيعُونِي (4) بَيِّنَاتٍ (3) وَجِئْتُكُمْ (2) الَّذِي حَرَّمَ، (1) R1) Cf. Mt 5:17-18. Jesus abolished the norms concerning bodily purity (Mt 15:20) and decreed stricter moral standards (Mt 5:20-48).

<sup>7</sup> 1) هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ (2) أَنَّنِي (1) R1) Cf. Jn 20:17.

<sup>8</sup> 1) الْخَوَارِئُونَ (1) T1) The Koran uses the term Nazarene for Christian (see 87/2:62). The Arabic term is an adjective of Nazareth, but it is also derived from the verb *nasara*: to rescue. Is there confusion about the meaning or is it a game of words in this verse? T2) The Arabic term *hawwarun* comes from the Hebrew term *horei*. T3) Bonnet-Eymard (vol. 2, p. 58) translates: we are perfect (1) R1) Cf. Jn 6:66-71; Is 43:10.

<sup>9</sup> R1) Cf. Lk 24:48; Jn 15:27; Ac 1:8, 10:39, etc.

<sup>10</sup> R1) Cf. Is 8:10; Pr 19:21 and 21:30. This verse may be referring to Judas' delivering of Jesus: Mt 26:14; Mk 14:10; Lk 22:4; Jn 18:2.

<sup>11</sup> إِلَيْهِ (1) قِرَاءَةُ شَيْعِيَّةٍ: رَافِعُكَ إِلَيَّ وَمُتَوَفِّيكَ، أَوْ: أَنِّي رَافِعُكَ إِلَيَّ وَمُتَوَفِّيكَ بَعْدَ نَزْوَلِكَ عَلَى عَهْدِ الْقَائِمِ مِنْ آلِ مُحَمَّدٍ

H-89/3:56. As for those who disbelieved, I will punish them with a severe punishment, in the worldly life and in the last life. ~ And they will have no succourers».

H-89/3:57<sup>1</sup>. As for those who believed and did the good deeds, he will repay them fully their wage, [in the worldly life and in the last life]. ~ God does not love the oppressors.

H-89/3:58. This is what we recite to you from the signs and the wise remembrance.

H-89/3:59<sup>2</sup>. [---]Jesus, for God, is like Adam whom he created from earth,<sup>R1</sup> then he said to him: «Be!», and he was.<sup>R2</sup>

H-89/3:60<sup>3</sup>. [---] [This is] the truth from your Lord. ~ So do not be of those who doubt.<sup>T1</sup>

H-89/3:61<sup>4</sup>. Who argue with you in this matter, after the knowledge that came to you, tell [them]: «Come, let us call our sons and your sons, our wives and your wives, ourselves and yourselves, and implore, laying God's curse on the liars».

H-89/3:62<sup>5</sup>. This is the truthful narration. There is no god but God. ~ God is the almighty, the wise.

H-89/3:63. But if they turn the back [to the faith], ~ God is knower of the corruptors!

H-89/3:64<sup>6</sup>. [---] Say: «O people of the book! Come to an equal word between us and you,<sup>T1</sup> that we adore none but God, that we do not associate anything with him, and that we do not take one another as lords, besides God».<sup>R1</sup> But if they turn the back [to monotheism], say: «Be witnesses that we are submitters».<sup>T2</sup>

H-89/3:65. O people of the book! Why do you argue about Abraham, whereas the Torah and the Gospel descended only after him? ~ Do you not then reason?

H-89/3:66. Now you argued about that whereof you have knowledge. Why then do you argue whereof you have no knowledge? ~ God knows, while you do not know.

H-89/3:67<sup>7</sup>. Abraham was not a Jew nor a Nazarene,<sup>T1</sup> but an upright,<sup>T2</sup> a submitter.<sup>T3</sup> ~ And he was not of the associators.

H-89/3:68<sup>8</sup>. The humans who have priority on Abraham<sup>R1</sup> are those who followed him, this Prophet, and those who believed [with him]. ~ God is the ally of the believers.

H-89/3:69. A group of the people of the book would like to misguide you, but they only misguide themselves. ~ While they do not perceive.

H-89/3:70. O people of the book! Why do you disbelieve in God's signs, ~ while you are witnessing?

فَأَمَّا الَّذِينَ كَفَرُوا، فَأَعَذُّهُمْ عَذَابًا شَدِيدًا، فِي الدُّنْيَا وَالْآخِرَةِ. ~ وَمَا لَهُمْ مِنْ نَاصِرِينَ».

وَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ، فَيُوَفِّيهِمْ أُجُورَهُمْ [...] ~ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ.

ذَلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ.

[---] [إِنَّ مَثَلَ عِيسَى، عِنْدَ اللَّهِ، كَمَثَلِ ءَادَمَ. خَلَقَهُ مِنْ تُرَابٍ، ثُمَّ قَالَ لَهُ: «كُنْ!»، فَيَكُونُ!].  
[---] [...] [الْحَقُّ مِنْ رَبِّكَ. ~ فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ].

فَمَنْ حَاجَّكَ فِيهِ، مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ، فَقُلْ [...] : «تَعَالَوْا، نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ، وَنِسَاءَنَا وَنِسَاءَكُمْ، وَأَنْفُسَنَا وَأَنْفُسَكُمْ، ثُمَّ نَبْتَهِلْ، فَنَجْعَلُ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ».

إِنَّ هَذَا لَهُوَ الْفَصَصُ الْحَقُّ. وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ. ~ وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ.  
فَإِنْ تَوَلَّوْا [...]، ~ فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ.

[---] قُلْ: «يَا أَهْلَ الْكِتَابِ! تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ<sup>3</sup> بَيْنَنَا وَبَيْنَكُمْ، أَلَّا نَعْبُدَ إِلَّا اللَّهَ، وَلَا نُشْرِكَ بِهِ شَيْئًا، وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا، مِنْ دُونِ اللَّهِ». فَإِنْ تَوَلَّوْا<sup>5</sup> [...]، فَقُولُوا: «أَشْهَدُوا بِأَنَّا مُسْلِمُونَ».

يَا أَهْلَ الْكِتَابِ! لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ، وَمَا أَنْزَلَتْ التَّوْرَةَ وَالْإِنْجِيلَ إِلَّا مِنْ بَعْدِهِ؟ ~ أَفَلَا تَعْقِلُونَ؟

هَٰأَنْتُمْ هَٰؤُلَاءِ حُجِّجْتُمْ فِيمَا لَكُمْ بِهِ عِلْمٌ. فَلِمَ تُحَاجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ؟ ~ وَاللَّهُ يَعْلَمُ، وَأَنْتُمْ لَا تَعْلَمُونَ.

مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا، وَلَكِنْ كَانَ حَنِيفًا، مُسْلِمًا. ~ وَمَا كَانَ مِنَ الْمُشْرِكِينَ.

إِنَّ أَوَّلَى الْبَأْسِ [...] بِإِبْرَاهِيمَ، الَّذِينَ اتَّبَعُوهُ، وَهَٰذَا النَّبِيُّ<sup>1</sup>، وَالَّذِينَ ءَامَنُوا [...] ~ وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ.

وَدَّتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّوكُمْ، وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ. ~ وَمَا يَشْعُرُونَ.

يَا أَهْلَ الْكِتَابِ! لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ، ~ وَأَنْتُمْ تَسْهَدُونَ؟

<sup>1</sup> فَيُوَفِّيهِمْ، فَيُؤْتِيهِمْ

<sup>2</sup> 1) فَيَكُونُ ♦ R1) Cf. Gn 2:7. R2) Cf. Gn 1:3-24 and Ps 33:9.

<sup>3</sup> T1) Referring to Hebrew *marah*, Bonnet-Eymard (vol. 1, p. 156-157) translates: Do not be of the rebels.

<sup>4</sup> 1) تَعَالَوْا

<sup>5</sup> 1) لَهُوَ

<sup>6</sup> 1) تَعَالَوْا ♦ T1) Come unto that tenet which we and you hold in common (Asad); come to an equitable proposition between us and you (Shakir). T2) Bonnet-Eymard (vol. 2, p. 70) translates: we are perfect ♦ R1) Cf. Mt 23:8-11.

<sup>7</sup> T1) See the footnote of 87/2:62. T2) See the footnote of 51/10:105. T3) Muslim (Yusuf Ali); perfect (Bonnet-Eymard, vol. 2, p. 70).

<sup>8</sup> 1) النَّبِيُّ، النَّبِيُّ ♦ R1) Cf. Jn 8:39-40.

H-89/3:71<sup>1</sup>. O people of the book! Why do you cover the truth with falsehood, and conceal the truth, ~ whereas you know [it]?

H-89/3:72. A group of the people of the book said: «Believe in what descended on those who believed at the beginning of the day, and disbelieve at the end thereof. ~ Maybe they return!

H-89/3:73<sup>2</sup>. [And that group said:] «Do not believe but in him who followed your religion». Say: «The way is God's way». [Lest] anyone is given the like of what you were given, or they argue with you before your Lord. Say: «The favour is in God's hand, he gives it to whom he wishes. ~ God is ample, knower.<sup>T1</sup>

H-89/3:74. He reserves his mercy to whomever he wishes. ~ God is the possessor of the great favour».

H-89/3:75<sup>3</sup>. [---] Of the people of the book, there is him who, if you confide to him a quintal, he will return it to you. But among them also is him who, if you confide to him a dinar, he will not return it to you unless you keep standing over him. That is because they said: «There is no way against us [in the affairs with] the Gentiles».<sup>T1</sup> They say lies against God, ~ whereas they know.

H-89/3:76. Yes indeed! Whoever fulfilled his covenant and feared God, ~ God loves the fearers.

H-89/3:77<sup>4</sup>. Those who exchange the covenant towards God and their oaths with a small price, those will have no share<sup>R1</sup> in the last life. God will neither speak to them, nor look upon them on the day of resurrection, nor will he purify them. ~ And they will have a painful punishment.

H-89/3:78<sup>5</sup>. Among them is a group that twist their tongues<sup>R1</sup> with the book so that you would think that it is from the book, whereas it is not from the book. They say: «It is from God», whereas it is not from God. They say lies against God, ~ whereas they know.

H-89/3:79<sup>6</sup>. [It was not for a human to whom God gave the book, the wisdom and the prophecy, to say to the humans: «Be my worshippers, besides God». But rather: «Be rabbis,<sup>T1</sup> since you were teaching the book and studying it».

H-89/3:80<sup>7</sup>. Neither would he command you to take the angels and the prophets as lords. Would he command you the disbelief after you became submitters?]<sup>T1</sup>

يَا أَهْلَ الْكِتَابِ! لِمَ تُلْفِسُونَ الْحَقَّ بِالْبَاطِلِ، وَتَكْتُمُونَ الْحَقَّ، ~ وَأَنْتُمْ تَعْلَمُونَ [...].

وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ: «ءَامِنُوا بِالَّذِي أُنزِلَ عَلَى الَّذِينَ ءَامَنُوا وَجْهَ النَّهَارِ، وَآكْفُرُوا ءَاخِرَهُ. ~ لَعَلَّهُمْ يَرْجِعُونَ!»

[...] «وَلَا تُؤْمِنُوا إِلَّا لِمَن تَبِعَ دِينَكُمْ». قَالَ: «إِنَّ الْهُدَىٰ هَذِي ۚ اللَّهُ». [...] أَنْ يُؤْتَىٰ أَحَدٌ مِّثْلَ مَا أُوتِيتُمْ، أَوْ<sup>2</sup> يُحَاجُّوكُمْ عِنْدَ رَبِّكُمْ. قَالَ: «إِنَّ الْفَضْلَ بِيَدِ اللَّهِ، يُؤْتِيهِ مَن يَشَاءُ. ~ وَاللَّهُ وَاسِعٌ عَلِيمٌ.

يَحْتَصُّ بِرَحْمَتِهِ مَن يَشَاءُ. ~ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ».

[---] وَمِنْ أَهْلِ الْكِتَابِ مَنْ، إِنْ تَأْمَنُوا بِقِنطَارٍ، يُؤَدِّهِ إِلَيْك. وَمِنْهُمْ مَنْ إِنْ تَأْمَنُوا بِدِينَارٍ، لَا يُؤَدِّهِ إِلَيْكَ إِلَّا مَا دُمْتَ<sup>3</sup> عَلَيْهِ قَائِمًا. ذَلِكَ بِأَنَّهُمْ قَالُوا: «لَيْسَ عَلَيْنَا فِي [...] الْأَمِينِ سَبِيلٌ». وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ، ~ وَهُمْ يَعْلَمُونَ.

بَلَى! مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَى، ~ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ.

إِنَّ الَّذِينَ يَسْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا، أُولَٰئِكَ لَا خَلْقَ لَهُمْ فِي الْآخِرَةِ. وَلَا يُكَلِّمُهُمُ اللَّهُ، وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ، وَلَا يُزَكِّيهِمْ<sup>2</sup>. ~ وَلَهُمْ عَذَابٌ أَلِيمٌ.

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوُنَ<sup>1</sup> أَلْسِنَتَهُم بِالْكِتَابِ لِتَحْسَبُوهُ<sup>2</sup> مِنَ الْكِتَابِ، وَمَا هُوَ مِنَ الْكِتَابِ. وَيَقُولُونَ: «هُوَ مِنْ عِنْدِ اللَّهِ»، وَمَا هُوَ مِنْ عِنْدِ اللَّهِ. وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ ~ وَهُمْ يَعْلَمُونَ.

[مَا كَانَ لِيُنْشَرُ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنَّبُوءَ، ثُمَّ يَقُولَ<sup>2</sup> لِلنَّاسِ: «كُونُوا عِبَادًا لِّي، مِنْ دُونِ اللَّهِ». وَلَكِنْ «كُونُوا رَبَّيِّنَ، بِمَا كُنْتُمْ تَعْلَمُونَ<sup>3</sup> الْكِتَابِ، وَبِمَا كُنْتُمْ تَدْرُسُونَ<sup>4</sup>».

وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا. أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ؟]

<sup>1</sup> وَتَكْتُمُوا (2) تُلْفِسُونَ، تُلْبِسُونَ، تُلْبِسُونَ

<sup>2</sup> 1) (2) أَنْ يُؤْتَىٰ - اسْتَفْهَام، أَنْ يُؤْتَىٰ، إِنْ يُؤْتَىٰ، أَنْ يُؤْتَىٰ 1) This verse is messy and incomplete, and should be read as follows: [And that group said:] «Do not believe but in him who followed your religion [lest] anyone is given the like of what you were given or they argue with you before your Lord». Say: «The way is God's way and the favour is in God's hand, he gives it to whom he wishes. ~ God is ample, knower».

<sup>3</sup> 1) (3) يُؤَدِّهِ، يُؤَدِّهِ، يُؤَدِّهِ (2) يَتَمَنَّهُ، يَتَمَنَّهُ

<sup>4</sup> 1) (2) يُكَلِّمُهُمُ (R1) See the footnote of 87/2:102.

<sup>5</sup> 1) (R1) Cf. Jr 7:22-24, 8:8, 23:31-32; Ap 22:18-19.

<sup>6</sup> 1) (T1) Become men of God (Asad); be worshippers (Shakir). The term *rabbiyyun* or *rabbaniiyun* comes from Hebrew and means masters. It is used four times in the Koran (see the index under: *rabbis*). We prefer the English word *rabbis*.

<sup>7</sup> 1) (T1) Muslims (Yusuf Ali). 2) وَلَا يَأْمُرُكُمْ، وَلَنْ يَأْمُرَكُمْ، وَلَا يَأْمُرَكُمْ

H-89/3:81<sup>1</sup>. [Remember] when God took the commitment from the prophets:<sup>R1</sup> «Whenever I will give you a book and a wisdom, and then comes to you a messenger confirming what is with you, believe in him and succour him». He said: «Do you assent and take my agreement therein?» They said: «We assent». He said: «Then be witnesses, ~ and I am with you of the witnesses.

H-89/3:82. Whoever turns the back [to the faith] after that, those are the perverse».

H-89/3:83<sup>2</sup>. Do they seek other than the religion of God, whereas those who are in the heavens and in the earth submitted to him, willingly and unwillingly, ~ and it is to him that they will be returned?

H-89/3:84<sup>3</sup>. Say: «[Say:] "We believed in God and what descended on us, and what descended on Abraham, Ishmael, Isaac, Jacob and the Tribes, and what was given to Moses, Jesus and the prophets, from their Lord. We do not distinguish between one [and the other] among them, and we are to him submitters"».<sup>T1</sup>

H-89/3:85<sup>4</sup>. Whoever seeks a religion other than Islam,<sup>T1</sup> [this] will not be accepted from him, ~ and he will be, in the last life, of the losers.

H-89/3:86<sup>5</sup>. How would God guide the people who disbelieved after having believed, and testified that the messenger is truthful, and after the proofs came to them? ~ God does not guide the oppressive people.<sup>A1</sup>

H-89/3:87<sup>6</sup>. Those, their reward is that they will have upon them the curse of God, the angels and the humans all together.<sup>A1</sup>

H-89/3:88<sup>7</sup>. [Those who disbelieved will have the fire of the Gehenna] wherein they will be eternally. The punishment will not be lightened for them, ~ nor will they be respited.<sup>A1</sup>

H-89/3:89. Except those who repented, thereafter, and did good. ~ God is forgiver, very-merciful.

H-89/3:90<sup>8</sup>. Those who disbelieved after having believed, and increased their disbelief, their repentance will never be accepted. ~ Those are the misguided.

H-89/3:91<sup>9</sup>. Those who disbelieved and died while being disbelieving, the earth full of gold shall not be accepted from anyone of them, though he should offer to ransom himself with it.<sup>R1</sup> Those will have a painful punishment, ~ and they will have no succourers.

H-89/3:92<sup>10</sup>. [You will not attain goodness until you spend from what you love. What you spend, ~ God is knower of it.]

[...] وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ<sup>1</sup>: «لَمَّا آتَيْنَاكُمْ<sup>2</sup> مِّن كِتَابٍ وَحِكْمَةٍ، ثُمَّ جَاءَكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ، لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ»، قَالَ: «أَقْرَرْتُمْ<sup>4</sup> وَأَخَذْتُمْ عَلَىٰ ذَلِكُمْ إِصْرِي<sup>6</sup>»، قَالُوا: «أَقْرَرْنَا». قَالَ: «فَاشْهَدُوا»، ~ وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ.

فَمَن تَوَلَّى [...] بَعْدَ ذَلِكَ، ~ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ.

أَفَعَبَّرَ دِينِ اللَّهِ يَبْتَغُونَ<sup>1</sup>، وَلَهُ أَسْلَمَ مَن فِي السَّمٰوٰتِ وَالْأَرْضِ، طَوْعًا وَكَرْهًا<sup>2</sup>، ~ وَإِلَيْهِ يُرْجَعُونَ<sup>3</sup>؟

قُلْ: [...] «إِنَّمَا بِإِلَٰهِ، وَمَا أُنزِلَ عَلَيْنَا، وَمَا أُنزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ، وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ، مِّن رَّبِّهِمْ. لَا نَفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ [...]»، ~ وَنَحْنُ لَهُ مُسْلِمُونَ<sup>1</sup>».

وَمَن يَبْتَغِ<sup>1</sup> غَيْرَ الْإِسْلَامِ<sup>2</sup> دِينًا، [...] فَلَن يَقْبَلَ مِنْهُ، ~ وَهُوَ، فِي الْآخِرَةِ، مِنَ الْخٰسِرِينَ.

كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ، وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ، وَجَاءَهُمُ الْبَيِّنَاتُ؟ ~ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ.

أُولَٰئِكَ، جَزَاؤُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ اللَّهِ، وَالْمَلَائِكَةِ، وَالنَّاسِ أَجْمَعِينَ<sup>1</sup>.

[...] خٰلِدِينَ فِيهَا. لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ، ~ وَلَا هُمْ يُنظَرُونَ.

إِلَّا الَّذِينَ تَابُوا، مِّنْ بَعْدِ ذَلِكَ، وَأَصْلَحُوا. ~ فَإِنَّ اللَّهَ غَفُورٌ، رَّحِيمٌ.

إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ، ثُمَّ أَزْدَادُوا كُفْرًا، لَن نَقْبَلَ تَوْبَتَهُمْ<sup>1</sup>. ~ وَأُولَٰئِكَ هُمُ الضَّٰلُّونَ.

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَرَاءَ، فَلَن يَقْبَلَ مِنْ أَحَدِهِمْ مِّلًّا<sup>2</sup> إِلَّا أَرْضٌ ذَهَبًا<sup>3</sup>، وَلَوْ<sup>4</sup> أَقْنَدْتَنِي بِهِ. أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ، ~ وَمَا لَهُمْ مِّنْ نَّصِيرِينَ.

[لَن تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا<sup>1</sup> تُحِبُّونَ. وَمَا تُنْفِقُوا مِن شَيْءٍ، ~ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ.]

<sup>1</sup> 6) وَأَخَذْتُمْ 5) أَقْرَرْتُمْ، أَقْرَرْتُمْ، أَقْرَرْتُمْ 3) لَمَّا آتَيْنَاكُمْ، لَمَّا آتَيْنَاكُمْ 2) وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ، قِرَاءَةً شَيْعِيَّةً: وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ أُمَمِ النَّبِيِّينَ 1) R1) This expression is mentioned in 90/33:7. It recalls the Jewish tradition according to which God gathers on Mount Sinai all the prophets: Talmud, Sanhedrin 59a.

<sup>2</sup> 1) تَرْجِعُونَ، يَرْجِعُونَ 3) وَكَرْهًا 2) تَبْتَغُونَ

<sup>3</sup> 1) T1) Muslims (Yusuf Ali); perfect (Bonnet-Eymard, vol. 2, p. 81).

<sup>4</sup> 1) T1) Submission (Yusuf Ali); perfection (Bonnet-Eymard, vol. 2, p. 82).

<sup>5</sup> A1) Abrogated by 89/3:89.

<sup>6</sup> 1) A1) Abrogated by 89/3:89.

<sup>7</sup> A1) Abrogated by 89/3:89.

<sup>8</sup> لَن نَقْبَلَ تَوْبَتَهُمْ، لَن نَقْبَلَ تَوْبَتَهُمْ

<sup>9</sup> 1) R1) Cf. Ez 7:19; So 1:18; Mt 16:26.

<sup>10</sup> 1) بعض ما تحبون، قِرَاءَةً شَيْعِيَّةً: ما تحبون

H-89/3:93<sup>1</sup>. All food was permitted to the children of Israel,<sup>R1</sup> except what Israel forbade for himself, before the Torah descended.<sup>R2</sup> Say: «Bring the Torah and recite it. ~ If you were truthful».

H-89/3:94. Those who forge the lies against God, thereafter, ~ those are the oppressors.

H-89/3:95<sup>2</sup>. Say: «God is truthful. Follow then the religion of Abraham, an upright.<sup>T1</sup> ~ He was not of the associators».

H-89/3:96<sup>3</sup>. [The first house established [as place of cult] for the humans, is the one at Bakka,<sup>R1</sup> a blessed [place], and a guidance for the worlds.

H-89/3:97<sup>4</sup>. In it are manifest signs, the abode of Abraham. Whoever entered it was secure. It is a duty to God for the humans to make the pilgrimage unto the House,<sup>R1</sup> for whoever can find his way there]. Whoever disbelieved, God is independent of the worlds.

H-89/3:98<sup>5</sup>. Say: «O people of the book! Why do you disbelieve in God's signs? ~ God is witness of what you do».<sup>R1</sup>

H-89/3:99<sup>6</sup>. [---] Say: «O people of the book! Why do you divert from God's way him who believed, seeking to [make] it tortuous, while you are witnesses of the truth? God is not inattentive of what you do».

H-89/3:100. O you who believed! If you obey a group of those who were given the book, they will turn you back into disbelievers, after having believed.

H-89/3:101<sup>7</sup>. How can you disbelieve whereas God's signs are recited to you, and among you is his messenger? ~ Whoever seeks God's protection, is guided to a straight path.

H-89/3:102<sup>8</sup>. O you who believed! Fear God as he should be feared,<sup>A1</sup> ~ and do not die except as submitters.<sup>T1</sup>

H-89/3:103<sup>9</sup>. Seek the protection of God's rope all together, and do not separate. Remember God's grace on you when you were enemies. He rallied then your hearts, and you became, by his grace, brothers. You were at the brink of a pit of fire, and he saved you therefrom. So God manifests for you his signs. ~ Maybe you be guided!

H-89/3:104<sup>10</sup>. There should be from you a nation calling for the good, commanding the convenient, and forbidding the detestable. ~ Those are the successful.<sup>T1</sup>

كُلُّ الطَّعَامِ كَانَ حَلَالًا لِبَنِي إِسْرَءِيلَ، إِلَّا مَا حَرَّمَ إِسْرَءِيلُ عَلَى نَفْسِهِ، مِنْ قَبْلِ أَنْ تُنَزَّلَ التَّوْرَةُ. قُلْ: «فَاتُوا بِالَّتَّوْرَةِ فَاتْلَوْهَا. ~ إِنْ كُنْتُمْ صَادِقِينَ».

فَمَنْ أَفْتَرَى عَلَى اللَّهِ الْكَذِبَ، مِنْ بَعْدِ ذَلِكَ، ~ فَأُولَئِكَ هُمُ الظَّالِمُونَ.

قُلْ: «صَدَقَ اللَّهُ. فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ، حَنِيفًا. ~ وَمَا كَانَ مِنَ الْمُشْرِكِينَ».

[إِنَّ أَوَّلَ بَيْتٍ وُضِعَ<sup>1</sup> [...] لِلنَّاسِ لِلَّذِي بِبَكَّةَ، مُبَارَكًا، وَهُدًى لِلْعَالَمِينَ.

فِيهِ ءَايَاتٌ بَيِّنَاتٌ<sup>1</sup>، مِمَّا قَدْ بَرَّاهُمْ. وَمَنْ دَخَلَهُ كَانَ ءَامِنًا. وَاللَّهُ عَلَى النَّاسِ حَكِيمٌ<sup>2</sup> الْبَيِّنَاتِ، مَنْ أَسْتَطَاعَ إِلَيْهِ سَبِيلًا]. ~ وَمَنْ كَفَرَ، فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ.

قُلْ: «يَا هَٰؤُلَاءِ الْكُتُبُ! لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ. ~ وَاللَّهُ شَهِيدٌ عَلَىٰ مَا تَعْمَلُونَ».

[---] قُلْ: «يَا هَٰؤُلَاءِ الْكُتُبُ! لِمَ تَصُدُّونَ<sup>1</sup> عَنِ سَبِيلِ اللَّهِ مَنْ ءَامَنَ، تَبْغُونَهَا [...] عَوَجًا، وَأَنْتُمْ شُهَدَاءُ؟ ~ وَمَا اللَّهُ بِغَفُولٍ عَمَّا تَعْمَلُونَ».

يَا أَيُّهَا الَّذِينَ ءَامَنُوا! إِنْ تُطِيعُوا فَرِيقًا مِنَ الَّذِينَ أُوتُوا الْكِتَابَ، يَرُدُّوكُمْ، بَعْدَ إِيمَانِكُمْ، كُفْرِينَ.

وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُنْتَلَىٰ<sup>1</sup> عَلَيْكُمْ ءَايَاتُ اللَّهِ، وَفِيكُمْ رَسُولُهُ؟ ~ وَمَنْ يَتَّصِمْ بِاللَّهِ، فَقَدْ هُدِيَ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا! اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ<sup>1</sup>، ~ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ<sup>2</sup>.

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا، وَلَا تَفَرَّقُوا<sup>1</sup>. وَانْذَرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً. فَأَلَّفَ بَيْنَ قُلُوبِكُمْ، فَأَصْبَحْتُمْ، بِنِعْمَتِهِ، إِخْوَانًا. وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ، فَأَنْقَذَكُمْ مِنْهَا<sup>2</sup>. كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ. ~ لَعَلَّكُمْ تَهْتَدُونَ!

وَلَتَكُنَّ<sup>1</sup> مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ، وَيَأْمُرُونَ بِالْمَعْرُوفِ، وَيَنْهَوْنَ عَنِ الْمُنْكَرِ<sup>3</sup>. ~ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ.

<sup>1</sup> 1) (R1) Israel is Jacob (Gn 32:29). (R2) Probable allusion to the prohibition of the sinew of the hip (Gn 32:33). See also the footnote of 70/16:115 concerning the forbidden food for the Jews and the Christians.

<sup>2</sup> T1) See the footnote of 51/10:105.

<sup>3</sup> 1) (R1) The Muslim tradition sustains that one of the names of Makka is Bakka. Makka is only mentioned in verse 111/48:24, if one excepts this contested allusion. Bonnet-Eymard (vol. 2, p. 92-93) thinks that the House of which speaks the verse 89/3:97 is the Temple of Jerusalem. Psalm 84:5-7 speaks about the Valley of Baka (in Arabic: *wadi al-buka*), which recalls the Wailing Wall: *hayt al-mabka*). This valley, on the north of the valley of Hinnom, was the last step of the Jewish pilgrimage in the Temple of Jerusalem. Jg 18:31 indicates that God's house was at Silo. The Muslim tradition also sustains here that one of the names of Makka is Salihi (footnote of Hamidullah to the verse 89/3:96).

<sup>4</sup> 1) (R1) See the footnote of 87/2:125.

<sup>5</sup> R1) Cf. Jr 29:23.

<sup>6</sup> 1) تُصُدُّونَ

<sup>7</sup> 1) يُنْتَلَى

<sup>8</sup> 1) (A1) Abrogated by 108/64:16 which establishes the limit «as much as you can» (T1) Muslims (Yusuf Ali); perfect (Bonnet-Eymard, vol. 2, p. 97).

<sup>9</sup> 1) قراءة شيعية: وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا بِمُحَمَّدٍ (2) تَفَرَّقُوا

<sup>10</sup> 1) (T1) See the footnote of 39/7:8. المنكر = المنكر ويستعينون الله على ما اصابهم (3) وَيَأْمُرُونَ (2) وَلَتَكُنَّ

H-89/3:105. Do not be as those who separated and diverged, after the proofs came to them. ~ Those will have a great punishment, H-89/3:106<sup>1</sup>. the day [when] some faces will whiten, and [when] others will blacken. To those whose faces blackened [it will be said]: «Did you disbelieve after having believed? Then taste the punishment for what you were disbelieving».

H-89/3:107<sup>2</sup>. As for those whose faces whitened, they will be in God's mercy. ~ They will be therein eternally.

H-89/3:108<sup>3</sup>. Those are God's signs, which we recite to you with the truth. ~ God does not want to oppress the worlds.

H-89/3:109<sup>4</sup>. God's is what is in the heavens and in the earth, ~ and to God return the affairs.

H-89/3:110<sup>5</sup>. [---] You were the best nation brought forth unto humans. You order the convenient, forbid the detestable, and believe in God. Had the people of the book believed, it would have been better for them. Among them there are the believers, ~ but most of them are the perverse.

H-89/3:111<sup>6</sup>. They will not harm you except a [little] hurt. If they combat you, they will turn their backs on you. ~ Then they will not be succoured.<sup>A1</sup>

H-89/3:112<sup>7</sup>. They have been struck with humiliation wherever they have been encountered, unless [they were protected] with a rope from God and a rope from the humans. They incurred anger from God, and have been struck with the indigence. That is because they were disbelieving in God's signs, and killing the prophets without right. ~ That is because they disobeyed and were transgressing.

H-89/3:113<sup>8</sup>. [---] They are not equal. Of the people of the book there is a nation that, standing, recite God's signs a part of the night, while prostrating.<sup>R1</sup>

H-89/3:114<sup>9</sup>. They believe in God and the last day, order the convenient, forbid the detestable, and hasten in the good deeds. ~ Those are of the righteous.

H-89/3:115<sup>10</sup>. Whatever good they do, they shall not be denied it. ~ God is knower of the fearers.

H-89/3:116<sup>11</sup>. Those who disbelieved, neither their wealth nor their children will avail them anything against God. Those are the companions of the fire. ~ They will be therein eternally.

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا، مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ. ~ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ، يَوْمَ تَبْيَضُّ<sup>1</sup> [...] وَجُوهٌ، وَتَسْوَدُّ<sup>2</sup> [...] وَجُوهٌ. فَأَمَّا الَّذِينَ اسْوَدَّتْ<sup>3</sup> وَجُوهُهُمْ [...] : «أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ؟ فَذُوقُوا الْعَذَابَ، ~ بِمَا كُنْتُمْ تَكْفُرُونَ».

وَأَمَّا الَّذِينَ أَبْيَضَتْ<sup>1</sup> وَجُوهُهُمْ، فَفِي رَحْمَةِ اللَّهِ. ~ هُمْ فِيهَا خَالِدُونَ.

تِلْكَ آيَاتُ اللَّهِ، نَتْلُوهَا<sup>1</sup> عَلَيْكَ بِالْحَقِّ. ~ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعَالَمِينَ.

وَلِلَّهِ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ، ~ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ.

[---] كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ<sup>1</sup>. تَأْمُرُونَ بِالْمَعْرُوفِ، وَتَنْهَوْنَ عَنِ الْمُنْكَرِ، وَتُؤْمِنُونَ بِاللَّهِ. وَلَوْ ءَامَنَ أَهْلُ الْكِتَابِ، لَكَانَ خَيْرًا لَهُمْ. مِنْهُمْ الْمُؤْمِنُونَ، ~ وَأَكْثَرُهُمُ الْفَاسِقُونَ.

لَنْ يَضُرُّوكُمْ إِلَّا أَذًى [...]. وَإِنْ يُقَاتِلُوكُمْ، يُؤْلَوْكُمْ الْأَنْبَارَ. ~ ثُمَّ لَا يُنصَرُونَ<sup>2</sup>.

ضُرِبَتْ عَلَيْهِمُ الذَّلِيلَةُ أَيْنَ مَا تَقِفُوا، إِلَّا [...] بِحَبْلِ مِنَ اللَّهِ وَحَبْلٍ مِنَ النَّاسِ. وَبَاءُوا بِغَضَبٍ مِنَ اللَّهِ، وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ. ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ، وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ. ~ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ.

[---] لَيْسُوا سَوَاءً. مِنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ، يَتْلُونَ آيَاتِ اللَّهِ ءَانَاءَ اللَّيْلِ، وَهُمْ يَسْجُدُونَ.

يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، وَيَأْمُرُونَ بِالْمَعْرُوفِ، وَيَنْهَوْنَ عَنِ الْمُنْكَرِ، وَيُسْرِعُونَ فِي الْخَيْرَاتِ. ~ وَأُولَئِكَ مِنَ الصَّالِحِينَ.

وَمَا يَفْعَلُوا<sup>1</sup> مِنْ خَيْرٍ، فَلَنْ يُكْفَرُوا<sup>2</sup>. ~ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ.

إِنَّ الَّذِينَ كَفَرُوا، لَنْ تُغْنِيَ<sup>1</sup> عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا. وَأُولَئِكَ أَصْحَابُ النَّارِ. ~ هُمْ فِيهَا خَالِدُونَ.

1 اسْوَدَّتْ (3) وَتَسْوَدُّ، وَتَبْيَضُّ (2) تَبْيَضُّ (1)

2 ابْيَاضَتْ (1)

3 نَتْلُوهَا (1)

4 تَرْجَعُ (1)

5 قراءة شيعية: كنتم خير امة اخرجت للناس (1)

6 1) يُنصَرُونَ (2) يَضُرُّوكُمْ (1) Abrogated by 113/9:29. ♦ A1

7 الْأَنْبِيَاءُ (1)

8 R1) Cf. Ps 42:9, 77:3, 119:55, 134:1; Ac 16:25.

9 وَيَأْمُرُونَ (1)

10 تُكْفَرُوا (2) تَقْعَلُوا (1)

11 يُغْنِي (1)



H-89/3:117<sup>1</sup>. What they spend in the worldly life is like a tumultuous wind.<sup>T1</sup> It afflicted a tilth of a people who oppressed themselves, and destroyed it. ~ It is not God who oppressed them, but they oppress themselves.

H-89/3:118<sup>2</sup>. [---] O you who believed! Do not take any confidant besides yourselves, who will spare no effort to disrupt you. They desire you overwhelmed. Hatred appeared in their mouths, but what their chests hide is yet greater.<sup>R1</sup> We made manifest to you the signs. ~ If you would reason!

H-89/3:119. You love them, but they do not love you, and you believe in the whole book. When they meet you, they say: «We believed». But when they are alone, they bite their finger-tips at you for rage. Say: «Die with your rage». ~ God is knower of what is in the chests.

H-89/3:120<sup>3</sup>. If goodness touches you, it hurts them. And if an evil afflicts you, they exult therein. But if you endure and fear, their plot will not harm you in anything. ~ God encompasses what they do.

H-89/3:121<sup>4</sup>. [---] [Remember] when you left your people in the morning to assign to the believers seats for the combat. ~ God is hearer, knower.

H-89/3:122<sup>5</sup>. When two groups from among you were about to fail, whereas God is the ally of them both. ~ The believers should confide in God!

H-89/3:123<sup>6</sup>. God succoured you in Badr, whereas you were disgraced.<sup>R1T1</sup> Therefore fear God. ~ Maybe you thank!

H-89/3:124<sup>7</sup>. When you said to the believers: «Does it not suffice you that your Lord supplies you with three thousand descended angels?»<sup>R1</sup>

H-89/3:125<sup>8</sup>. Yes indeed! If you endure and fear, and they come upon you in this instance of theirs,<sup>T1</sup> your Lord will supply you with five thousand marked angels.

H-89/3:126. God did not make it but as an announcement for you, and that your hearts may be assured with it. ~ The succour is only from God, the almighty, the wise.

H-89/3:127<sup>9</sup>. To cut a part of those who disbelieved or to appal them, and so they turn back disappointed.

مَثَلُ مَا يُنْفِقُونَ<sup>1</sup> فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنْفُسَهُمْ، فَأَهْلَكَتْهُ. ~ وَمَا ظَلَمَهُمُ اللَّهُ، وَلَكِنْ<sup>2</sup> أَنْفُسُهُمْ يَظْلِمُونَ.

[---] يَا أَيُّهَا الَّذِينَ ءَامَنُوا! لَا تَتَّخِذُوا بَطَانَةَ مِن دُونِكُمْ، لَا يَأْلُونَكُمْ خَبَالًا. وُدُّوا مَا عَنِتُّمْ. قَدْ بَدَتِ<sup>2</sup> أَلْبَعَصَاءُ مِن أَفْوَاهِهِمْ، وَمَا تَخْفَى صُدُورُهُمْ أَكْبَرُ. قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ. ~ إِنْ كُنْتُمْ تَعْقِلُونَ.

هَآأُنْتُمْ أَوْ لَآءِ تُحِبُّونَهُمْ، وَلَا يُحِبُّونَكُمْ، وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ. وَإِذَا لُفُّوكُمْ، قَالُوا: «ءَامَنَّا». وَإِذَا خَلَوْا، عَصُوا عَنْكُمْ آلَانَامِلُ مِنَ الْعِظِ. قُلْ: «مُوتُوا بِغَيْظِكُمْ». ~ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ.

إِنْ تَمَسَّسْتُمْ<sup>1</sup> حَسَنَةً، تَسُوْهُمْ<sup>2</sup>. وَإِنْ تُصِيبْكُمْ سَيِّئَةٌ، يَغْرُحُوا بِهَا. وَإِنْ تُصِيبُوا وَتَتَّقُوا، لَا يَضُرُّكُمْ<sup>3</sup> كَيْدُهُمْ شَيْئًا. ~ إِنَّ اللَّهَ بِمَا يَعْمَلُونَ<sup>4</sup> مُحِيطٌ. [---][...] وَإِذْ غَوَّتْ مِنْ أَهْلِكَ ثُبُؤُ<sup>1</sup> الْمُؤْمِنِينَ<sup>2</sup> مَقْعَدِ الْقِتَالِ<sup>3</sup>. ~ وَاللَّهُ سَمِيعٌ، عَلِيمٌ.

إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا، وَاللَّهُ وَلِيُّهُمَا<sup>1</sup>. ~ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ.

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ، وَأَنْتُمْ أَذِلَّةٌ. فَاتَّقُوا اللَّهَ. ~ لَعَلَّكُمْ تَشْكُرُونَ!

إِذْ يَقُولُ لِلْمُؤْمِنِينَ: «أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُمْ بِثَلَاثَةِ ءَالَفٍ<sup>2</sup> مِنَ الْمَلَائِكَةِ مُنْزَلِينَ<sup>3</sup>؟»

بَلَى! إِنْ تَصْبِرُوا وَتَتَّقُوا، وَيَأْتُوكُمُ<sup>1</sup> مِنْ قَوَرِهِمْ هَذَا، يُمِدِّدْكُمْ رَبُّكُمْ بِخَمْسَةِ ءَالَفٍ مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ<sup>3</sup>.

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَى لَكُمْ، وَلِتَطْمَئِنَّ قُلُوبُكُمْ بِهِ. ~ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ، الْعَزِيزُ، الْحَكِيمُ.

لِيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتَهُمْ<sup>1</sup>، فَيَقْبَلُوا خَائِبِينَ.

<sup>1</sup> 1) وَلَكِنَّ (2) تُنْفِقُونَ (T1) See the footnote of 37/54:19. Bonnet-Eymard (vol. 2, p. 103) translates: wind containing stones [from Hebrew *sor*].

<sup>2</sup> 1) بَدَا (2) يَأْلُونَكُمْ (R1) Warning against the relations with the idolaters: Ex 23:33; Dt 12:30-31 and 20:18.

<sup>3</sup> 1) يَضُرُّكُمْ، يَضُرُّكُمْ، يَضُرُّكُمْ (2) تَسُوْهُمْ (3) يُمَسِّسُكُمْ

<sup>4</sup> 1) مُقْعَدُ الْقِتَالِ، مَقَاعِدُ الْقِتَالِ (2) ثُبُؤُ، ثُبُؤُ، ثُبُؤُ، ثُبُؤُ، ثُبُؤُ، ثُبُؤُ

<sup>5</sup> 1) وَلِيُّهُم

<sup>6</sup> 1) (R1) Cf. 2 S 5:24 (T1) Muslim tradition sustains that Badr is the place of the first victory of the Muslims in 624. Bonnet-Eymard (vol. 2, p. 112 and 285-288) thinks that it is an error of understanding. He translates: However, God first preserved you, while dispersing you (from the rabbinical Hebrew *bidar*) and you have been lowered. He indicates a form of this term [*bidar*] in the verse 4:6, unanimously translated by dispersing. He sustains that the verse 89/3:123 relates to the taking of Jerusalem in 614 by Persia, which expelled their Muslim allies, preserving them from the fight.

<sup>7</sup> 1) (R1) On the belief that God fights Cf. 2 S 5:24; 2 M 5:2-4, 11:8-10; Mt 26:53.

<sup>8</sup> 1) (T1) Referring to the Hebrew *purah* in Midrash Rabbah Gn 2:14, Bonnet-Eymard (vol. 2, p. 113) translates: if they come from their famous Euphrates.

<sup>9</sup> 1) يُكْبِتُهُمْ، يُكْبِتُهُمْ

H-89/3:128<sup>1</sup>. You do not have anything in the affair. Either God turns to them, or punishes them. ~ They are oppressors.<sup>A1</sup>  
H-89/3:129. God's is what is in the heavens and in the earth. He forgives whomever he wishes, and punishes whomever he wishes. ~ God is forgiver, very-merciful.

H-89/3:130<sup>2</sup>. [---] O you who believed! Do not eat the increase [of the loan]<sup>R1</sup> doubles doubled,<sup>T1</sup> and fear God. ~ Maybe you succeed!

H-89/3:131. Fear the fire prepared for the disbelievers.

H-89/3:132. Obey God and the messenger. ~ Maybe you be shown mercy!

H-89/3:133<sup>3</sup>. Hasten to a forgiveness from your Lord and a garden as wide as the heavens and the earth, ~ prepared for the fearers.

H-89/3:134. Those who spend in weal and woe, who stifle the rage, and forgive the humans. ~ God loves the good doers.

H-89/3:135. Those who, when they did a depravity or oppressed themselves, remember God and ask forgiveness of their faults. And who forgives the faults except God? And who did not persist in what they did, ~ whereas they know.

H-89/3:136. Those, their reward is forgiveness from their Lord and gardens beneath which the rivers run, wherein they will be eternally. ~ What a marvellous wage for the workers!

H-89/3:137<sup>4</sup>. Laws passed away before you.<sup>T1</sup> So travel in the earth, ~ and see how the end of the beliers was.

H-89/3:138. This is a manifest explanation for the humans, a guidance, and an exhortation for the fearers.

H-89/3:139. [---] Do not weaken and do not sadden, whereas you are the most elevated. ~ If you were believers!

H-89/3:140<sup>5</sup>. If a wound afflicts you, a similar wound has afflicted the people. Such are the days. We will alternate them between the humans, so that God may know those who believed, and take from you witnesses. ~ God does not love the oppressors,

H-89/3:141. And that God may prove those who believed, ~ and annihilate the disbelievers.

H-89/3:142<sup>6</sup>. Did you think that you will enter the garden without God knowing those of you who fought, and knowing those who are the enduring?

H-89/3:143<sup>7</sup>. You wished for the death before you met it. [If you really wished it], you saw it, ~ while you are looking.

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ. أَوْ يَتُوبَ عَلَيْهِمْ، أَوْ يُعَذِّبُهُمْ.<sup>2</sup> ~ فَأَنَّهُمْ ظَالِمُونَ.<sup>3</sup>  
وَلِلَّهِ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ. يَغْفِرُ لِمَن يَشَاءُ، وَيُعَذِّبُ مَن يَشَاءُ. ~ وَاللَّهُ غَفُورٌ رَّحِيمٌ.

[---] يَا أَيُّهَا الَّذِينَ ءَامَنُوا! لَا تَأْكُلُوا أَرْبَآءَ أَضْعَافًا مُّضَاعَةً، وَاتَّقُوا اللَّهَ. ~ لَعَلَّكُمْ تُفْلِحُونَ!  
وَآتَقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ.  
وَاطِيعُوا اللَّهَ وَالرَّسُولَ. ~ لَعَلَّكُمْ تُرْحَمُونَ!

وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ، وَجَنَّةٍ عَرْضُهَا [---] السَّمُوتُ وَالْأَرْضُ، ~ أُعِدَّتْ لِلْمُتَّقِينَ.  
الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالصَّرَّاءِ، وَالْكُظُمِينِ الْغَيْظِ، وَالْعَافِينَ عَنِ النَّاسِ. ~ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ.  
[---] وَالَّذِينَ، إِذَا فَعَلُوا فَجَسَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ، ذَكَرُوا اللَّهَ، فَاسْتَغْفَرُوا لِذُنُوبِهِمْ. وَمَن يَغْفِرِ الذُّنُوبَ إِلَّا اللَّهُ؟ ~ وَلَمْ يَصِرُوا عَلَىٰ مَا فَعَلُوا، ~ وَهُمْ يَعْلَمُونَ.

أُولَٰئِكَ، جَزَاؤُهُمْ مَغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّتْ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ، خَالِدِينَ فِيهَا. ~ وَنِعْمَ أَجْرُ الْعَامِلِينَ!

فَدَخَلْتَ مِنْ قِبَلِكُم مِّنَ الْقَوْمِ الْقَوْمَ فِي الْأَرْضِ، ~ فَأَنْظَرُوا كَيْفَ كَانَ عَقِبَةُ الْمَكِيدِينَ!  
هَٰذَا بَيَانٌ لِّلنَّاسِ، وَهُدًى، وَمَوْعِظَةٌ لِّلْمُتَّقِينَ.

[---] وَلَا تَهِنُوا وَلَا تَحْزَنُوا، وَأَنْتُمْ الْأَعْلَوْنَ. ~ إِنْ كُنْتُمْ مُّؤْمِنِينَ.

إِنْ يَمْسَسْكُمْ قَرْحٌ، فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ. وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا<sup>3</sup> بَيْنَ النَّاسِ، وَلِيَعْلَمَ اللَّهُ الَّذِينَ ءَامَنُوا، وَيَتَّخِذَ مِنْكُمْ شُهَدَآءَ.<sup>4</sup> ~ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ.

وَلِيُمَحِّصَ اللَّهُ الَّذِينَ ءَامَنُوا، ~ وَيَمْحَقَ الْكَافِرِينَ.

أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ<sup>2</sup> اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ، وَيَعْلَمَ<sup>3</sup> الصَّابِرِينَ؟

وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ<sup>1</sup> الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ<sup>3</sup>. [---] فَقَدْ رَأَيْتُمُوهُ<sup>4</sup>، ~ وَأَنْتُمْ تَنْظُرُونَ.

<sup>1</sup> قراءة شيعية: (3) يُعَذِّبُهُمْ، قراءة شيعية: لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ ان ثبت عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ (السياري، ص 36) أو: ليس لك من الأمر شيء أن يتوب عليهم وتعذبهم (2) يَتُوبُ 1) A1) Muhammad asked for God's malediction on the unbelievers. This verse abrogates this way of doing.

<sup>2</sup> 1) مُضَاعَةً ♦ T1) Do not gorge yourselves on usury, doubling and re-doubling it (Asad); Devour not usury, doubling and quadrupling (the sum lent) (Pickthall); do not devour usury, making it double and redouble (Shakir) ♦ R1) See the footnote of 84/30:39.

<sup>3</sup> 1) سَارِعُوا، وسابقوا

<sup>4</sup> T1) [Many] ways of life have passed away before your time (Asad); systems have passed away before you (Pickthall); indeed there have been examples before you (Shakir).

<sup>5</sup> قراءة شيعية: شهيدا (4) يُدَاوِلُهَا (3) قَرْحٌ، قَرْحٌ (2) تَمَسَّسَكُمْ

<sup>6</sup> وَيَعْلَمُ، وَيَعْلَمُ (3) يَعْلَمُ (2) وَلَمَّا

<sup>7</sup> رَأَيْتُمُوهُ (5) فَلَقَدْ (4) تَلَقَّوْهُ (3) قِيلَ (2) كُنْتُمْ تَمَنَّوْنَ

H-89/3:144<sup>1</sup>. Muhammad<sup>T1</sup> is only a messenger. The messengers passed away before him. If then he dies or is killed, would you turn back upon your heels? Whoever turns back upon his heels will not harm God in anything.<sup>R1</sup> ~ God will reward the thankful.

H-89/3:145<sup>2</sup>. It was not for a soul to die save with God's permission, according to a predetermined book.<sup>T1R1</sup> Whoever wants the remuneration of the worldly life, we will give him thereof.<sup>A1</sup> And whoever wants the remuneration of the last life, we will give him thereof. ~ And we will reward the thankful.

H-89/3:146<sup>3</sup>. How many prophets have combated with them many people!<sup>T1</sup> They did not weaken because of what afflicted them in God's way, nor did they enfeeble, nor did they give up. ~ God loves the enduring.

H-89/3:147<sup>4</sup>. Their word was only to say: «Our Lord! Forgive us our faults and our excesses in our affair, make firm our feet, ~ and succour us against the disbelieving people».

H-89/3:148<sup>5</sup>. So God gave them the remuneration of the worldly life, and the good remuneration of the last life. ~ God loves the good doers.

H-89/3:149. [---] O you who believed! If you obey those who disbelieved, they will turn you back upon your heels, ~ and you will turn back losers.

H-89/3:150<sup>6</sup>. It is rather God who is your ally. ~ He is the best of the succourers.

H-89/3:151<sup>7</sup>. We will throw terror in the hearts of those who disbelieved, for they associated with God that for which he did not descend any authority.<sup>T1</sup> The fire will be their shelter. ~ What an awful residence for the oppressors!

H-89/3:152<sup>8</sup>. God was truthful in his promise to you, when you killed them, with his permission. When you failed, argued about the affair, and disobeyed after he showed what you love, [he deprived you of the succour]. There is among you him who wants the worldly life, and there is among you him who wants the last life. Then he diverted you from them, to test you. And he forgave you. ~ God has favour for the believers.

H-89/3:153<sup>9</sup>. [Remember] when you were mounting and did not twist about for anyone, the messenger was calling you in your rear, and rewarded you with anguish upon anguish, so that you should not be saddened for what escaped you and afflicted you. ~ God is aware of what you do.

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ. قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ<sup>1</sup>. أَفَإِنْ مَاتَ أَوْ قُتِلَ، انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ؟ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ<sup>2</sup>، فَلَنْ يَضُرَّ<sup>3</sup> اللَّهَ شَيْئًا. ~ وَسَنَجْزِي اللَّهَ الشَّكْرِينَ.

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ، كِتَابًا مُؤَجَّلًا<sup>1</sup>. وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا، نُؤْتِهِ<sup>2</sup> مِنْهَا. وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ، نُؤْتِهِ<sup>3</sup> مِنْهَا. ~ وَسَنَجْزِي<sup>3</sup> الشَّكْرِينَ.

وَكَايْنِ<sup>1</sup> مِنْ نَبِيِّ قَتَلَ<sup>2</sup> مَعَهُ رِثْيُونَ<sup>3</sup> كَثِيرٌ! فَمَا وَهْنُوا<sup>4</sup> لِمَا<sup>5</sup> أَصَابَهُمْ فِي سَبِيلِ اللَّهِ، وَمَا ضَعُفُوا<sup>6</sup>، وَمَا اسْتَكْبَرُوا<sup>7</sup>. ~ وَاللَّهُ يُحِبُّ الصَّابِرِينَ.

وَمَا كَانَ قَوْلُهُمْ<sup>1</sup> إِلَّا أَنْ قَالُوا: «رَبَّنَا! اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا، وَثَبِّتْ أَقْدَامَنَا، ~ وَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ».

فَأَنزَلَهُمُ<sup>1</sup> اللَّهُ ثَوَابَ الدُّنْيَا، وَحَسُنَ ثَوَابِ الْآخِرَةِ. ~ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ.

[---] يَا أَيُّهَا الَّذِينَ ءَامَنُوا! إِنْ تُطِيعُوا الَّذِينَ كَفَرُوا، يَرُدُّوكُمْ عَلَى أَعْقَابِكُمْ، ~ فَتَقْلَبُوا خَسِرِينَ.

بَلِ اللَّهَ مَوْلَانَكُمْ. ~ وَهُوَ خَيْرُ النَّاصِرِينَ.

سَنُلْقِي<sup>1</sup> فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ<sup>2</sup>، بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ<sup>3</sup> بِهِ سُلْطَانًا<sup>4</sup>. وَمَأْوَاهُمْ<sup>5</sup> النَّارُ. ~ وَبِئْسَ مَثْوًى لِلظَّالِمِينَ!

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ، إِذْ تَحْسُرُونَهُ<sup>1</sup> بِإِذْنِهِ. حَتَّى إِذَا فَتِلْتُمْ، وَتَنَزَّعْتُمْ فِي الْأَمْرِ، وَغَصِبْتُمْ مِنْ بَعْدِ مَا أَرْكَبُكُمْ مَا تُحِبُّونَ، [...] مِنْكُمْ مَنْ يُرِيدُ الدُّنْيَا، وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ. ثُمَّ صَرَفْتُمْ عَنْهُمْ، لِيَتَّبِلَكُمْ. وَلَقَدْ عَفَا عَنْكُمْ. ~ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ.

[...] إِذْ تُصْعِدُونَ<sup>1</sup> وَلَا تَلْوَنَ<sup>2</sup> عَلَى أَحَدٍ<sup>3</sup>، وَالرَّسُولُ يَدْعُوكُمْ فِي أَخْرَارِكُمْ، فَاتَّبِعْكُمْ غَمًّا بِغَمٍّ، لِكَيْلَا تَحْزَنُوا عَلَى مَا فَاتَكُمْ وَلَا مَا أَصَبَكُمْ. ~ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ.

<sup>1</sup> 1) (2) الرُّسُلُ، رُسُلٌ (3) عَقْبِهِ (4) يَضُرُّ (5) T1) Referring to the expression *ish hamudot* (man of predication) in Dn 9:23; 10:11 and 19, and to Hebrew term *hamad* (to want, to covet), Bonnet-Eymard (vol. 2, p. 120-123) translates: A beloved. Thus, he completely evacuates the name of Muhammad from the Koran (R1) According to the Targum, idolaters hurt themselves rather than God (Katsch, p. 217).

<sup>2</sup> 1) (2) مُؤَجَّلًا (3) نُؤْتِهِ، نُؤْتِيهِ، يُؤْتِيهِ (4) وَسَنَجْزِي (5) T1) The term being fixed as by writing (Yusuf Ali); the term is fixed (Shakir); in an appointed record (Progressive Muslims) (A1) Abrogated by 50/17:18 (R1) Cf. Jb 14:5; Ps 139:16; Si 17:2.

<sup>3</sup> 1) (2) وَكَانَ، وَكَانِي، وَكَيْ، وَكَانِي، وَكَانِي، وَكَانِي، وَكَانِي (3) قَتَلَ (4) رِثْيُونَ، رِثْيُونَ (5) وَهْنُوا (6) إِلَى مَا (7) ت1) A number of devoted men (Pickthall); along with him, many thousands fought (Bakhtiar). The term *ribbiyyun* means in Syriac multitude. Referring to Hebrew *rabei*, Bonnet-Eymard (vol. 2, p. 124) translates: disciples. A variation permits to translate: rabbis.

<sup>4</sup> 1) قَوْلُهُمْ

<sup>5</sup> 1) فَأَنزَلَهُمُ

<sup>6</sup> 1) اللَّهُ

<sup>7</sup> 1) (2) سُلْطَانًا (3) الرُّعْبَ (4) يَنْزِلُ (5) وَمَأْوَاهُمْ (6) T1) See the footnote of 23/53:23.

<sup>8</sup> 1) تُحْسِنُونَ

<sup>9</sup> 1) (2) تَصْعَدُونَ، يَصْعَدُونَ، تَصْعَدُونَ فِي الْوَادِي، تَصْعَدُونَ فِي الْجِبَلِ (3) تَلْوَنَ، تَلْوَنَ، يَلْوَنَ (4) تَلْوَنَ، تَلْوَنَ، يَلْوَنَ (5) أَدَّى (6) T1) See the footnote of 23/53:23.

H-89/3:154<sup>1</sup>. Then he descended on you, after the anguish, security, a sleep covering a group from you, while a group was anxious about itself, and presumed about God what was not the truth, as the presumption of the epoch of the ignorance.<sup>T1</sup> They say: «Do we have anything in the affair?» Say: «The whole affair is for God». They hide in themselves what they do not show to you. They say: «If we had anything in the affair, we would not have been killed here».

Say: «Even if you had been in your houses, those for whom killing had been prescribed, it would appear before their couches». God [did this] so that he might test what is in your chests, and prove what is in your hearts. ~ God is knower of what is in the chests.

H-89/3:155. Those of you who turned the back, the day when the two gatherings met, it was only the Satan who made them slip, for some of what they realized. God forgave them. ~ God is forgiver, magnanimous.

H-89/3:156<sup>2</sup>. O you who believed! Do not be as those who disbelieved and said [about] their brothers, when they speed up in the earth [and died], or were in expedition [and are killed]: «If they were with us, they would not have died, and they would not have been killed». God may make it anguish in their hearts. It is God who revives and makes die.<sup>R1</sup> ~ God is seer of what you do.

H-89/3:157<sup>3</sup>. If you are killed in God's way or die, forgiveness and mercy from God are better than what they accumulate.

H-89/3:158<sup>4</sup>. If you die or are killed, it is to God that you will be gathered.

H-89/3:159<sup>5</sup>. It is by mercy from God, that you were lenient to them. Had you been rough, hard-hearted, they would have dispersed from around you. So forgive them, ask forgiveness for them, and consult them about the affair. And if you are resolved, confide in God.<sup>R1</sup> God loves those who confide.

H-89/3:160<sup>6</sup>. If God succours you, none can defeat you.<sup>R1</sup> If he forsakes you, who can succour you after him? ~ The believers should confide in God.

H-89/3:161<sup>7</sup>. It was not for a prophet to cheat. Whoever cheats, will come with what he cheated the day of resurrection.<sup>T1</sup> Then every soul will be fully repaid for what it realized. ~ They will not be oppressed.

H-89/3:162<sup>8</sup>. Is him who pursues God's pleasure as him who incurs God's wrath, and whose shelter will be the Gehenna. ~ What an awful destination!

H-89/3:163<sup>9</sup>. They are degrees with God. ~ God is seer of what they do.

ثُمَّ أَنْزَلَ عَلَيْكُمْ مِّن بَعْدِ الْغَمِّ أَمْنًا، نَّعَاسًا يَغْشَى<sup>2</sup> طَائِفَةً مِّنْكُمْ، وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ، يَنْظُرُونَ بِاللَّهِ غَيْرَ الْحَقِّ، طَغَى الْجَهْلِيَّةِ يَقُولُونَ: «هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ؟» قُلْ: «إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ». يُخْفُونَ فِي أَنفُسِهِمْ مَا لَا يُبْدُونَ لَكَ. يَقُولُونَ: «لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ، مَا قُتِلْنَا هَهُنَا». قُلْ: «لَوْ كُنْتُمْ فِي بُيُوتِكُمْ، لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ<sup>3</sup> إِلَى مَضَاجِعِهِمْ». [...] وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ، وَلِيُمَحِّصَ مَا فِي قُلُوبِكُمْ. ~ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ.

إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ، يَوْمَ الْتَقَى الْجَمْعَانِ، إِنَّمَا أَسْأَلُ لَهُمُ الشَّيْطَانَ، يَبْغِضُ مَا كَسَبُوا. وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ. ~ إِنَّ اللَّهَ غَفُورٌ، حَلِيمٌ.

يَا أَيُّهَا الَّذِينَ آمَنُوا! لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا [...] لِإِخْوَانِهِمْ، إِذَا ضَرَبُوا فِي الْأَرْضِ [...] أَوْ كَانُوا غُرًى [...] «لَوْ كَانُوا عِنْدَنَا، مَا مَاتُوا وَمَا قُتِلُوا»<sup>2</sup>. لِيَجْعَلَ اللَّهُ ذَٰكَ حَسْرَةً فِي قُلُوبِهِمْ. وَاللَّهُ يَخَيِّرُ وَيُمَيِّضُ. ~ وَاللَّهُ بِمَا تَعْمَلُونَ<sup>3</sup> بَصِيرٌ.

وَلَئِنْ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ، ~ لَمَغْفِرَةٌ مِّنَ اللَّهِ وَرَحْمَةٌ خَيْرٌ مِّمَّا يَجْمَعُونَ.  
وَلَئِنْ مُتُّمْ أَوْ قُتِلْتُمْ، لَإِلَى اللَّهِ تُحْشَرُونَ.

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ، لَئِنْ لَّهْمُ. وَلَوْ كُنْتَ فَظًا، غَلِيظَ الْقَلْبِ، لَانْفَضُّوا مِنْ حَوْلِكَ. فَاعْفُ عَنْهُمْ، وَاسْتَغْفِرْ لَهُمْ، وَشَاوِرْهُمْ فِي الْأَمْرِ. فَإِذَا عَزَمْتَ<sup>2</sup>، فَتَوَكَّلْ عَلَى اللَّهِ. ~ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ.

إِنْ يَنْصُرْكُمُ اللَّهُ، فَلَا غَالِبَ لَكُمْ. وَإِنْ يَخْذَلْكُمْ<sup>1</sup>، فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ<sup>2</sup> مِّن بَعْدِهِ؟ ~ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ.  
وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ<sup>1</sup>. وَمَنْ يَغُلَّ، يَأْتِ<sup>2</sup> بِمَا غَلَّ يَوْمَ الْقِيَمَةِ. ثُمَّ تُوقَى كُلُّ نَفْسٍ مَّا كَسَبَتْ. ~ وَهُمْ لَا يُظْلَمُونَ.

أَفَمَنْ اتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ مِّنَ اللَّهِ، وَمَأْوَاهُ جَهَنَّمُ؟ ~ وَبِئْسَ الْمَصِيرُ!

هُمْ دَرَجَاتٌ<sup>1</sup> عِنْدَ اللَّهِ. ~ وَاللَّهُ بِصِيرٍ بِمَا تَعْمَلُونَ<sup>1</sup>.

<sup>1</sup> T1) The pre-Islamic epoch. We find the same phrase in Ac 17:29-30.

<sup>2</sup> R1) Cf. Dt 32:39; 1 S 2:6-7; Ez 36:33-36.

<sup>3</sup> تَجْمَعُونَ 2) مِنْهُمْ

<sup>4</sup> مِنْهُمْ

<sup>5</sup> R1) The consultation system in the verses 48/27:32, 62/42:38 and 89/3:159 may have been inspired, according to Sankharé (p 55-57), by the Greek democracy.

<sup>6</sup> R1) Cf. Ps 118:6-9.

<sup>7</sup> T1) Even the prophet cannot take more of the spoils of war than he is entitled to. Anyone who takes more than his rightful share will have to account for it on the Day of Resurrection (Khalifa).

<sup>8</sup> وَمَأْوَاهُ

<sup>9</sup> تَعْمَلُونَ 2) درجة 1)

H-89/3:164<sup>1</sup>. [---] God was gracious to the believers when he raised up among them a messenger among themselves, to recite to them his signs, to purify them, and to teach them the book and the wisdom, ~ though they were, before, in manifest misguidance.

H-89/3:165<sup>2</sup>. [---] When an affliction afflicted you, therewith you afflicted them double, you said: «Whence is this?» Say: «It is from yourselves».<sup>R1</sup> ~ God is powerful over everything.

H-89/3:166<sup>3</sup>. What afflicted you, on the day when the two groups met, is with God's permission, and so he might know the believers, H-89/3:167. and that he might know the hypocrites. It was said to them: «Come, combat in God's way, or repel». They said: «If we knew combating, we would have followed you». They are, on that day, much nearer to unbelief than to faith. They say with their mouths what is not in their hearts. ~ God knows best what they conceal.

H-89/3:168<sup>4</sup>. Those who sat at home said [about] their brothers: «Had they obeyed us, they would not have been killed». Say: «Then avert the death away from yourselves. ~ If you were truthful».

H-89/3:169<sup>5</sup>. Do not think that those who have been killed in God's way, are dead. Rather [they are] alive, with their Lord, receiving their provision,

H-89/3:170<sup>6</sup>. They exult of the favour that God gave them, and delight for those who have not yet joined them, from behind them, ~ no fear on them, nor will they be sad.

H-89/3:171<sup>7</sup>. They delight with God's grace and favour. ~ God does not waste the wage of the believers.

H-89/3:172<sup>8</sup>. Those who answered the call of God and the messenger, after the wound afflicted them. ~ For those among them who did good and feared, there will be a great wage.

H-89/3:173. Those to whom the humans said: «The humans gathered against you, therefore dread them», but [this] increased their faith and said: «God is sufficient for us. What a marvellous guarantor!»

H-89/3:174. They [went and] returned with God's grace and favour. No evil affected them, and they followed God's pleasure. ~ God is the possessor of a great favour.

H-89/3:175<sup>9</sup>. It is only the Satan frightening [you with] his allies. So do not fear them, but fear me. ~ If you were believers!

H-89/3:176<sup>10</sup>. [---] They should not sadden you those who hasten into disbelief. They will not harm God in anything. God wants to assign no part to them in the last life. ~ And they will have a great punishment.

[---] لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ<sup>2</sup>، يَتْلُوا عَلَيْهِمْ آيَاتِهِ، وَيُزَكِّيهِمْ<sup>3</sup>، وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ، ~ وَإِنْ كَانُوا مِنْ قَبْلُ، لَفِي ضَلَالٍ مُّبِينٍ.

[---] أَوَلَمْ أَصْطَبْكُمْ مُصِيبَةً، قَدْ أَصَابَكُمْ مِثْلُهَا، فَلْتَمَنَّ: «أَتَى هَذَا؟» قُلْ: «هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ». ~ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

وَمَا أَصَابَكُمْ، يَوْمَ التَّنْعَةِ الْجَمْعَانِ<sup>1</sup>، فَيَاذَنَ اللَّهُ، وَلِيَعْلَمَ الْمُؤْمِنِينَ،

وَلِيَعْلَمَ الَّذِينَ نَافَقُوا. وَقِيلَ لَهُمْ: «تَعَالَوْا، قُتِلُوا فِي سَبِيلِ اللَّهِ، أَوْ ادْفَعُوا». قَالُوا: «لَوْ نَعْلَمُ قِتَالًا، لَا تَنْتَعِبْكُمْ». هُمْ لِلْكَفَرِ، يَوْمَئِذٍ، أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ. يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ. ~ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ.

الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا: «لَوْ أَطَاعُونَا، مَا قُتِلُوا». قُلْ: «فَادْعُوا عَن أَنْفُسِكُمُ الْمَوْتَ. ~ إِنْ كُنْتُمْ صَادِقِينَ».

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ، أَمْوَاتًا. بَلْ أَحْيَاءٌ<sup>3</sup>، عِنْدَ رَبِّهِمْ، يُزَكِّفُونَ.

فَرِحِينَ<sup>1</sup> بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ، وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ، مِّنْ خَلْفِهِمْ، ~ أَلَا خَوْفٌ عَلَيْهِمْ، وَلَا هُمْ يَحْزَنُونَ.

يَسْتَبْشِرُونَ بِنِعْمَةِ مِّنَ اللَّهِ وَفَضْلٍ. ~ وَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ.

الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ، مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ<sup>1</sup>. ~ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا، أَجْرٌ عَظِيمٌ.

الَّذِينَ قَالَ لَهُمُ النَّاسُ: «إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ، فَالْحَشَوْهُمْ»، فَرَادَهُمْ [...] إِيْمَانًا وَقَالُوا: «حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ!»

[...] فَانْقَلَبُوا، بِنِعْمَةِ مِّنَ اللَّهِ وَفَضْلٍ. لَمْ يَمَسَّ سَهْمٌ سُوءًا، وَاتَّبَعُوا رِضْوَانَ اللَّهِ. ~ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ.

إِنَّمَا ذَلِكَ الشَّيْطَانُ يُخَوِّفُ<sup>1</sup> [...] أَوْلِيَائَهُ<sup>2</sup>. فَلَا تَخَافُوهُمْ وَخَافُونِ<sup>3</sup>. ~ إِنْ كُنْتُمْ مُّؤْمِنِينَ.

[---] وَلَا يَحْزَنُكَ<sup>1</sup> الَّذِينَ يُسْرِغُونَ<sup>2</sup> فِي الْكُفْرِ. إِنَّهُمْ لَنْ يَضُرُّوكُمْ<sup>3</sup> اللَّهُ شَيْئًا. يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حِطًّا فِي الْآخِرَةِ. ~ وَلَهُمْ عَذَابٌ عَظِيمٌ.

<sup>1</sup> وَيُعَلِّمُهُمُ (4) وَيُزَكِّيهِمْ (3) أَنْفُسِهِمْ (أي اشرفهم) (2) لَقَدْ مَنَّ اللَّهُ = لَمِنَ مِّنَ اللَّهِ (1)

<sup>2</sup> R1) Talmud, Berakot 5a.

<sup>3</sup> الْجَمْعَيْنِ

<sup>4</sup> قُتِلُوا

<sup>5</sup> أَحْيَاءٌ (3) قُتِلُوا، قَاتِلُوا (2) تَحْسِبِينَ، يَحْسَبِينَ

<sup>6</sup> خَوْفٌ، خَوْفٌ (2) فَارِحِينَ

<sup>7</sup> وَإِنَّ اللَّهَ، وَاللَّهُ

<sup>8</sup> الْقَرْحُ، الْقَرْحُ

<sup>9</sup> وَخَافُونِي (3) بِأَوْلِيَائِهِ، أَوْلِيَائِهِ (2) يَخَافُكُمْ

<sup>10</sup> يَضُرُّوكُمْ (3) يُسْرِغُونَ (2) يَحْزَنُكَ

H-89/3:177<sup>1</sup>. Those who exchanged disbelief with faith will not harm God in anything. ~ And they will have a painful punishment.  
H-89/3:178<sup>2</sup>. Those who disbelieved should not think that we respite them for their good. We respite them only that they increase in sin. ~ And they will have a humiliating punishment.<sup>R1</sup>

H-89/3:179<sup>3</sup>. [---] It was not for God to leave the believers in the state in which you are until he distinguishes the bad from the good. God was not to acquaint you with the secret. But God chooses from his messengers whom he wishes. So believe in God and his messengers. ~ If you believe and fear, you will have a great wage.

H-89/3:180<sup>4</sup>. [---] Those who are avaricious of what God has given them of his favour should not think that it is good for them. Rather it is bad for them. They will be surrounded by what they were avaricious with, on the day of the resurrection. God's is the heritage of [what is in] the heavens and in the earth. ~ God is aware of what you do.

H-89/3:181<sup>5</sup>. God heard the saying of those who said: «God is poor, and we are rich».<sup>R1</sup> We will write down their saying, and their killing of the prophets without right, and we will say: «Taste the punishment of the burning fire.

H-89/3:182. That is for what your hands advanced». ~ God is not oppressor to the servants.

H-89/3:183<sup>6</sup>. [---] [Those are] they who said: «God has covenanted with us [to] not believe in a messenger unless he brings us an offering which the fire will consume».<sup>R1</sup> Say: «Messengers have come to you before me with proofs, and with what you said. So why did you kill them, ~ if you were truthful?»

H-89/3:184<sup>7</sup>. If they belie you, [do not sadden]. Messengers before you have been belied. They came with the proofs, the scriptures, and the luminous book.

H-89/3:185<sup>8</sup>. [---] Every soul will taste the death. But you will be fully repaid your wage only on the day of the resurrection. Whoever will be removed far away from the fire and entered in the garden, has succeeded. ~ The [situation of the] worldly life is only deceptive enjoyment.

H-89/3:186<sup>9</sup>. [---] You will be tested in your wealth and yourselves, and you will hear from those who were given the book before you, and from the associators, much hurt. But if you endure and fear, ~ that is the firmness in the affairs!<sup>A1</sup>

إِنَّ الَّذِينَ اسْتَبَرُوا الْكُفْرَ بِالْإِيمَانِ لَنْ يَضُرُّوا اللَّهَ شَيْئًا. وَلَهُمْ عَذَابٌ أَلِيمٌ.

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّهَا ۖ نُعَلِّمُهُمْ خَيْرٌ ۖ وَلَا لِنَفْسِهِمْ. إِنَّهَا ۖ نُعَلِّمُهُمْ لِيَزَادُوا إِثْمًا. وَلَهُمْ عَذَابٌ مُهِينٌ.

[---] مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ، حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ. وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ. وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ. فَأَمِنُوا بِاللَّهِ وَرُسُلِهِ. وَإِنْ تَوَلَّوْا فَتَعْلَمُوا أَنَّكُمْ جُرُورٌ عَظِيمٌ.

[---] وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا عَاقَلَهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرٌ لَّهُمْ. بَلْ هُوَ شَرٌّ لَّهُمْ. سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ، يَوْمَ الثَّغِيرَةِ. وَلِلَّهِ مِيرَاثُ السَّمُوتِ وَالْأَرْضِ. ~ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ.

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا: «إِنَّ اللَّهَ فَقِيرٌ، وَنَحْنُ أَغْنِيَاءُ». سَنَكْتُبُ مَا قَالُوا،<sup>2</sup> وَقَتْلُهُمْ<sup>3</sup> الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ، وَنَقُولُ:<sup>4</sup> ~ «تَوَلَّوْا عَذَابَ الْخَرِيقِ».

ذَلِكَ بِمَا فَعَّمْتُمْ أَيْدِيكُمْ». ~ وَأَنَّ اللَّهَ لَا يَسْ بَطْلَامٍ لِلْعَبِيدِ.

[---] [...] الَّذِينَ قَالُوا: «إِنَّ اللَّهَ عَهِدَ الْبَيْتَ [...] أَلَا نُؤْمِنُ لِرَسُولٍ، حَتَّىٰ يَأْتِيَنَا بِقُرْبَانٍ ۖ تَأْكُلُهُ النَّارُ». قُلْ: «قَدْ جَاءَكُمْ رَسُولٌ مِّن قَبْلِي بِالْبَيِّنَاتِ، وَبِالْذِي قُلْتُمْ ۖ فَلَمْ قَتَلْتُمُوهُمْ، ~ إِنْ كُنْتُمْ صَادِقِينَ»<sup>5</sup>.

فَإِنْ كَذَّبُوكَ، [...]، فَقَدْ كَذَّبَ رَسُولٌ مِّن قَبْلِكَ. جَاءُوا بِالْبَيِّنَاتِ، وَالزُّبُرِ ۖ وَالْكِتَابِ الْمُنِيرِ.

[---] كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۖ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ. فَمَنْ رُحِزَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ، فَقَدْ فَازَ. ~ وَمَا [...] الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ.<sup>2</sup>

[---] لَنُتَبَلِّوَنَّ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ، وَلَنَسْمَعَنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ، وَمِنَ الَّذِينَ أَشْرَكُوا، أَدْوَىٰ كَثِيرًا. وَإِنْ تَصْبِرُوا وَتَتَّقُوا، ~ فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ.

<sup>1</sup> يَضُرُّوا 1)

<sup>2</sup> 1) تَحْسَبَنَّ، يَحْسَبَنَّ 2) إِثْمًا 3) خَيْرًا 4) نَفْسًا 5) R1) Cf. Pr. 14:12; Kiddushin 40b

<sup>3</sup> يُمِيزُ، يُمِيزُ 1)

<sup>4</sup> تَعْمَلُونَ 3) قَرَأَ شَيْعِيَّةً: مَا بَخُلُوا بِهِ مِنَ الزَّكَاةِ يَوْمَ الْقِيَامَةِ 2) يَحْسَبَنَّ، تَحْسَبَنَّ 1)

<sup>5</sup> 1) سَيُطَوَّقُونَ 2) سَيُطَوَّقُونَ 3) يَقُولُونَ 4) قَتْلُهُمْ 5) R1) This verse relates to the Jewish belief that God gave the Torah and could not change it. So God no longer has the Torah, and therefore he is poor, while the Jews are rich with the Torah (Talmud Baba Metzia 60 B; Meguilah 2 B; Yoma 80 A; Chabbat 104 A, Bar-Zeev, p. 69).

<sup>6</sup> 1) سَيُطَوَّقُونَ 2) يَحْسَبَنَّ 3) يَقُولُونَ 4) تَأْكُلُهُ النَّارُ 5) R1) Sacrifice of Elijah devoured by fire: 1 Kgs 18:38. Concerning the sacrifice by fire see Gn 15:17; Lv 1:7, 9:24; Dt 13:16. Abraham's sacrifice consisted in immolating his son and burning him (Dt 22:7).

<sup>7</sup> 1) وَالْكِتَابِ 2) وَالزُّبُرِ 1)

<sup>8</sup> الْغُرُورُ – أي الشيطان 2) ذَائِقَةُ الْمَوْتِ، ذَائِقَةُ الْمَوْتِ، ذَائِقَةُ الْمَوْتِ، قَرَأَ شَيْعِيَّةً: كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَمَنْشُورَةٌ 1)

<sup>9</sup> A1) Abrogated by the verse of the sword 113/9:5 or by 113/9:29.

H-89/3:187<sup>1</sup>. [---] [Remember] when God took the commitment of those who were given the book: «Show it to the humans, and do not conceal it». But they rejected it behind their back,<sup>R1</sup> and exchanged it with a small price. ~ How awful is what they exchange!

H-89/3:188<sup>2</sup>. [---] Do not think that those who exult of what they gave, and who love to be praised for what they have not done, so do not think that they will escape the punishment. ~ They will have a painful punishment.

H-89/3:189. [---] God's is the kingdom of the heavens and of the earth. ~ God is powerful over everything.

H-89/3:190. In the creation of the heavens and of the earth, and in the alternation of night and day, there are signs for those endowed with intelligence.

H-89/3:191<sup>3</sup>. Those who remember God, standing, sitting, and lying on their sides, and who think about the creation of the heavens and of the earth [saying]: «Our Lord! You did not create this in vain. Be exalted! ~ Protect us from the punishment of the fire.

H-89/3:192. Our Lord! Whomever you make enter the fire, you covered him with ignominy. The oppressors will have no succourers!

H-89/3:193<sup>4</sup>. Our Lord! We heard a caller calling to the faith: "Believe in your Lord". So we believed. Our Lord! Forgive us our faults, remove from us our misdeeds, and take us [good] with the good.<sup>R1</sup>

H-89/3:194. Our Lord! Give us [what] you promised us [by] your messengers, and do not cover us with ignominy on the day of resurrection. ~ You do not break the appointment».

H-89/3:195<sup>5</sup>. Then their Lord answered them: «I do not waste the work of any worker from among you, whether male or female. You are from each other.<sup>R1</sup> So those who emigrated, were ousted from their homes, were harmed in my way, have combated, and were killed, I will remove from them their misdeeds, and will enter them gardens beneath which the rivers run, as remuneration from God. With God is the best remuneration».

H-89/3:196<sup>6</sup>. Do not be deceived by the turning of those who disbelieved in the regions.

H-89/3:197<sup>7</sup>. Little enjoyment, then their shelter will be the Gehenna. ~ What an awful couch!

H-89/3:198<sup>8</sup>. But those who feared their Lord, will have gardens beneath which the rivers run, wherein they will be eternally, a home from God. What is with God is better for the good.

[---][...] وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ: «لَتُبَيِّنُنَّهُ لِلنَّاسِ، وَلَا تَكْتُمُونَهُ». فَبَيَّنُّوهُ وَرَاءَ ظُهُورِهِمْ، وَاسْتَرْوَوْا بِهِ ثَمَنًا قَلِيلًا. ~ فَبَيَّنَّ مَا يَسْتَرْوُونَ!

[---] لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أُوتُوا، وَيُجِبُونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا، فَلَا تَحْسَبْنَهُمْ بِمَقَارَهِ مِنَ الْعَذَابِ. ~ وَلَهُمْ عَذَابٌ أَلِيمٌ.

[---] وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ. ~ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.  
إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ، وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ، لَآيَاتٍ لِّأُولِي الْأَلْبَابِ.

الَّذِينَ يَذْكُرُونَ اللَّهَ، قِيَمًا، وَقُعُودًا، وَعَلَى جُنُوبِهِمْ، وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ [...] : «رَبَّنَا! مَا خَلَقْتَ هَذَا بَطْلًا. سُبْحَنَكَ! ~ فَقِنَا عَذَابَ النَّارِ.

رَبَّنَا! إِنَّكَ مَنْ تُدْخِلُ النَّارَ، فَقَدْ أَخْرَجْتَهُ. ~ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ.

رَبَّنَا! إِنَّمَا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ «ءَامِنُوا بِرَبِّكُمْ». فَأَمَنَّا. رَبَّنَا! فَاصْفِرْ لَنَا ذُنُوبَنَا، وَكَفِّرْ عَنَّا سَيِّئَاتِنَا، وَتَوَفَّنَا [...] مَعَ الْأَبْرَارِ.

رَبَّنَا! وَءَاتِنَا مَا وَعَدْتَنَا [...] عَلَى [...] رُسُلِكَ، وَلَا تُخْزِنَا يَوْمَ الْقِيَمَةِ. ~ إِنَّكَ لَا تَخْلِفُ الْمِيعَادَ».

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ: «أَتَى لَا أَصْبِيحُ 2 عَمَلٌ عَمِلَ مِنْكُمْ، مِنْ ذَكَرٍ أَوْ أَنْثَى. بَعْضُكُمْ مِنْ بَعْضٍ. فَالَّذِينَ هَاجَرُوا، وَأَخْرَجُوا مِنْ دِيَارِهِمْ، وَوَدُّوا فِي سَبِيلِي، وَقُتِلُوا، وَقُتِلُوا 3، لَا كُفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ، وَلَا أُدْخِلَنَّهُمْ جَنَّتِ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ، ثَوَابًا مِنْ عِنْدِ اللَّهِ. وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ».

لَا يَغُرُّكَ! تَقَلَّبَ الَّذِينَ كَفَرُوا فِي الْبِلَادِ.

مَتَعٌ قَلِيلٌ، ثُمَّ مَأْوَاهُمْ جَهَنَّمُ. ~ وَبِئْسَ الْمِهَادُ!

لَكِنِ الَّذِينَ اتَّقَوْا رَبَّهُمْ، لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ، خَالِدِينَ فِيهَا، نُزُلًا 2 مِنْ عِنْدِ اللَّهِ. وَمَا عِنْدَ اللَّهِ خَيْرٌ لِّلْأَبْرَارِ.

<sup>1</sup> Cf. Ne 9:26. (R1) ♦ يَكْتُمُونَهُ (3) لَيُبَيِّنُونَهُ، لَيُبَيِّنُونَهُ (2) ... الْكِتَابَ = اللَّهُ مِيثَاقَ النَّبِيِّينَ، رَبِّكَ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِيثَاقَهُمْ

<sup>2</sup> فَلَا يَحْسَبْنَهُمْ، فَلَا تَحْسَبْنَهُمْ، فَاسْقَاطَ فَلَا تَحْسَبْنَهُمْ (3) أُوتُوا، أُوتُوا، فَعَلُوا (2) يَحْسَبْنَهُ، تَحْسَبْنَهُ

<sup>3</sup> R1) Cf. Dt 6:7 and 11:19.

<sup>4</sup> R1) Cf. Nb 23:10. ♦ سَيِّئَاتِنَا

<sup>5</sup> Gn 1:27; 2:21-23. (R1) ♦ وَقَتَلُوا وَقَتَلُوا، وَقَتَلُوا وَقَتَلُوا، وَقَتَلُوا وَقَتَلُوا (3) أَصْنَعُ، أَصْنَعُ (2) بَأْسِي، بَأْسِي

<sup>6</sup> يَغُرُّكَ

<sup>7</sup> مَأْوَاهُمْ

<sup>8</sup> نُزُلًا (2) لَكِنَ

H-89/3:199. There are among the people of the book who believe in God, in what descended to you and in what descended to them, prostrate before God. They do not exchange God's signs with a small price. Those will have their wage at their Lord. ~ God is swift in account.

H-89/3:200<sup>1</sup>. O you who believed! Endure, incite each other to endurance, stand firm<sup>T1</sup> and fear God. ~ Maybe you succeed!

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ، وَمَا أُنْزِلَ إِلَيْكُمْ، وَمَا أُنْزِلَ إِلَيْهِمْ، خُشِعِينَ لِلَّهِ، لَا يَسْتَرُونَ بَائِتَ اللَّهِ تَمَنَّا قَلِيلًا. أُولَئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ. ~ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا! اصْبِرُوا، وَصَابِرُوا، وَرَابِطُوا، وَاتَّقُوا اللَّهَ. ~ لَعَلَّكُمْ تُفْلِحُونَ!

## CHAPTER 90/33: THE COALITIONS

### سورة الأحزاب

73 verses Hegirian<sup>2</sup>

In the name of God, the all-merciful, the very-merciful.<sup>3</sup>

H-90/33:1<sup>4</sup>. O Prophet! Fear God and do not obey the disbelievers and the hypocrites.<sup>A1</sup> ~ God was knower, wise.

H-90/33:2<sup>5</sup>. Follow what is revealed to you from your Lord. ~ God was aware of what you do.

H-90/33:3. Confide in God. ~ God suffices as guarantor.

H-90/33:4<sup>6</sup>. [---] God has not made to a man two hearts in his inside.<sup>R1</sup> He has not made your spouses, whom you liken to the [maternal] backs, your mothers. He has not made your adoptees your real sons. These are your words with your mouths. But God says [the words of] the truth,<sup>A1</sup> and it is him who guides to the way.

H-90/33:5<sup>7</sup>. Call them after their fathers, it is more equitable with God. But if you do not know their fathers, then they are your brothers in the religion and your allies.<sup>A1</sup> There is no blame on you for what you committed by error, but [for] what your hearts do deliberately [in this respect]. ~ God was forgiver, very-merciful.

H-90/33:6<sup>8</sup>. The Prophet has more right on the believers than themselves, and his spouses are their mothers.<sup>T1</sup> The relatives have more right on each other [in the inheritance], according to God's book, than the believers and the immigrants, unless you make in favour of your allies according to convenience [a bequest]. ~ This has been written in the book.

H-90/33:7<sup>9</sup>. [---] [Remember] when we took from the prophets their commitment,<sup>R1</sup> as well as from you, Noah, Abraham, Moses, and Jesus, son of Mary. ~ We took from them a rough commitment, H-90/33:8<sup>10</sup>. so that [God] may ask the truthful about their truthfulness. ~ He prepared for the disbelievers a painful punishment.

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.  
يَا أَيُّهَا النَّبِيُّ! اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ. ~ إِنَّ اللَّهَ كَانَ عَلِيمًا، حَكِيمًا.

وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ مِنْ رَبِّكَ. ~ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا.

وَتَوَكَّلْ عَلَى اللَّهِ. ~ وَكَفَىٰ بِاللَّهِ وَكِيلًا.

[---] مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي جَوْفَةٍ. وَمَا جَعَلَ أَزْوَاجَكُمْ، أَلْيَٰى<sup>1</sup> تَنْظُرُونَ<sup>2</sup> مِنْهُنَّ، أُمَّهَاتِكُمْ. وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ. ذَلِكَ قَوْلُكُمْ بِأَفْوَاهِكُمْ. وَاللَّهُ يَقُولُ [...] الْحَقَّ، وَهُوَ يَهْدِي<sup>3</sup> السَّبِيلَ.

أَدْعُوهُمْ لِأَبَائِهِمْ، هُوَ أَقْسَطُ عِنْدَ اللَّهِ. فَإِن لَّمْ تَعْلَمُوا آبَاءَهُمْ، فَإِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ. وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ، وَلَكِن [...] مَا تَعَمَّدَتْ قُلُوبُكُمْ. [...] ~ وَكَانَ اللَّهُ غَفُورًا، رَحِيمًا.

النَّبِيُّ أَوْلَىٰ لِلْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ، وَأَزْوَاجُهُ أُمَّهَاتُهُمْ<sup>2</sup>. وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ [...] فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ، إِلَّا أَن تَقْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَّعْرُوفًا [...] ~ كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا<sup>3</sup>.

[---][...] وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ، وَمِنْكَ، وَمِنْ نُوحٍ، وَإِبْرَاهِيمَ، وَمُوسَىٰ، وَعِيسَى، ابْنِ مَرْيَمَ. ~ وَأَخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا، لِّيَسْأَلَ<sup>1</sup> الصَّادِقِينَ عَنْ صِدْقِهِمْ. ~ وَأَعَدَّ لِلْكَافِرِينَ عَذَابًا أَلِيمًا.

<sup>1</sup> T1) Be ever ready (Asad); be garrisoned (Ghali).

<sup>2</sup> This chapter takes its name from verses 20 and 22. Translated also: The Confederates (Asad); The Allies (Pickthall); The Parties (Rashad Khalifa).

<sup>3</sup> See footnote 2 of chapter 1/96.

<sup>4</sup> A1) Abrogated by the verse of the sword 113/9:5.

<sup>5</sup> 1) يَتَمَلَّوْنَ

<sup>6</sup> A1) This verse and the next one abrogate adoption ♦ R1) See the footnote of 92/4:3

<sup>7</sup> A1) See the previous verse.

<sup>8</sup> T1) ♦ ذَلِكَ عِنْدَ اللَّهِ مَكْتُوبًا 3) أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ وَهُوَ أَبٌ لَهُمْ، قِرَاءَةُ شَبْعِيَّةٍ: وَأَزْوَاجُهُ أُمَّهَاتُهُمْ وَهُوَ أَبٌ لَهُمْ فَعَقُوهُ فِي ذَرِيَّتِهِ 1) Variation: and he is their father.

<sup>9</sup> R1) See the footnote of 89/3:81.

<sup>10</sup> 1) لِّيَسْأَلَ



H-90/33:9<sup>1</sup>. [---] O you who believed! Remember God's grace on you, when soldiers came to you, and we sent upon them a wind and soldiers that you did not see. ~ God was seer of what you do.

H-90/33:10. [---] [Remember] when they came upon you from above you and from below you, when the eyes deviated, and the hearts reached to the throats, while you made presumptions about God.

H-90/33:11<sup>2</sup>. There the believers were tried, and shaken with severe shaking.

H-90/33:12<sup>3</sup>. [---] [Remember] when the hypocrites and those in whose hearts is a sickness<sup>T1</sup> say: «God and his messenger did not promise us but delusion».

H-90/33:13<sup>4</sup>. [---] [Remember] when a group among them said: «O people of Yathrib! There is no stand for you, therefore turn back». A group from them sought permission of the Prophet saying: «Our houses are vulnerable». Whereas they were not vulnerable. They only want to flee.

H-90/33:14<sup>5</sup>. If they were to be entered upon from its sides and sedition was asked of them,<sup>T1</sup> they would have done it, and not hesitated over it but a little.

H-90/33:15<sup>6</sup>. They have covenanted with God before so that they would not turn the back. The covenant with God will be asked about.

H-90/33:16<sup>7</sup>. Say: «Flight will not avail you if you flee from death or killing. You will not enjoy but a little».

H-90/33:17. Say: «Who can protect you against God, if he wanted evil for you, or wanted mercy for you?» ~ They will find for them, besides God, neither an ally, nor a succourer.

H-90/33:18. God knows the delayers among you, and those who say to their brothers: «Come to us». While they do not show vigour but a little,

H-90/33:19<sup>8</sup>. being avaricious toward you. When the fear comes, you see them looking at you rolling their eyes, like one who [looks] overshadowed by death. When the fear is gone, they flay you with sharp tongues, being avaricious in doing good. Those did not believe, and God made their deeds fail. That was easy for God.

H-90/33:20<sup>9</sup>. They think that the coalitions are not gone. However, if the coalitions should come, they would wish to be bedouins among the nomads, asking for your news. If they were among you, they would not have combated, but a little.

H-90/33:21<sup>10</sup>. You have in God's messenger a good model for whoever hopes for God and the last day, and remembers God much.

[---] يَا أَيُّهَا الَّذِينَ ءَامَنُوا! اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ، إِذْ جَاءَتْكُمْ جُنُودٌ، فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا<sup>2</sup> ~ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ<sup>3</sup> بَصِيرًا.  
[...] إِذْ جَاءَكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ، وَإِذْ رَاغَبُ الْأَبْصَارُ، وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ، وَتَظُنُّونَ بِاللَّهِ الظُّنُونًا.

هَذَاكَ أَتَّبَلِي الْمُؤْمِنُونَ، وَزُلْزَلُوا<sup>1</sup> زَلْزَالًا شَدِيدًا.

[---][...] وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ: ~ «مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا».

[---][...] وَإِذْ قَالَتْ طَائِفَةٌ مِنْهُمْ: «يَا هَٰؤُلَاءِ يَثْرِبَ لَا مُقَامَ لَكُمْ، فَارْجِعُوا». وَيَسْتَأْذِنُ<sup>2</sup> فَرِيقٌ مِنْهُمْ النَّبِيَّ يَقُولُونَ: «إِنِّي بُيُوتُنَا عَوْرَةٌ<sup>3</sup>». وَمَا هِيَ بِعَوْرَةٍ<sup>4</sup>. إِنْ يُرِيدُونَ إِلَّا فِرَارًا.

وَلَوْ دُخِلَتْ عَلَيْهِمْ مِّنْ أَقْطَارِهَا، ثُمَّ سُئِلُوا<sup>1</sup> الْفِتْنَةَ، لَأَوْتَوْهَا<sup>2</sup>، وَمَا تَلَبَّوْا بِهَا إِلَّا يَسِيرًا.

وَلَقَدْ كَانُوا عَاهِدُوا<sup>1</sup> اللَّهَ مِنْ قَبْلُ لَا يُؤْلُونَ<sup>1</sup> إِلَّا أَذْذِيرًا. وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا<sup>2</sup>.

قُلْ: «لَنْ يَنْفَعَكُمْ الْفِرَارُ، إِنْ فَرَرْتُمْ مِنَ الْمَوْتِ أَوْ الْقَتْلِ. وَإِذَا لَا تُمْتَحُونَ<sup>1</sup> إِلَّا قَلِيلًا».  
قُلْ: «مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِنَ اللَّهِ، إِنْ أَرَادَ بِكُمْ سُوءًا، أَوْ أَرَادَ بِكُمْ رَحْمَةً؟» ~ وَلَا يَجِدُونَ لَهُمْ، مِنْ دُونِ اللَّهِ، وَلِيًّا وَلَا نَصِيرًا.  
قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنْكُمْ، وَالْقَائِلِينَ لِإِخْوَانِهِمْ: «هَلُمَّ إِلَيْنَا». وَلَا يَأْتُونَ الْبَاسَ إِلَّا قَلِيلًا،

أَشِحَّةً عَلَيْكُمْ. فَإِذَا جَاءَ الْخَوْفُ، رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ [...], كَالَّذِي يُغْشَى عَلَيْهِ مِنَ الْمَوْتِ. فَإِذَا ذَهَبَ الْخَوْفُ، سَلَفُوكُمْ<sup>2</sup> بِالسِّنَةِ جِدَادٍ، أَشِحَّةً عَلَى الْخَيْرِ. أُولَٰئِكَ لَمْ يُؤْمِنُوا، فَأَحْبَطَ اللَّهُ أَعْمَلَهُمْ. ~ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا.  
يَحْسِبُونَ<sup>1</sup> الْأَحْزَابَ لَمْ يَذْهَبُوا. وَإِنْ يَأْتِ الْأَحْزَابُ، يُودُّوا<sup>2</sup> لَوْ أَنَّهُمْ بَادُونَ<sup>3</sup> فِي الْأَعْرَابِ، يَسْأَلُونَ<sup>4</sup> عَنْ أَنْبَائِكُمْ. وَلَوْ كَانُوا فِيكُمْ، مَا قُتِلُوا، إِلَّا قَلِيلًا.

لَقَدْ كَانَ لَكُمْ، فِي رَسُولِ اللَّهِ، أُسْوَةٌ<sup>1</sup> حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ، وَذَكَرَ اللَّهَ كَثِيرًا.

<sup>1</sup> يَغْمَلُونَ (3) يَزُوهَا (2) وَجُنُودًا (1)

<sup>2</sup> زُلْزَالًا (2) وَزُلْزَلُوا (1)

<sup>3</sup> T1) Referring to the term *marad* in Jos 22:16-29, Bonnet-Eymard (vol. 1, p. 28) translates: rebellion.

<sup>4</sup> بِعَوْرَةٍ (4) عَوْرَةٌ (3) وَيَسْتَأْذِنُ (2) مَقَامَ (1)

<sup>5</sup> لَأَوْتَوْهَا (2) سَوَّلُوا، سَوَّلُوا، سَوَّلُوا، سَبَّلُوا (1) ♦ T1) To commit apostasy (Asad); to treachery (Pickthall).

<sup>6</sup> مَسْئُولًا (2) يُؤْلُونَ (1)

<sup>7</sup> يُمْتَحُونَ، تُمْتَحُونَ (1)

<sup>8</sup> سَلَفُوكُمْ (2) أَشِحَّةً (1)

<sup>9</sup> يَسْأَلُونَ، يَسْأَلُونَ، يَسْأَلُونَ (4) يُدُّوا (3) الْأَحْزَابُ قَدْ ذَهَبُوا إِذَا وَجَدُوهُمْ لَمْ يَذْهَبُوا وَتَوَّأ (2) يَحْسِبُونَ (1)

<sup>10</sup> إِسْوَةٌ (1)

H-90/33:22<sup>1</sup>. When the believers saw the coalitions, they said: «This is what God and his messenger promised us, and God and his messenger are truthful». It only increased them in faith and submission.

H-90/33:23<sup>2</sup>. There are, among the believers, men who were truthful in what they covenanted with God. Among them is him who passed away,<sup>T1</sup> and others still wait. ~ And they did change by no means.

H-90/33:24<sup>3</sup>. So that<sup>T1</sup> God may reward the truthful for their truthfulness, and punish the hypocrites, if he wishes, or turn to them. ~ God was forgiver, very-merciful.

H-90/33:25<sup>4</sup>. God returned those who disbelieved, with their rage, without obtaining any good. And God spared the believers from combat. ~ God was strong, mighty.

H-90/33:26<sup>5</sup>. He descended those who sustained them, among the people of the book, from their fortresses, and threw terror in their hearts. You killed a group, and captured a group.<sup>R1</sup>

H-90/33:27<sup>6</sup>. He gave you as inheritance their land, their homes, their wealth, and also a land you never stepped on. ~ God was powerful over everything.

H-90/33:28<sup>7</sup>. [---] O Prophet! Say to your spouses: «If you want the worldly life and its ornament, then come and I will provide for your enjoyment, ~ and release you with a handsome release.

H-90/33:29. But if you wanted God, his messenger and the last home, God prepared for the good doers among you a great wage.

H-90/33:30<sup>8</sup>. O wives of the Prophet! Whoever of you commits a manifest depravity, her punishment will be the double [of what is prescribed for such a depravity]. ~ That was easy for God.

H-90/33:31<sup>9</sup>. Whoever of you devotes herself to God and his messenger, and does good, we will give her twice her wage. We prepared for her an honourable provision.

H-90/33:32<sup>10</sup>. O wives of the Prophet! You are not like any other women, if you fear. Do not submit while speaking, lest him in whose heart is a sickness should covet. ~ And say convenient words.

H-90/33:33<sup>11</sup>. Stay in your houses, and do not bedizen yourselves<sup>R1</sup> as the bedizement of the epoch of the first ignorance.<sup>T1</sup> Perform the prayer, give the tithe, and obey God and his messenger. God wants only to remove the abomination from you, O people of the house! and to purify you fully.

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ، قَالُوا: «هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ، وَصَدَقَ اللَّهُ وَرَسُولُهُ». وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا.

مِنَ الْمُؤْمِنِينَ، رَجَالَ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ. فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ، وَمِنْهُمْ مَّنْ يَنْتَظِرُ. ~ وَمَا بَدَّلُوا تَبْدِيلًا.

لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ، وَيُعَذِّبَ الْمُنَافِقِينَ، إِن شَاءَ، أَوْ يَتُوبَ عَلَيْهِمْ. ~ إِنَّ اللَّهَ كَانَ غَفُورًا، رَحِيمًا.

وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا، بِغَيْطِهِمْ، لَمْ يَنَالُوا خَيْرًا. وَكَفَىٰ اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ<sup>1</sup>. ~ وَكَانَ اللَّهُ قَوِيًّا، عَزِيمًا.

وَأَنْزَلَ الَّذِينَ ظَهَرُوهُمْ<sup>1</sup>، مِّنْ أَهْلِ الْكِتَابِ، مِنْ صَيَاصِيهِمْ، وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ<sup>2</sup>. قَرِيبًا تَقْتُلُونَ<sup>3</sup> وَتَأْسِرُونَ<sup>4</sup> قَرِيبًا.

وَأَوْرَثَكُمْ أَرْضَهُمْ، وَبُيُوتَهُمْ، وَأَمْوَالَهُمْ، وَأَرْضًا لَّمْ تَطُوهَا<sup>1</sup>. ~ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا.

[---] يَا أَيُّهَا النَّبِيُّ! قُلْ لِّأَزْوَاجِكَ: «إِنْ كُنْتُمْ تُرِيدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا، فَتَعَالَيْنَ أُمَتِّعْكُنَّ<sup>1</sup> ~ وَأَسْرَحْكُنَّ<sup>2</sup> سَرَاحًا جَمِيلًا.

وَإِنْ كُنْتُمْ تُرِيدْنَ اللَّهَ، وَرَسُولَهُ، وَالْآخِرَةَ، فَإِنَّ اللَّهَ أَعَدَّ لِلْمَحْسِنَاتِ مِنْكُمْ أَجْرًا عَظِيمًا».

يُيَسِّرُ اللَّهُ النَّبِيَّ! مَن يَأْتِ<sup>1</sup> مِنْكُمْ بِفُجْأَةٍ مُّبِينَةٍ<sup>2</sup>، يُضَاعَفْ<sup>3</sup> لَهَا الْعَذَابُ<sup>4</sup> ضِعْفَيْنِ [...] ~ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا.

وَمَن يَقْنُتْ<sup>1</sup> مِنْكُمْ لِلَّهِ وَرَسُولِهِ، وَتَعَمَلْ<sup>2</sup> صَالِحًا، نُؤْتِهَا<sup>3</sup> أَجْرَهَا مَرَّتَيْنِ. وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا.

يُيَسِّرُ اللَّهُ النَّبِيَّ! لَسْتُ أَنْ أَحَدَ مِنَ النِّسَاءِ، إِنْ اتَّقَيْتُنَّ. فَلَا تَخْضَعْنَ بِالْقَوْلِ، فَيَطْمَعَ<sup>1</sup> الَّذِي فِي قَلْبِهِ مَرَضٌ. ~ وَقَلْنَ قَوْلًا مَّعْرُوفًا.

وَقَرْنَ<sup>1</sup> فِي بُيُوتِكُنَّ، وَلَا تَبَرَّجْنَ تَبَرُّجَ<sup>2</sup> الْجَاهِلِيَّةِ الْأُولَى. وَأَقِمْنَ الصَّلَاةَ، وَآتِينَ الزَّكَاةَ، وَأَطِعْنَ اللَّهَ، وَرَسُولَهُ. إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ، أَهْلَ الْبَيْتِ! وَيُطَهِّرَكُمْ تَطْهِيرًا<sup>1</sup>.

<sup>1</sup> زَادَهُمْ

<sup>2</sup> 1) وَمِنْهُمْ مَّنْ بَدَّلَ، وَآخَرُونَ بَدَّلُوا ♦ T1) Have [already] redeemed their pledge by death (Asad); accomplished his vow (Shakir).

<sup>3</sup> T1) It is not clear the relationship between this verse and the previous one.

<sup>4</sup> 1) قِرَاءَةُ شَيْعِيَّةٍ: الْقِتَالُ بِعِلِّيٍّ

<sup>5</sup> 1) ♦ R1) Hamidullah indicates in his French translation that this verse refers to the combat against the Jews of Medina to whom Muhammad applied the Jewish law on the combat: Dt 20:10-17.

<sup>6</sup> 1) تَطُوهَا

<sup>7</sup> 1) وَأَسْرَحْكُنَّ 2) أُمَتِّعْكُنَّ، أُمَتِّعْكُنَّ

<sup>8</sup> 1) نُضَاعَفَتْ، نُضَاعَفَتْ، نُضَاعَفَتْ - الْعَذَابُ 4) يُضَاعَفُ 3) مُبِينَةٌ 2) ثَابِتٌ

<sup>9</sup> 1) يُؤْتِيهَا 3) وَيَعْمَلُ 2) تَقْنُتُ

<sup>10</sup> 1) قِيَطَمَعَ، قِيَطَمَعَ، قِيَطَمَعَ

<sup>11</sup> 1) ♦ T1) The pre-Islamic epoch. We find the same phrase in Ac 17:29-30 ♦ R1) Cf. 1 Tm 2:9.

H-90/33:34<sup>1</sup>. Remember what is recited in your houses, of the signs of God and the wisdom. ~ God was accommodating, aware.

H-90/33:35. The submitted men and women, the believing men and women, the devout men and women, the truthful men and women, the enduring men and women, the prostrators men and women, the donors of alms men and women, the fasting men and women, the protectors of their sex men and women, those who remember God much men and women, ~ God prepared for them forgiveness and great wage.

H-90/33:36<sup>2</sup>. It was not for a believer man or woman, when God and his messenger have decided on a matter, to claim freedom of choice in their matter. ~ Whoever disobeys God and his messenger is manifestly misguided.

H-90/33:37<sup>3</sup>. [Remember] when you said to him who had been gratified by God and gratified by you: «Keep your spouse and fear God». But you hide in yourself what God divulges, and fear the humans, whereas God has more right to be feared by you. When Zayd accomplished a want of her,<sup>T1</sup> we had you marry her, so there should be no blame for believers with respect to the spouses of their adopted sons, when they have accomplished a want of them. ~ God's order was fulfilled.

H-90/33:38<sup>4</sup>. There is no blame on the Prophet in doing anything that God imposed on him. It is God's law for those who passed before. God's order was a predetermined predetermination.<sup>T1</sup>

H-90/33:39<sup>5</sup>. Those who deliver God's messages, dread him, and do not dread anyone but God. ~ God suffices as accountant.

H-90/33:40<sup>6</sup>. Muhammad<sup>R1</sup> was not the father of any one of your men, but the messenger of God, and the seal of the prophets. ~ God was knower of everything.

H-90/33:41. [---] O you who believed! Remember God with much remembrance,

H-90/33:42. and exalt him morning and evening.

H-90/33:43<sup>7</sup>. It is him who prays on you, with his angels,<sup>T1</sup> so that he brings you from the darkness to the light. ~ He was very-merciful to the believers.

H-90/33:44. Their greeting, the day they meet him, will be: «Peace». He prepared for them an honourable wage.

H-90/33:45. O Prophet! We sent you as witness, announcer, and warner,

وَأَذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ، مِنْ ءَايَاتِ اللَّهِ وَالْحِكْمَةِ. ~ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا.

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ، وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ، وَالْقَانِتِينَ وَالْقَانِتَاتِ، وَالصَّادِقِينَ وَالصَّادِقَاتِ، وَالصَّابِرِينَ وَالصَّابِرَاتِ، وَالْخَاشِعِينَ وَالْخَاشِعَاتِ، وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ، وَالصَّيِّمِينَ وَالصَّيِّمَاتِ، وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ [...]، وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ [...]، ~ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا.

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ، إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا، أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ. ~ وَمَنْ يَعِصِ اللَّهَ وَرَسُولَهُ، فَقَدْ ضَلَّ ضَلَالًا مُبِينًا.

[...] وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ: «أَتَمْسِكُ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ». وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ، وَتَخْشَى الْإِنْسَانَ، وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ. فَلَمَّا قَضَىٰ رَبِّي مِنْهَا طَرًا، زَوَّجْنَاهَا<sup>2</sup>، لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ، إِذَا قَضَوْا مِنْهُنَّ طَرًا. ~ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا.

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ. سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ. وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا.

الَّذِينَ يُبَلِّغُونَ<sup>1</sup> رِسَالَتِ اللَّهِ، وَيَخْشَوْنَهُ، وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ. ~ وَكَفَىٰ بِاللَّهِ حَسِيبًا.

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ. وَلَكِنْ رَسُولَ اللَّهِ، وَخَاتَمَ<sup>2</sup> النَّبِيِّينَ<sup>3</sup>. ~ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا.

[---] يَا أَيُّهَا الَّذِينَ ءَامَنُوا! أَذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا،

وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا.

هُوَ الَّذِي يُصَلِّيْ عَلَيْكُمْ، وَمَلَائِكَتُهُ، لِيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ. وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا.

تَحِيَّتُهُمْ، يَوْمَ يَلْقَوْنَهُ: «سَلَامٌ». وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا.

يَا أَيُّهَا النَّبِيُّ! إِنَّا أَرْسَلْنَاكَ شَهِدًا، وَمُبَشِّرًا، وَنَذِيرًا،

<sup>1</sup> تُتْلَى

<sup>2</sup> الْخِيَرَةُ (2) تَكُونُ

<sup>3</sup> 1) زَوَّجْنَاهَا، زَوَّجْنَاهَا (2) وَأَنْعَمْتَ 1) T1) When Zayd had come to the end of his union with her (Asad); Zaid had accomplished what he would of her (Arberry). This verse completes the verses 90/33:1-5 prohibiting the adoption. See the note of the verse 92/4:23 on sucking which creates family ties instead of the adoption.

<sup>4</sup> T1) The command of Allah is a decree that is made absolute (Shakir); ordinance of Allah hath been a destiny destined (Daryabadi).

<sup>5</sup> رِسَالَةً (2) بَلَّغُوا، بَلَّغُوا

<sup>6</sup> 1) R1) Christianity believes that there are no prophets as Jesus warned against false prophets (Mt 7:15, 24:11 and 24; 2 P 2:1). As Muhammad, Mani claimed that he is the last prophet, that his message is for all, that Christians have falsified their sacred books, that the Gospel passages which speak of sending the Paraclete (the Comforter: Jn 14:16-17 and 25:26-27; 15:26-27; 16:7-11 and 13-14) refer to him, and that Jesus was not crucified (Christensen, p. 178).

<sup>7</sup> T1) He it is who bestows His blessings upon you, with His angels (Asad); He is the One who reaches out to you, along with His Angels (Progressive Muslims); he is (The One) Who (responds) to your prayers (Ghali).

وَدَاعِيًا إِلَى اللَّهِ، بِإِذْنِهِ، وَسِرَاجًا مُبِيرًا.

H-90/33:46<sup>1</sup>. calling to God, with his permission, and as luminous lamp.<sup>R1</sup>

وَبَشِّرِ الْمُؤْمِنِينَ بِأَنَّ لَهُمْ مِنَ اللَّهِ فَضْلًا كَبِيرًا.

H-90/33:47. Announce to the believers that they will have from God a great favour.

وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ، وَدَعْ أَذُنَهُمْ، وَتَوَكَّلْ عَلَى اللَّهِ. ~ وَكَفَى بِاللَّهِ وَكِيلًا.

H-90/33:48<sup>2</sup>. Do not obey the disbelievers and the hypocrites, disregard their hurt, and confide in God.<sup>A1</sup> ~ God suffices as guarantor.

[---] يَا أَيُّهَا الَّذِينَ ءَامَنُوا! إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ، ثُمَّ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ<sup>1</sup>، فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُونَهَا. ~ فَمَتَّعُوهُنَّ، وَسَرَّحُوهُنَّ سَرَاحًا جَمِيلًا.

H-90/33:49<sup>3</sup>. [---] O you who believed! When you marry the believing women and thereafter repudiate them before you have touched them, there is no waiting period for you to calculate. ~ Provide for their enjoyment and release them with a handsome release.

يَا أَيُّهَا النَّبِيُّ! إِنَّا أَحَلَّلْنَا لَكَ أَزْوَاجَ النِّسَاءِ عَاتَيْتِ أَجْرَهُنَّ، وَمَا مَلَكَتْ يَمِينُكَ مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ، وَبَنَاتٍ عِمَّكَ وَبَنَاتٍ عَمَّتِكَ، وَبَنَاتٍ خَالَكِ وَبَنَاتٍ خَالَكِ، الَّتِي هَاجَرْنَ مَعَكَ. [...] وَأَمْرًا مُؤَمَّنَةً<sup>2</sup> إِنْ وَهَبْتَ<sup>3</sup> نَفْسَهَا لِلنَّبِيِّ، إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا، خَالِصَةً<sup>4</sup> لَكَ، مِنْ دُونِ الْمُؤْمِنِينَ. [قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ، لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ.] ~ وَكَانَ اللَّهُ غَفُورًا، رَحِيمًا.

H-90/33:50<sup>4</sup>. O Prophet! We permitted to you your spouses to whom you gave their wages, as well as what your right hand possessed<sup>T1R1</sup> out of what God has granted you as spoil, the daughters of your paternal uncle, the daughters of your paternal aunts, the daughters of your maternal uncle, and the daughters of your maternal aunts who emigrated with you. And [we permitted to you] any believing woman if she gave herself to the Prophet, if the Prophet wanted to marry her, a privilege dedicated to you, and not to the believers. [We know what we imposed them about their spouses and what their right hands possessed,<sup>T1</sup> so that there is no blame on you.] ~ God was forgiver, very-merciful.

تُرْجَى<sup>1</sup> مِنْ تَشَاءَ مِنْهُنَّ، وَتُؤَيَّ<sup>2</sup> إِلَيْكَ مِنْ تَشَاءَ. وَمَنْ أَبْتَغَيْتَ مِمَّنْ عَزَلْتَ، فَلَا جُنَاحَ عَلَيْكَ. ذَلِكَ أَذْنَى أَنْ تُقَرَّ أَعْيُنُهُنَّ<sup>3</sup>، وَلَا يَحْزَنَ، وَيَرْضَيْنَ بِمَا ءَاتَيْتَهُنَّ كُلَّهُنَّ<sup>4</sup>. وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ. ~ وَكَانَ اللَّهُ عَلِيمًا، حَلِيمًا.

H-90/33:51<sup>5</sup>. You delay whom you wish among them, and you shelter by you whom you wish. And whom you desired from whom you isolated, no blame on you. This is more proper to delight their eyes, not to be sadden, and to be pleased with what you gave to all of them. God knows what is in your hearts. ~ God was knower, magnanimous.

لَا يَجُلُ<sup>1</sup> لَكَ النِّسَاءُ مِنْ بَعْدِ [...]، وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ، وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ، إِلَّا مَا مَلَكَتْ يَمِينُكَ. ~ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ رَقِيبًا.

H-90/33:52<sup>6</sup>. It is not permitted to you to take wives after [this day], nor to exchange them with spouses, even though their beauty astonishes you,<sup>A1</sup> except what your right hand possessed.<sup>T1R1</sup> ~ God was watcher of everything.

[---] يَا أَيُّهَا الَّذِينَ ءَامَنُوا! لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ، إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ، غَيْرَ<sup>1</sup> نَظَرٍ فِيهِ<sup>2</sup>. وَلَكِنْ، إِذَا دُعِيتُمْ، فَادْخُلُوا. فَإِذَا طَعِمْتُمْ، فَأَنْتَشِرُوا وَلَا مُسْتَسْبِينَ لِحَدِيثٍ. إِنَّ ذَلِكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيِ<sup>3</sup> مِنْكُمْ، وَاللَّهُ لَا يَسْتَحْيِ<sup>4</sup> مِنَ الْحَقِّ. وَإِذَا سَأَلْتُمُوهُنَّ [...] مَتَاعًا، فَسَلُوهُنَّ<sup>5</sup> مِنْ وَرَاءِ حِجَابٍ. ذَلِكَ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ. وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ، وَلَا أَنْ تُنَكَحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا. ~ إِنَّ ذَلِكُمْ كَانَ عِنْدَ اللَّهِ، [...] عَظِيمًا. [إِنْ تُبَدُّوا شَيْئًا أَوْ تُخَفَّوْهُ، ~ فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا.]

H-90/33:53<sup>7</sup>. [---] O you who believed! Do not enter the Prophet's houses, unless permission is given to you for a meal, not waiting for its time.<sup>T1</sup> But if you are invited, then enter. And once you will have eaten, disperse without lingering for conversation. That was hurting the Prophet, and he was ashamed of you, but God is not ashamed of the truth. If you ask from [his wives] anything, ask it from them from behind a curtain. It is purer for your hearts and their hearts. It was not for you to hurt God's messenger, nor to ever marry his spouses after him. ~ That would be, with God, a great [sin].

H-90/33:54. [Whether you show something or hide it, ~ God was knower of everything].

<sup>1</sup> R1) Image used by Jesus in the sermon on the mountain: Mt 5:14-16.

<sup>2</sup> A1) Abrogated by the verse of the sword 113/9:5.

<sup>3</sup> 1) تَعْتَدُونَهَا 2) تَمَسُّوهُنَّ

<sup>4</sup> 1) T1) The slaves ♦ R1) Allowed also in Lv 19:20. 2) وَاللَّاتِي 3) وَأَمْرًا مُؤَمَّنَةً 4) وَهَبْتَ، إِذْ وَهَبْتَ، وَهَبْتَ

<sup>5</sup> 1) تَقَرَّ أَعْيُنُهُنَّ 2) تُقَرَّ أَعْيُنُهُنَّ 3) وَتُؤَيَّ 4) تُؤَيَّ 5) تَقَرَّ أَعْيُنُهُنَّ 6) تُقَرَّ أَعْيُنُهُنَّ

<sup>6</sup> 1) T1) The slaves ♦ A1) Abrogated by 90/33:50 ♦ R1) Allowed also in Lv 19:20. 2) تَحُلْ

<sup>7</sup> 1) T1) Luxenberg (p. 245-246) reads نَظَرِينَ instead of إِثَاءَ and translates: without looking at his wives. 2) غَيْرَ 3) إِثَاءَ 4) فَيَسْتَحْيِ 5) يَسْتَحْيِ 6) فَيَسْتَحْيِ 7) إِثَاءَ

H-90/33:55<sup>1</sup>. There is no blame on them [not to veil themselves in front] of their fathers, nor their sons, nor their brothers, nor the sons of their brothers, nor the sons of their sisters, nor the believing women and nor what their right hands possessed.<sup>T1</sup> Fear God. ~ God was witness of everything.

H-90/33:56<sup>2</sup>. [---] God and his angels pray for the Prophet. O you who believed! Pray for him and address him the greetings.

H-90/33:57. [---] Those who hurt God and his messenger, God cursed them in the worldly life and in the last life. ~ He prepared for them a humiliating punishment.

H-90/33:58. Those who hurt the believing men and women, for what they did not realize, they bear an infamy and a manifest sin.

H-90/33:59. O Prophet! Say to your spouses, to your daughters and to the wives of the believers, to near on them their mantises. This is more proper to recognize them, and so they will not be harmed. ~ God was forgiver, very-merciful.

H-90/33:60<sup>3</sup>. [---] If the hypocrites, those in whose hearts is a sickness,<sup>T1</sup> and those shaking in Medina, do not abstain, we will incite you against them, and then they will not be your neighbours but a little.

H-90/33:61<sup>4</sup>. [Then they will be expelled], cursed. Wherever they are encountered, they will be taken, and killed mercilessly.

H-90/33:62. [It is] God's law for those who passed before. ~ You will never find any alteration in God's law.

H-90/33:63. [---] The humans ask you about the hour. Say: «The knowledge thereof is only with God». What do you know? Maybe [the coming of] the hour is near!

H-90/33:64. God cursed the disbelievers, ~ and prepared for them a blaze.

H-90/33:65. They will be therein eternally, forever. ~ They will find neither an ally, nor a succourer.

H-90/33:66<sup>5</sup>. The day their faces are turned over in fire,<sup>R1</sup> they will say: «If only we had obeyed God and obeyed the messenger!»

H-90/33:67<sup>6</sup>. They said: «Our Lord! We obeyed our chiefs and our elders, and they misguided us from the way.

H-90/33:68<sup>7</sup>. Our Lord! Give them the double of the punishment, and curse them with a great curse».

H-90/33:69<sup>8</sup>. [---] O you who believed! Do not be as those who harmed Moses, and God has been acquitted him from what they said. He was honourable for God.<sup>R1</sup>

H-90/33:70. O you who believed! Fear God, ~ and say suitable words.

لَا جُنَاحَ عَلَيْهِمْ فِي [---] عَابَائِهِمْ، وَلَا أَبْنَائِهِمْ، وَلَا إِخْوَانِهِمْ، وَلَا أَبْنَاءَ إِخْوَانِهِمْ، وَلَا أَبْنَاءَ أَخَوَاتِهِمْ، وَلَا نِسَائِهِمْ [---]، وَلَا مَا مَلَكَتْ أَيْمَانُهُمْ. وَاتَّقُوا اللَّهَ. ~ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا.

[---] إِنَّ اللَّهَ وَمَلَائِكَتُهُ يُصَلُّونَ عَلَى النَّبِيِّ. يَا أَيُّهَا الَّذِينَ آمَنُوا! صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا.

[---] إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ، لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ. ~ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا.

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ، بَغْيٍ مَا اكْتَسَبُوا، ~ فَقَدْ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُبِينًا.

يَا أَيُّهَا النَّبِيُّ! قُلْ لَأَرْوِّجَنَّكَ، وَنِسَاءَ الْمُؤْمِنِينَ، يُدْنِينَ عَلَيْهِنَ مِنْ جُلُوبِهِنَّ. ذَلِكَ آدَنَى أَنْ يُعْرِضْنَ، فَلَا يُؤْذِينَ. ~ وَكَانَ اللَّهُ غَفُورًا، رَحِيمًا.

[---] لَنْ لَمْ يَنْتَهَ الْمُنَافِقُونَ، وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ، وَالْمُرْجُفُونَ فِي الْمَدِينَةِ، لَنُغْرِيَنَّكَ بِهِمْ، ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا.

[...] مَلْعُونِينَ. إِنَّهُمْ نِفَقُوا، أَحْدَا، وَقَتَلُوا تَقْتِيلًا.

[...] سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ. ~ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا.

[---] يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ. قُلْ: «إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ». وَمَا يُدْرِيكَ لَعَلَّ [...] السَّاعَةَ تَكُونُ قَرِيبًا!

إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ، ~ وَأَعَدَّ لَهُمْ سَعِيرًا.

خَالِدِينَ فِيهَا أَبَدًا. ~ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا.

يَوْمَ نُقَلِّبُ<sup>1</sup> وُجُوهَهُمْ<sup>2</sup> فِي النَّارِ، يَقُولُونَ: «بَلَّيْتَنَا أَطْعَمَنَا اللَّهُ وَأَطْعَمَنَا الرَّسُولُ!»

وَقَالُوا: «رَبَّنَا! إِنَّا أَطْعَمْنَا سَادَتَنَا<sup>1</sup> وَكُفِّرَ آءَانَا، فَأُضِلُّونَا السَّبِيلَ<sup>2</sup>.

رَبَّنَا! آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ، وَالْعَنَهُمُ لَعْنًا كَثِيرًا<sup>1</sup>».

[---] يَا أَيُّهَا الَّذِينَ آمَنُوا! لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَى، فَبَرَّاهُ اللَّهُ مِمَّا قَالُوا<sup>1</sup>. وَكَانَ عِنْدَ اللَّهِ وَجِيهًا.

يَا أَيُّهَا الَّذِينَ آمَنُوا! اتَّقُوا اللَّهَ، ~ وَقُولُوا قَوْلًا سَدِيدًا.

<sup>1</sup> T1) The slaves.

<sup>2</sup> 1) فَصَلُّوا 2) وَمَلَائِكَتُهُ

<sup>3</sup> T1) Referring to the term *marad* in Jos 22:16-29, Bonnet-Eymard (vol. 1, p. 28) translates: rebellion.

<sup>4</sup> 1) وَقَتَلُوا

<sup>5</sup> 1) نُقَلِّبُ وُجُوهَهُمْ، نُقَلِّبُ وُجُوهَهُمْ 2) نُقَلِّبُ، نُقَلِّبُ 1) T1) According to a Jewish legend, Moses visited hell and saw sinners prone on their faces (Ginzberg, vol. 2, p. 119).

<sup>6</sup> 1) السَّبِيلَ 2) سَادَاتِنَا

<sup>7</sup> 1) كَثِيرًا

<sup>8</sup> 1) R1) See the footnote of the verse 2) قراءة شيعية: وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ فِي عِلِّيِّ وَالْأَلَمَةِ كَالَّذِينَ آذَوْا مُوسَى فَبَرَّاهُ اللَّهُ مِمَّا قَالُوا 1) M-49/28:76.

H-90/33:71<sup>1</sup>. He will reform your deeds, and forgive you your faults. ~ Whoever obeys God and his messenger succeeded a great success.

H-90/33:72<sup>2</sup>. [---] We presented the faith<sup>T1</sup> to the heavens, the earth and the mountains, but they refused to bear it and have been preoccupied thereof, but the human bore it [and he did not assume it]. He was oppressor, ignorant.

H-90/33:73<sup>3</sup>. So that God may punish the hypocrites, men and women, as well as the associators, men and women, and that God turn to the believing men and women. ~ God was forgiver, very-merciful.

يُصْلِحْ لَكُمْ أَعْمَالَكُمْ، وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ. ~ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا<sup>1</sup>.

[---] إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ، فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا، وَحَمَلَهَا الْإِنْسَانُ [...]. إِنَّهُ كَانَ ظَلُومًا جَهُولًا.

لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ، وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ، وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ. ~ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا.

## CHAPTER 91/60: THE TESTED WOMAN

### سورة الممتحنة

#### 13 verses Hegirian<sup>4</sup>

In the name of God, the all-merciful, the very-merciful.<sup>5</sup>

H-91/60:1<sup>6</sup>. O you who believed! Do not take my enemy and your enemy for allies. Do you offer love to them, whereas they disbelieved in what has come to you of the truth? They bring out the messenger and you because you believe in God, your Lord. If you go forth struggling in my way and seeking my pleasure, [do not take them for allies], showing them friendship secretly. I know [better than them and than you] what you hide and what you say publicly. Whoever of you does this, is misguided from the right way.

H-91/60:2. If they encounter you, they will be enemies for you, stretch out against you their hands and their tongues with evil, and desire you to disbelieve.

H-91/60:3<sup>7</sup>. Neither your relationships, nor your children, will avail you. The day of the resurrection, he will decide between you. ~ God is seer of what you do.

H-91/60:4<sup>8</sup>. [---] You have a good model in Abraham and those who were with him, when they said to their people: «We are quit of you and what you adore, besides God. We disbelieved in you, and enmity and hatred have appeared between us and you, forever, until you believe in God alone». Except the saying of Abraham to his father: «I will ask forgiveness for you, but I cannot protect you at all against God», [which you should not imitate]. [Our Lord! We confide in you, and to you we turn repentant. ~ To you is the destination!

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.  
يَا أَيُّهَا الَّذِينَ آمَنُوا! لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ. تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ، وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ. يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ، رَبِّكُمْ. إِنْ كُنْتُمْ حَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي، [...] تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ. وَأَنَا أَعْلَمُ [...] بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ. وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ.

إِنْ يَتَقَفَّوْكُمْ، يَكُونُوا لَكُمْ أَعْدَاءً، وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُم بِالسُّوءِ، وَوَدُّوا لَوْ تَكْفُرُونَ.

لَنْ تَنفَعَكُمْ أَرْحَامُكُمْ، وَلَا أَوْلَادُكُمْ. يَوْمَ الْقِيَمَةِ، يَفْصِلُ<sup>1</sup> بَيْنَكُمْ. ~ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ.

[---] قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ، إِذْ قَالُوا لِقَوْمِهِمْ: «إِنَّا بَرَّأُوْا مِنْكُمْ وَمِمَّا تَعْبُدُونَ، مِنْ دُونِ اللَّهِ. كَفَرْنَا بِكُمْ، وَبَدَا بَيْنَنَا وَبَيْنَكُمْ الْعَدَوَّةُ وَالْبَغْضَاءُ أَبَدًا، حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ». إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ: «لَا تَسْتَفْزِزْ لَكَ، وَمَا أَمْلَكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ» [...] [رَبَّنَا! عَلَيْكَ تَوَكَّلْنَا، وَإِلَيْكَ أَنْتَبْنَا. ~ وَإِلَيْكَ الْمَصِيرُ].

<sup>1</sup> قراءة شيعية: ومن يطع الله ورسوله في ولاية علي والأئمة من بعده فاز فوزا عظيما

<sup>2</sup> T1 We did offer the trust [of reason and volition] (Asad); we have offered the responsibility (freedom of choice) (Khalifa); we offered Our Trust (Our deputation) (Sarwar) ♦ R1 This verse has probably a relation with a legend that tells of the quarrel of the mountains because the Sinai was chosen (Ginzberg, vol. 3, p. 33-34).

<sup>3</sup> وَيَتُوبُ، فَيَتُوبُ 1)

<sup>4</sup> This chapter takes its name from verse 10. Translated also: The Examined One (Asad); She Who is Tested (Pickthall); The Test (Rashad Khalifa). Other titles: الامتحان - المرأة

<sup>5</sup> See footnote 2 of chapter 1/96.

<sup>6</sup> لِمَا 1)

<sup>7</sup> يُفْصِلُ، يُفْصِلُ، يُفْصِلُ، يُفْصِلُ، يُفْصِلُ، يُفْصِلُ 1)

<sup>8</sup> إِسْوَةٌ 1)

H-91/60:5. Our Lord! Do not make us a trial for those who disbelieved. Forgive us, our Lord! You are the almighty, the wise.]

H-91/60:6<sup>1</sup>. You have in them a good model, for whoever hopes for God and the last day. Whoever takes as allies [the disbelievers], God is the independent, the laudable.

H-91/60:7. [---] Maybe God will set up love between you and those of them with whom you were at enmity. God is powerful. ~ God is forgiver, very-merciful.

H-91/60:8<sup>2</sup>. God does not forbid you, respecting those who did not combat you in the religion, and did not oust you from your homes, that you be good and equitable with them.<sup>A1</sup> ~ God loves the equitable.

H-91/60:9. God only forbids you, respecting those who combated you in the religion, brought you out of your homes, and helped to oust you, to ally to them. Those who ally to them, ~ they are the oppressors.

H-91/60:10<sup>3</sup>. [---] O you who believed! When the believing women come to you as immigrants, examine them. God knows best their faith. If you know that they are believer, do not return them to the disbelievers. They are not permitted to the disbelievers, and the disbelievers are not permitted to them. Give them back what they spent. There is no blame on you to marry them when you will have given them their wage. Do not hold to the ties of disbelieving women. Ask for what you spent,<sup>A1</sup> and let them ask for what they spent. That is God's judgment, he judges between you. ~ God is knower, wise.

H-91/60:11<sup>4</sup>. If you lose something [of the dowry paid to] your wives [who go] to the disbelievers, and then you punish, give those whose spouses have gone away the like of what they have spent [as dowry].<sup>A1</sup> ~ Fear God in whom you believe.

H-91/60:12<sup>5</sup>. O Prophet! When the believing women come to you giving allegiance to you that they will not associate anything to God, will not steal, will not fornicate, will not kill their children,<sup>R1</sup> will not bring a calumny they forge [by attributing children to fathers who are not theirs, children] between their hands and their feet, and will not disobey you in what is according to convenience, then receive their allegiance,<sup>A1</sup> and ask forgiveness from God for them. ~ God is forgiver, very-merciful.

H-91/60:13<sup>6</sup>. O you who believed! Do not ally a people against whom God is angry. They despaired of the last life, as the disbelievers despaired [of the resurrection] of the people of the graves.

رَبَّنَا! لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا، وَاعْفِرْ لَنَا، رَبَّنَا! ~ إِنَّكَ أَنْتَ الْعَزِيزُ، الْحَكِيمُ.]

لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ، لِمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ. وَمَن يَتَوَلَّ [---]، فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ، الْحَمِيدُ.

[---] عَسَى اللَّهُ أَن يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُم مِّنْهُم مَّوَدَّةً. وَاللَّهُ قَدِيرٌ. ~ وَاللَّهُ غَفُورٌ، رَّحِيمٌ.

لَا يَنْهَاكُمُ اللَّهُ، عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَارِكُمْ، أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ. ~ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ.

إِنَّمَا يَنْهَاكُمُ اللَّهُ، عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ، وَأَخْرَجُوكُم مِّن دِيَارِكُمْ، وَظَهَرُوا عَلَىٰ إِخْرَاجِكُمْ، أَن تَوَلَّوْهُمْ. وَمَن يَتَوَلَّهُمْ، ~ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ.

[---] يَا أَيُّهَا الَّذِينَ ءَامَنُوا! إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ، فَأَمْتَحِنُوهُنَّ. اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ. فَإِن عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ، فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ. لَا هُنَّ حِلٌّ لَّهُمْ، وَلَا هُمْ يَحِلُّونَ لِهِنَّ. وَءَاتُوهُنَّ مَّا أَنْفَقُوا. وَلَا جُنَاحَ عَلَيْكُمْ أَن تَنْكِحُوهُنَّ، إِذَا ءَاتَيْتُمُوهُنَّ أَجُورَهُنَّ. وَلَا تُمْسِكُوا بِعِصَمِ الْكُوفَارِ. وَسَلُّوْهُ مَا أَنْفَقْتُمْ، وَلَيْسَلُوا مَا أَنْفَقُوا. ذَلِكَ حُكْمُ اللَّهِ، يَحْكُمُ بَيْنَكُمْ. ~ وَاللَّهُ عَلِيمٌ، حَكِيمٌ.

وَإِن فَاتَكُمْ شَيْءٌ [---] مِّن [---] أَرْزُوكُمْ [---] إِلَى الْكُفَّارِ، فَعَاقِبْتُمْ، فَأُولَٰئِكَ الَّذِينَ ذَهَبَتْ أَرْزُوكُهُمْ مِّثْلَ مَا أَنْفَقُوا [---]. ~ وَأَنْفَقُوا اللَّهُ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ.

يَا أَيُّهَا النَّبِيُّ! إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعُنَكَ عَلَىٰ أَن لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا، وَلَا يَسْرِقْنَ، وَلَا يَزْنِينَ، وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ، وَلَا يَأْتِينَ بِهِنَّ بِفَرْيَةٍ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ، وَلَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ، فَبَايِعُهُنَّ وَاسْتَعْفِرْ لَهُنَّ اللَّهُ. ~ إِنَّ اللَّهَ غَفُورٌ، رَّحِيمٌ.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا! لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ. قَدْ نَاسُوا مِنَ الْآخِرَةِ، كَمَا نَبِئَسَ الْكُفَّارُ مِّن [---] أَصْحَابِ الْقُبُورِ.

<sup>1</sup> 1) إِسْوَةٌ

A1) Abrogated by the verse of the sword 113/9:5.

<sup>2</sup> 1) 113/9:1. A1) ♦ وَسَلُّوْهُ 4) تُمْسِكُوا، تُمْسِكُوا 3) يَحْلُلْنَ 2) مُهَاجِرَاتٍ

<sup>3</sup> 1) 113/9:1. A) ♦ فَعَقِبْتُمْ، فَعَقِبْتُمْ، فَأَعَقِبْتُمْ

<sup>4</sup> 1) 113/9:1. A1) ♦ يَنْقُلْنَ ♦ A1) Abrogated by the consensus, the Imam not having the right to require these conditions ♦ R1) See the footnote of 7/81:9.

<sup>5</sup> 1) الْكَافِرُ

<sup>6</sup> 1) الْكَافِرُ

## CHAPTER 92/4: THE WOMEN

### سورة النساء

#### 176 verses Hegirian<sup>1</sup>

In the name of God, the all-merciful, the very-merciful.<sup>2</sup>

H-92/4:1<sup>3</sup>. O humans! Fear your Lord who created you from a single soul, therefrom he created his spouse,<sup>R1</sup> and from them both scattered many men and women. Fear God about whom you ask each other, and [have mercy for] the kinship. ~ God was watcher of you.

H-92/4:2<sup>4</sup>. [---] Give to the orphans their wealth and do not exchange the bad with the good. Do not eat their wealth [joining them] to your wealth.<sup>A1</sup> It was a great crime.<sup>R1</sup>

H-92/4:3<sup>5</sup>. If you fear not being equitable to the orphans [...], marry the women who pleased you: two, three and four.<sup>A1R1</sup> But if you fear not being just, then only one, or what your right hands possessed.<sup>T1R2</sup> This is more proper to not oppress.<sup>T2</sup>

H-92/4:4<sup>6</sup>. Give to the women their dowries willingly.<sup>T1</sup> But if they remitted you by pleasure anything, eat it pleasantly, gladly.

H-92/4:5<sup>7</sup>. Do not give to the insane your wealth that God has made a means of subsistence for you. But provide for them with it and clothe them. ~ And say to them convenient words.

H-92/4:6<sup>8</sup>. Examine the orphans when they attain the marriage. If you see in them righteousness, hand over their wealth to them. Do not eat it excessively and hastily [before] they grow up. Whoever is rich, must abstain. Whoever is poor, may eat [thereof] according to the convenience.<sup>A1</sup> And when you hand over their wealth to them, take witnesses over them. ~ God suffices as accountant.

H-92/4:7<sup>9</sup>. [---] Men shall have a part of what the parents and the relatives left, and women shall have a part of what the parents and the relatives left,<sup>A1R1</sup> whether there is little or much of it. An imposed part.

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.  
يَا أَيُّهَا النَّاسُ! اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ<sup>1</sup>،  
وَخَلَقَ مِنْهَا زَوْجَهَا، وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا  
وَنِسَاءً. وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ، [...]   
وَالْأَرْحَامَ<sup>5</sup>. ~ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا.

[---] وَءَاتُوا الْيَتَامَىٰ أَمْوَالَهُمْ. وَلَا تَبَدِّلُوا<sup>1</sup> الْخَبِيثَ  
بِالطَّيِّبِ. وَلَا تَأْكُلُوا<sup>2</sup> أَمْوَالَهُمْ [...] إِلَىٰ أَمْوَالِكُمْ. إِنَّهُ كَانَ  
خُبْرًا كَبِيرًا.

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا<sup>1</sup> فِي الْيَتَامَىٰ [...]، فَانْكِحُوا مَا<sup>2</sup>  
طَابَ لَكُمْ مِنَ النِّسَاءِ: مَثَلًا<sup>4</sup>، وَثَلَاثَ<sup>5</sup>، وَرُبْعَ<sup>6</sup>. فَإِنْ  
خِفْتُمْ أَلَّا تَعْدِلُوا<sup>7</sup>، فَوَاحِدَةً<sup>8</sup>، أَوْ مَا<sup>2</sup> مَلَكَتْ أَيْمَانُكُمْ. ذَلِكَ  
أَدْنَىٰ أَلَّا تَعُولُوا<sup>8</sup>.

وَءَاتُوا النِّسَاءَ صَدُقَاتِهِنَّ<sup>1</sup> نِحْلَةً. فَإِنْ طِبْنَ لَكُمْ عَنْ  
شَيْءٍ مِنْهُ نَفْسًا، فَاكُلُوا مِنْهَا<sup>2</sup>، مَرْرًا<sup>3</sup>.

وَلَا تُؤْتُوا<sup>2</sup> السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي<sup>3</sup> جَعَلَ اللَّهُ لَكُمْ قِيَمًا<sup>4</sup>.  
وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ. ~ وَقُولُوا لَهُمْ قَوْلًا  
مَعْرُوفًا.

وَابْتَلُوا الْيَتَامَىٰ. حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ، فَإِنْ أَنتَسَمَ<sup>1</sup>  
مِنْهُمْ رُشْدًا<sup>2</sup>، فادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ. وَلَا تَأْكُلُوهَا<sup>3</sup>  
إِسْرَافًا وَبِدَارًا [...] أَنْ يَكْبُرُوا. وَمَنْ كَانَ غَنِيًّا،  
فَلْيَسْتَعْفِفْ. وَمَنْ كَانَ فَقِيرًا، فَلْيَأْكُلْ<sup>4</sup> بِالْمَعْرُوفِ. فَإِذَا  
دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ، فَاشْهَدُوا عَلَيْهِمْ. ~ وَكَفَىٰ بِاللَّهِ  
حَسِيبًا.

[---] لِلرِّجَالِ نَصِيبٌ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ،  
وَلِلنِّسَاءِ نَصِيبٌ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ، مِمَّا قَلَّ  
مِنْهُ أَوْ كَثُرَ. نَصِيبًا مَفْرُوضًا.

<sup>1</sup> This chapter takes its name from verse 1.

<sup>2</sup> See the footnote 2 of the chapter 1/96.

<sup>3</sup> 1) (R1) Gn 2:21-22. ♦ وَالْأَرْحَامَ، وَالْأَرْحَامَ، وَالْأَرْحَامَ (5) تَسَاءَلُونَ، تَسْلُونَ، تَسَالُونَ (4) وَبَثَّ (3) وَخَلَقَ (2) وَاجِدَ (1).

<sup>4</sup> 1) (A1) Abrogated by 87/2:220 ♦ R1) We find this term in Hebrew in Dn 1:10. (3) تَأْكُلُوا (2) تَبَدَّلُوا (1).

<sup>5</sup> 1) (T1) The slaves. T2) This is best that you do not face financial hardship (Progressive Muslims); That (way) is likelier you will not be in want (Or: you will have too many dependents) (Ghali) ♦ A1) Abrogate the pre-Islamic custom to marry more than four women ♦ R1) This verse is to be completed by 92/4:129 and 90/33:4. Polygamy for the Jews: Jacob had 4 women: the two sisters Lea and Rachel (Gn 29:23 and 28), and their two maids Zilpa and Bilhas (Gn 30:4 and 9). Dt 21:15 speaks of a man with two wives. Solomon had seven hundred wives of royal rank and three hundred concubines (1 Kgs 11:1-3). Isaiah and Hosea make of the monogamy the symbol of God's union with his people (Is 62:5 and Hos 2:18-23). Monogamy for the Christians: Mt 19:5; Mk 10:7-8; Ep 5:31 mentioning Gn 2:24. R2) Cf. Dt 21:10-14.

<sup>6</sup> 1) (T1) Give unto women their marriage portions in the spirit of a gift (Asad); Give women their dowries as an obligation (Qara'i); bring the women their dowries as an endowment (Ghali). Referring to Hebrew, Bonnet-Eymard (vol. 3, p. 25-26) translates: Give to the women what is due to them [from Hebrew *sedaqah*] from the inheritance [from Hebrew *nahal*]. We find this term in Dt 1:38; Jr 3:18-19; Ze 8:12; 2 S 20:19.

<sup>7</sup> 1) قِيَمًا، قِيَامًا، قِيَامًا، قِيَامًا (4) اللّاتِي، اللّوَاتِي (3) السُّفَهَاءَ (2) تُؤْتُوا (1).

<sup>8</sup> 1) (A1) Abrogated by 92/4:29. ♦ فَلْيَأْكُلْ (4) تَأْكُلُوهَا (3) رُشْدًا، رُشْدًا (2) أَحْسَنُكُمْ، أَحْسَنُكُمْ، أَنْتُمْ (1).

<sup>9</sup> 1) (A1) Abrogated by 92/4:11 ♦ R1) Nb 27:8-11 gives inheritance to women only in the absence of male heirs. The same in the Mishnah, Baba Bathra 8:2.



H-92/4:8<sup>1</sup>. When the relatives, the orphans, the paupers are present to the repartition, then provide them therefrom.<sup>A1</sup> ~ And say to them convenient words.

H-92/4:9<sup>2</sup>. Let them dread them who, should they leave behind them weak descendants, would fear for them. Let them fear God, ~ and say suitable words.<sup>A1</sup>

H-92/4:10<sup>3</sup>. Those who eat the wealth of the orphans oppressively, they eat but fire into their bellies.<sup>A1</sup> ~ They will roast in a blaze.

H-92/4:11<sup>4</sup>. God enjoins you concerning your children: the male shall have the equal of the part of two females.<sup>R1</sup> If they were more than two females, they shall have two-thirds of what the deceased has left. If there was one, she shall have the half. As for his parents, each of them shall have the sixth of what he has left if he has a child. If he has no child and his two parents inherited him, then his mother shall have the third. If he has brothers, then his mother shall have the sixth. After [the execution of] a bequest he may have bequeathed or [payment of] a debt. Your parents and your children, you know not which of them is the nearer to you in usefulness. An imposition from God. ~ God was knower, wise.

H-92/4:12<sup>5</sup>. You shall have half of what your spouses leave if they have no child. If they have a child, then you shall have a fourth of what they leave. After [the execution of] a bequest he may have bequeathed or [payment of] a debt. They shall have the fourth of what you leave, if you have no child. If you have a child, then they shall have the eighth of what you leave. After [the execution of] a bequest he may have bequeathed or [payment of] a debt. If a man or a woman without direct heir has left a brother or a sister, then both of them shall have the sixth. If they are more than that, they shall be sharers in the third. After [the execution of] a bequest he may have bequeathed or [payment of] a debt, without harm. God's injunction. ~ God is knower, magnanimous.

H-92/4:13<sup>6</sup>. Those are God's bounds. Whoever obeys God and his messenger, he will enter him gardens beneath which the rivers run, wherein they will be eternally. ~ That is the great success.

H-92/4:14<sup>7</sup>. Whoever disobeys God and his messenger, and transgresses his bounds, he will enter him fire, wherein he will be eternally. ~ He will have a humiliating punishment.

H-92/4:15<sup>8</sup>. [---] Those of your wives who commit depravity,<sup>R1</sup> call four from among you to witness against them. If they witness, then detain them in the houses until death takes them away, ~ or God makes for them a way.<sup>A1T1</sup>

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقَرْبَى وَالْيَتَامَى وَالْمَسْكِينُ، فَارْزُقُوهُمْ مِنْهُ. ~ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا.

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَةً ضَعُفًا، خَافُوا عَلَيْهِمْ. فَلْيَتَّقُوا اللَّهَ، ~ وَلْيَقُولُوا أَوْفَىٰ قَوْلًا سَدِيدًا.

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا، إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا. وَسَيَصْلَوْنَ سَعِيرًا.

يُوصِيكُمُ اللَّهُ فِي [...] أَوْلَادِكُمْ: لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ. فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ، فَلَهُنَّ ثُلُثَا مَا تَرَكَ. وَإِنْ كَانَتْ وَاحِدَةً، فَلَهَا النِّصْفُ. وَلِأَبَوَيْهِ، لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ، إِنْ كَانَ لَهُ وَلَدٌ. فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَتْهُ أَبَوَاهُ، فَلِلْمِائَةِ الثَّلَاثِ. فَإِنْ كَانَ لَهُ إِخْوَةٌ، فَلِلْمِائَةِ السُّدُسِ. مِنْ بَعْدِ [...] وَصِيَّةٌ يُوصِي بِهَا أَوْ [...] دَيْنٌ. ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ، لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا. فَرِيضَةٌ مِّنَ اللَّهِ. ~ إِنَّ اللَّهَ كَانَ عَلِيمًا، حَكِيمًا.

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ، إِنْ لَمْ يَكُن لَّهُنَّ وَلَدٌ. فَإِنْ كَانَ لَهُنَّ وَلَدٌ، فَلَكُمْ الرُّبْعُ مِمَّا تَرَكَنَّ. مِنْ بَعْدِ [...] وَصِيَّةٍ يُوصِي بِهَا أَوْ [...] دَيْنٍ. وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكَنَّ، إِنْ لَمْ يَكُن لَكُمْ وَلَدٌ. فَإِنْ كَانَ لَكُمْ وَلَدٌ، فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكَنَّ. مِنْ بَعْدِ [...] وَصِيَّةٍ تُوصُونَ بِهَا أَوْ [...] دَيْنٍ. وَإِنْ كَانَ رَجُلٌ يُورِثُ كَلَالَةً، أَوْ امْرَأَةٌ، وَلَهُ أَخٌ أَوْ أُخْتُ، فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ. فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ، فَهُمْ شُرَكَاءُ فِي الثُّلُثِ. مِنْ بَعْدِ [...] وَصِيَّةٍ يُوصِي بِهَا أَوْ [...] دَيْنٍ، غَيْرِ مُضَارٍّ. وَصِيَّةٌ مِّنَ اللَّهِ. ~ وَاللَّهُ عَلِيمٌ، حَلِيمٌ.

تِلْكَ حُدُودُ اللَّهِ. وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ، يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ، خَالِدِينَ فِيهَا. ~ وَذَلِكَ الْفَوْزُ الْعَظِيمُ. وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ، وَيَتَعَدَّ حُدُودَهُ، يُدْخِلْهُ نَارًا، خَالِدًا فِيهَا ~ وَلَهُ عَذَابٌ مُّهِينٌ.

[---] وَالَّتِي يَأْتِيَنَّ الْفُجْشَةَ مِنْ نِّسَائِكُمْ، فَاسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِنْكُمْ. فَإِنْ شَهِدُوا، فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّىٰ يَتَوَفَّيَهُنَّ الْمَوْتُ، ~ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا.

<sup>1</sup> A1) Abrogated by 92/4:11.

<sup>2</sup> A1) Abrogated by 87/2:182. ♦ وَلْيَقُولُوا (3) فَلْيَتَّقُوا (2) ضَعُفًا، ضَعُفًا (1)

<sup>3</sup> A1) Abrogated by 92/4:6. ♦ وَسَيَصْلَوْنَ (1) وَسَيَصْلَوْنَ (2)

<sup>4</sup> See the footnote of 92/4:7. R1) ♦ يُوصِيكُمُ اللَّهُ (1) الثَّلَاثُ (7) فَلِلْمِائَةِ (6) السُّدُسُ (5) النِّصْفُ (4) وَاحِدَةً (3) ثُلُثًا (2) يُوصِيكُمُ اللَّهُ (1)

<sup>5</sup> مُضَارٍّ (9) وَصِيَّةٌ (9) يُوصِي (8) الثَّلَاثُ (7) السُّدُسُ (6) أَخْتُ مِنْ الْأُمِّ، أَخْتُ مِنْ أُمِّ (5) كَلَالَةً (4) يُورِثُ، يُورِثُ (3) الثُّغْنُ (2) الرُّبْعُ (1)

<sup>6</sup> تُدْخِلْهُ (1)

<sup>7</sup> تُدْخِلْهُ (1)

<sup>8</sup> A1) Abrogated by the narration: «Take from me: God made to the women a way [of exit]. Virgin with virgin: hundred strokes of whips and the banishment during one year. Non virgin with no-virgin: the stoning» (خذوا عني: قد جعل الله لهن سبيلا، ♦ بالفأجشة (2) واللاتي (1) R1) This verse may concern homosexuality; Lv 20:13 foresees the capital punishment. Concerning the illicit sexual intercourse, cf. Lv 19:20, 20:10, 14, 21:9; Dt 22:21-22, 24; Jn 8:5 ff. ♦ T1) Confine the guilty women to their houses until death takes them away or God opens for them a way [through repentance] (Asad); confine them to the houses until death take them or (until) Allah appoint for them a way (through new legislation) (Pickthall).

وَالَّذَانِ<sup>1</sup> يَأْتِيَنِهَا<sup>2</sup> مِنْكُمْ، فَاذْهُمَا<sup>3</sup>. فَإِنْ تَابَا وَأَصْلَحَا، فَأَعْرَضُوا عَنْهُمَا. ~ إِنَّ اللَّهَ كَانَ تَوَّابًا رَحِيمًا.

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهْلَةٍ، ثُمَّ  
يَتَوُوبُونَ مِنْ قَرِيبٍ. فَأُولَئِكَ، يَتُوبُ اللَّهُ عَلَيْهِمْ. ~ وَكَانَ  
اللَّهُ عَلِيمًا، حَكِيمًا.

وَلَيْسَتْ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ، حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ، قَالَ: «إِنِّي تَبُتُ النَّ»، وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كَافَرًا. ~ أُولَٰئِكَ، أَعَدَّنا لَهُمْ عَذَابًا لَّيْمًا.

[[...]] يَأْتِيهَا الَّذِينَ آمَنُوا! لَا يَجْلُ<sup>1</sup> لَكُمْ أَنْ تَرْتُوا  
النِّسَاءَ كَرَاهًا، وَلَا تَعْضُلُوهُنَّ<sup>2</sup> [...] لِنَدْهُو<sup>3</sup> بِنِعْضِ  
مَا أَتَيْنَهُمُوهُنَّ [...]، إِلَّا أَنْ يَأْتِيَنَّ<sup>4</sup> بِفَحْشَى مُبِينَةٍ<sup>5</sup>.  
وَعَاشِرُوهُنَّ<sup>6</sup> بِالْمَعْرُوفِ. ~ فَإِنْ كَرِهْتُمُوهُنَّ، فَعَسَى  
أَنْ تَكْرَهُوا شَيْئًا وَيجْعَلَ<sup>7</sup> اللَّهُ فِيهِ خَيْرًا كَثِيرًا.

وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ، وَءَاتَيْتُمْ إِحْدَاهُنَّ قِنْطَارًا<sup>١</sup>، فَلَا تَأْخُذُوا<sup>٢</sup> مِنْهُ شَيْئًا<sup>٣</sup>. ~ أَتَأْخُذُونَهُ بُهْتَانًا  
وَأَنْتُمْ مُبْتَلَوْنَ؟

وَكَيْفَ تَأْخُذُونَهُ<sup>١</sup>، وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ، ~  
وَأَخَذَ مِنْكُمْ مِيثَاقًا غَلِيظًا؟

[---] وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ، إِلَّا مَا قَدْ سَلَفَ. ~ إِنَّهُ كَانَ فَحِشَةً، وَمَقْتًا، وَسَاءَ سَبِيلًا.

حَرَمْتُ عَلَيْكُمْ [...] أَهْلَهُمْ، وَبَنَاتُكُمْ، وَأَخْوَالُكُمْ،  
وَعَمَّتُكُمْ، وَخَالَاتُكُمْ، وَبَنَاتُ الْأَخِ، وَبَنَاتُ الْأَخْتِ،  
وَأَهْلُهُمُ الْيَتَامَى أَرْضَعْتَكُمْ، وَأَخْوَالُكُمْ مِنَ الرِّضْعَةِ<sup>2</sup>،  
وَأَهْلُ نِسَائِكُمْ، وَرَبِّبُكُمْ أَلْيِي فِي حُجُورِكُمْ مِنْ  
نِسَائِكُمْ أَلْيِي دَخَلْتُمْ بِهِنَّ. فَإِنْ لَمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ،  
فَلَا جُنَاحَ عَلَيْكُمْ. [...] وَحَلِيلُ آبَائِكُمُ الَّذِينَ مِنْ  
أَصْلَابِكُمْ، وَأَنْ تَجْمَعُوا بَيْنَ الْأَخْتَيْنِ، إِلَّا مَا قَدْ سَلَفَ.  
إِنْ اللَّهُ كَانَ غَفُورًا رَحِيمًا.

<sup>2</sup> A1) Abrogated by 92/4:18.

4 (8) إِلَّا أَنْ يَأْتِيَنَّ ... وَعَاتِبْهُمَا = إِلَّا أَنْ يَفْحَسَنَّ عَلَيْهِمَا, أَلَا إِنْ يَفْحَسَنَّ وَعَاتِبْهُمَا (7) مُنْبِئَةً, مُنْبِئَةً (6) يَأْتِيَنَّ (5) لِيُذْهِبُوا (4) وَلَا أَنْ تَفْضَلُوهُنَّ (3) كُرْهُمَا (2) ثُلَّةٌ (1) <sup>R1</sup> Likely allusion to the levirate marriage (Dt 25:5-10) or to an Arab custom.

<sup>6</sup> 1) تَأْخُذُونَهُ ♦ T1) Solemn pledge (Asad); a strong covenant (Progressive Muslims).

8 1) الرِّضَاعَةُ (2) اللَّيْ، أَلْيَ) R1) Lv 18:6-18 and 20:11-21. The Koran forbids also the niece. R2) Jacob married two sisters (Gn 29:23 and 28) ♦ T1) This institution aims to compensate for the ban of adoption by creating parental ties. From here comes the saying of Muhammad on the breastfeeding of adults, allowing women to have contact with men that are prohibited. ♦ A1) Abrogated with the exception that follows.

H-92/4:24<sup>1</sup>. And [you are forbidden to take as spouses] the preserved women,<sup>T1</sup> except what your right hands possessed.<sup>T2R1</sup> God's book [prescribed] it for you. It is permitted to you to seek beyond that, with your wealth, preserved, not as debauchees. Then give them their wage for what you enjoyed with them,<sup>A1</sup> as imposition. There is no blame on you for what you accepted mutually, after [payment of] imposition. ~ God was knower, wise.

H-92/4:25<sup>2</sup>. Whoever of you has no means to marry believing preserved women,<sup>T1</sup> [he may marry] of those whom your right hands possessed<sup>T2</sup> from among your believing maidens. God knows best your faith. You are from each other. Marry them with the permission of their family, and give them their wage according to the convenience, preserved,<sup>T1</sup> not as debauchees nor taking lovers. When preserved,<sup>T1</sup> if they commit depravity, they will incur the half of the punishment of the preserved women. This is for whomever of you who dreads hardship. But if you endure, that is better for you. ~ God is forgiver, very-merciful.

H-92/4:26<sup>3</sup>. God wants to manifest for you and indicate to you the laws of those before you,<sup>R1</sup> and to turn to you. ~ God is knower, wise.

H-92/4:27<sup>4</sup>. God wants to turn to you, and those who follow the desires want that you should deviate with a great deviation.

H-92/4:28<sup>5</sup>. God wants to lighten for you [the norms]. ~ The human was created weak.

H-92/4:29<sup>6</sup>. [---] O you who believed! Do not eat up one another's wealth illicitly, unless it is a [wealth of] a trade by consent from you.<sup>A1</sup> [---] And do not kill yourselves. ~ God was very-merciful to you.

H-92/4:30<sup>7</sup>. Whoever does that, in aggression and oppression, we will roast him in a fire. ~ That was easy for God.

H-92/4:31<sup>8</sup>. If you avoid the great sins which you are forbidden, we remove from you your misdeeds, ~ and enter you by an honourable entry.

H-92/4:32<sup>9</sup>. [---] Do not wish that by which God favoured some of you over others.<sup>R1</sup> To the men a part from what they realized. And to the women a part from what they realized. Ask God from his favour. ~ God was knower of everything.

H-92/4:33<sup>10</sup>. [---] To each we made allies [who receive] from what left the two parents and the relatives. And those whom your oaths have bound, give them their share.<sup>A1</sup> ~ God was witness of everything.

[...] وَالْمُحْصَنَاتُ<sup>1</sup> مِنَ النِّسَاءِ، إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ. كَتَبَ اللَّهُ<sup>2</sup> [...] عَلَيْكُمْ [...] وَأُحِلَّ<sup>3</sup> لَكُمْ مَا وَرَاءَ ذَلِكَ، أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ، مُحْصِنِينَ غَيْرَ مُسْفِحِينَ. فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ، فَاتُواهُنَّ<sup>4</sup> أَجُورَهُنَّ، فَرِيضَةً. وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَضَيْتُمْ بِهِ، مِنْ بَعْدِ الْفَرِيضَةِ [...] ~ إِنَّ اللَّهَ كَانَ عَلِيمًا، حَكِيمًا.

وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكَحَ الْمُحْصَنَاتُ<sup>1</sup> الْمُؤْمِنَاتِ، فَمِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِنْ قَبَائِكُمْ الْمُؤْمِنَاتِ. وَاللَّهُ أَعْلَمُ بِأَيْمَانِكُمْ. بَعْضُكُمْ مِنْ بَعْضٍ. فَأَنْكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ، وَآتُوهُنَّ أَجُورَهُنَّ بِالْمَعْرُوفِ، مُحْصِنَاتٌ<sup>2</sup>، غَيْرَ مُسْفِحَاتٍ وَلَا مُتَّخَذَاتِ أَخْدَانٍ. فَإِذَا أَحْصَيْتُمُ<sup>3</sup>، فَإِنْ أَتَيْنَ بِفَحْشَةٍ، فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ<sup>1</sup> مِنَ الْعَذَابِ. ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ. وَأَنْ تَصْطَرُّوا، خَيْرٌ لَكُمْ. ~ وَاللَّهُ غَفُورٌ، رَحِيمٌ.

يُرِيدُ اللَّهُ لِيُذَيِّبَ لَكُمْ، وَيَهْدِيَكُمْ سُنْنَ الَّذِينَ مِنْ قَبْلِكُمْ، وَيُثَبِّتَ اللَّهُ لِيُبَيِّنَ لَكُمْ، ~ وَاللَّهُ عَلِيمٌ، حَكِيمٌ.

وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ، وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ تَمِيلُوا<sup>2</sup> مِيلًا<sup>3</sup> عَظِيمًا. يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ [...] ~ وَخَلَقَ الْإِنْسَانَ<sup>1</sup> ضَعِيفًا.

[---] يَا أَيُّهَا الَّذِينَ ءَامَنُوا! لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ، إِلَّا أَنْ تَكُونَ<sup>2</sup> [...] تَجَارَةً عَنْ تَرَضٍ مِنْكُمْ. [---] وَلَا تَقْتُلُوا أَنْفُسَكُمْ. ~ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا.

وَمَنْ يَفْعَلْ ذَلِكَ، عَدُوًّا<sup>1</sup>، وظَلَمًا، فَسَوْفَ نُصْلِيهِ<sup>2</sup> نَارًا. ~ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا. إِنْ تَجْتَنِبُوا كَبَائِرَ<sup>1</sup> مَا تُنْهَوْنَ عَنْهُ، نُكَفِّرْ<sup>2</sup> عَنْكُمْ سَيِّئَاتِكُمْ<sup>3</sup>، ~ وَنُدْخِلْكُمْ<sup>4</sup> مُدْخَلًا<sup>5</sup> كَرِيمًا.

[---] وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ. لِلرِّجَالِ نَصِيبٌ مِمَّا اكْتَسَبُوا. وَلِلنِّسَاءِ نَصِيبٌ مِمَّا اكْتَسَبْنَ. وَسَلُّوا<sup>1</sup> اللَّهُ مِنْ فَضْلِهِ. ~ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا.

[---] وَلِكُلٍّ جَعَلْنَا مَوَالِيًا<sup>1</sup> [...] مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ. وَالَّذِينَ عَقَدْتُمْ أَيْمَانَكُمْ، فَاتُواهُمْ نَصِيبَهُمْ. ~ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا.

<sup>1</sup> T1) This term indicates people who remained chaste or got married. T2) The slaves ♦ A1) Abrogated by 74/23:5-7 ♦ R1) Authorized also by Lv 19:20.

<sup>2</sup> T1) See the footnote of 92/4:24. T2) The slaves.

<sup>3</sup> R1) Mt 5:17-19.

<sup>4</sup> مَيْلًا (3) يَمِيلُوا (2) بِأَنْ

<sup>5</sup> وَخَلَقَ الْإِنْسَانَ

<sup>6</sup> نُصْلِيهِ، نُصْلِيهِ، يُصْلِيهِ (2) عَدُوًّا (1) تَقْتُلُوا (3) تَجَارَةً (2) تَأْكُلُوا

<sup>7</sup> نُصْلِيهِ، نُصْلِيهِ، يُصْلِيهِ (2) عَدُوًّا (1) مُدْخَلًا (5) وَيُدْخِلْكُمْ (4) مِنْ سَيِّئَاتِكُمْ (3) يُكَفِّرْ (2) كَبِيرَ

<sup>8</sup> (1) وَاسَلُّوا ♦ R1) Cf. Ex 20:17.

<sup>9</sup> (1) وَاسَلُّوا ♦ R1) Cf. Ex 20:17.

<sup>10</sup> (1) عَقَدْتُمْ، عَقَدْتُمْ (2) مَوَالِيًا ♦ A1) Abrogated by 90/33:6 and 88/8:75.

H-92/4:34<sup>1</sup>. [---] Men stay above the women<sup>R1</sup> because God favoured some of them over others, and because they spent out of their wealth. The righteous women are devout, and protect the secret that God protects [for them]. Those from whom you fear dissension, exhort them, abandon them in the couch, and beat them. If they obey you, do not seek a way against them. ~ God was elevated, great.

H-92/4:35. If you fear dissension between the two, send a judge from his family and a judge from her family. If the two want reconciliation, God will restore concord between them. ~ God was knower, aware.

H-92/4:36<sup>2</sup>. [---] Adore God, and do not associate anything with him. [Act] with kindness in favour of the parents,<sup>R1</sup> the relatives, the orphans, the paupers, the relative neighbour, the alien neighbour, the alien companion, the traveller, and those whom your right hands possessed.<sup>T1</sup> ~ God does not love him who was arrogant, boaster.

H-92/4:37<sup>3</sup>. Those who are avaricious, command avarice to the humans, and conceal what God gave them from his favour, [we have prepared for them a humiliating punishment]. ~ And we have prepared [also] for the disbelievers [who are similar to them] a humiliating punishment.

H-92/4:38<sup>4</sup>. Those who spend their wealth in order to be seen by the humans, and believe neither in God nor the last day, [we prepared for them a humiliating punishment]. ~ Anyone whose Satan was the attached, how evil is the attached companion!<sup>T1</sup>

H-92/4:39. What would they have if they had believed in God and the last day, and spent of what God provided them? ~ God was knower of them.

H-92/4:40<sup>5</sup>. God does not oppress the weight of an atom.<sup>R1</sup> If it is goodness, he doubles it, ~ and gives from himself a great wage.

H-92/4:41<sup>6</sup>. How will it be then [the situation of the disbelievers] when we bring from every nation a witness, ~ and we bring you as witness against these?

H-92/4:42<sup>7</sup>. That day, those who disbelieved and disobeyed the messenger will wish that the earth were levelled over them. ~ But they will not conceal any saying from God.

[---] الرِّجَالُ قَوُّمُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ، وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ. فَالَّذِينَ خَفُوا مِنْتُمْ، خَفِظُوا<sup>1</sup> الْغَيْبَ بِمَا خَفِظَ<sup>2</sup> اللَّهُ<sup>3</sup>. وَالَّذِينَ تَخَافُونَ تَخَوُّرَهُمْ، فَعِظُوهُمْ، وَاهْجُرُوهُمْ فِي الْمَضَاجِعِ<sup>4</sup>، وَأَصْرِبُوهُمْ. فَإِنْ أَطَعَكُمْ، فَلَا تَبْغُوا عَلَيْهِمْ سَبِيلًا. ~ إِنَّ اللَّهَ كَانَ عَلِيمًا، كَبِيرًا.

وَأِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا، فَأَبْعَثُوا حَكَمًا مِّنْ أَهْلِهِ، وَحَكَمًا مِّنْ أَهْلِهَا. إِنْ يُرِيدَا إِصْلَاحًا، يُوقِ اللَّهُ بَيْنَهُمَا. ~ إِنَّ اللَّهَ كَانَ عَلِيمًا، خَبِيرًا.

[---] وَأَعْبُدُوا اللَّهَ، وَلَا تُشْرِكُوا بِهِ شَيْئًا. [...] وَبِالْوَالِدَيْنِ إِحْسَانًا، وَبِذِي الْقُرْبَىٰ، وَالْيَتَامَىٰ، وَالْمَسْكِينِ، وَالْأَجَارِ ذِي<sup>2</sup> الْقُرْبَىٰ، وَالْأَجَارِ الْجُنُبِ<sup>3</sup>، وَالصَّاحِبِ بِالْجَنبِ، وَابْنِ السَّبِيلِ، وَمَا مَلَكَتْ أَيْمَانُكُمْ. ~ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا، فَخُورًا. الَّذِينَ يَخْلَوْنَ، وَيَأْمُرُونَ النَّاسَ بِالْبَخْلِ<sup>2</sup>، وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ [...] ~ وَأَعْتَدْنَا [...] لِلْكَافِرِينَ [...] عَذَابًا مُّهِينًا.

وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ، وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ [...] ~ وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا، فَسَاءَ قَرِينًا.

وَمَاذَا عَلَيْهِمْ لَوْ ءَامَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ، وَأَنْفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ؟ ~ وَكَانَ اللَّهُ بِهِمْ عَلِيمًا.

إِنَّ اللَّهَ لَا يَظِلُّ [...] مِثْقَالَ ذَرَّةٍ<sup>1</sup>. وَإِنْ تَكَ حَسَنَةً<sup>2</sup>، يُضَاعِفْهَا<sup>3</sup>، ~ وَيُؤْتِ<sup>4</sup> مِنْ لَّدُنْهُ أَجْرًا عَظِيمًا. فَكَيْفَ [...]، إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ، ~ وَجِئْنَا بِكَ عَلَىٰ هَؤُلَاءِ شَهِيدًا؟

يَوْمَئِذٍ، يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوُا<sup>1</sup> الرَّسُولَ لَوْ تُسَوَّىٰ<sup>2</sup> بِهِمُ<sup>3</sup> الْأَرْضُ. وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا<sup>4</sup>.

<sup>1</sup> 1) (2) فَالصَّوَالِخُ قَوَانِثٌ خَوَافِظٌ (3) اللَّهُ (4) اللَّهُ فَاصْلَحُوا الْبَيْنَ (R1) Cf. Ep 5:21-33; 1 Co 11:2-16; 1 Tm 2:9-15; 1 P 3:1-7.

<sup>2</sup> 1) (2) إِخْسَانًا (3) الْجُنُبُ (4) الْأَجَارُ (R1) See the footnote of 44/19:14.

<sup>3</sup> 1) بِالْبَخْلِ، بِالْبَخْلِ، بِالْبَخْلِ (2) وَيَأْمُرُونَ

<sup>4</sup> 1) (T1) See the footnote of 34/50:23.

<sup>5</sup> 1) (2) نَمْلَةً (3) حَسَنَةً (4) يُضَاعِفُهَا، يُضَاعِفُهَا، نُضَاعِفُهَا (R1) Cf. Mt 10:29-31; Ps 62:13; Ap 22:12.

<sup>6</sup> 1) جِئْنَا

<sup>7</sup> قراءة شيعية: يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوُا الرَّسُولَ وَظَلَمُوا آلَ مُحَمَّدٍ حَقَّهُمْ أَنْ تُسَوَّىٰ بِهِمُ الْأَرْضُ وَلَا يَكْتُمُونَ اللَّهَ (4) بِهِمْ، بِهِمْ (3) تُسَوَّىٰ، تُسَوَّىٰ، تُسَوَّىٰ (2) وَعَصَوُا (1) حَدِيثًا

H-92/4:43<sup>1</sup>. O you who believed! Do not approach the prayer when you are intoxicated<sup>R1</sup> until you know what you say,<sup>A1</sup> nor polluted, except when travelling, until you have washed yourselves. If you were sick or on journey, or one of you came from the closet, or you touched women, and did not find water, look for good soil,<sup>R2</sup> and rub your faces and hands [with it]. ~ God was gracious, forgiver.

H-92/4:44<sup>2</sup>. Have you not seen those who were given a part of the book? They exchange misguidance [with guidance], ~ and will that you be misguided from the way.

H-92/4:45<sup>3</sup>. [God knows best your enemies. God suffices as ally, ~ and God suffices as succourer.]

H-92/4:46<sup>4</sup>. Of the Jews there are those [who] displace the words from their places, and say: «We heard and disobeyed»,<sup>R1</sup> «Hear what is not heard», and «Favour us», distorting with their tongues, and slandering religion. Had they said: «We heard and obeyed», and «Hear and look at ourselves», it would have been better for them, and more upright. But God cursed them because of their disbelief. ~ Therefore they do not believe, but a few [among them].

H-92/4:47<sup>5</sup>. O you who were given the book! Believe in what we descended, confirming what is with you, before we erase faces and turn them on their backs, or curse them as we cursed the people of the Sabbath.<sup>R1</sup> ~ God's order was fulfilled.

H-92/4:48. God does not forgive that be associated with him, and forgives what is outside that, to whom he wishes. ~ Whoever associates with God forged a great sin.

H-92/4:49<sup>6</sup>. Have you not seen those who consider themselves pure? It is rather God who declares pure whomever he wishes. And they will not be oppressed, ~ not even [an oppression similar to] a whit.

H-92/4:50. Look how they forge lies against God. ~ It suffices as a manifest sin.

H-92/4:51<sup>7</sup>. Have you not seen those who were given a part of the book? They believe in the statuary and the idols,<sup>T1</sup> and say to those who disbelieved: «These are better guided on the way than those who believed».

H-92/4:52. Those are them whom God cursed. ~ Whoever God curses, you will find for him no succourer.

[يَا أَيُّهَا الَّذِينَ آمَنُوا! لَا تَقْرُبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ ١ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ، وَلَا جُنُبًا ٢، إِلَّا عَابِرِي سَبِيلٍ، حَتَّىٰ تَغْتَسِلُوا. وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ، أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَائِطِ ٤، أَوْ لَمَسْتُمُ النِّسَاءَ، فَلَمْ تَجِدُوا مَاءً، فَتَيَمَّمُوا ٥ صَعِيدًا طَيِّبًا، فَامْسَحُوا بِوُجُوْهِكُمْ ٧ وَأَيْدِيكُمْ [...] ~ إِنَّ اللَّهَ كَانَ غَفُورًا.]

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ؟ يَتَشَتَّرُونَ الضَّلَالَةَ [...] ~ وَيُرِيدُونَ أَنْ تَضِلُّوا السَّبِيلَ.

[وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ ١. وَكَفَىٰ بِاللَّهِ وَلِيًّا، ~ وَكَفَىٰ بِاللَّهِ نَصِيرًا.]

مِنَ الَّذِينَ هَادُوا [...] يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ، وَيَقُولُونَ: «سَمِعْنَا وَعَصَيْنَا»، «وَأَسْمَعُ غَيْرَ مُسْمَعٍ»، «وَرُئِينَا»، لَيْثًا بِالسِّنِّتِهِمْ، وَطَعْنَا فِي الدِّينِ. وَلَوْ أَنَّهُمْ قَالُوا: «سَمِعْنَا وَأَطَعْنَا»، «وَأَسْمَعُ»، «وَأَنْظُرْنَا» ٣، لَكَانَ خَيْرًا لَّهُمْ وَأَقْوَمَ. وَلَكِنْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ. ~ فَلَا يُؤْمِنُونَ، إِلَّا قَلِيلًا [...].

يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ! آمِنُوا بِمَا نَزَّلْنَا، مُصَدِّقًا لِّمَا مَعَكُمْ، مِنْ قَبْلِ أَنْ نَطْمِسَ ٢ وُجُوهًا فَنَرُدَّهَا عَلَىٰ أَدْبَارِهَا، أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ. ~ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ، وَيَغْفِرُ مَا دُونَ ذَلِكَ، لِمَنْ يَشَاءُ. ~ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا.

أَلَمْ تَرَ ١ إِلَى الَّذِينَ يُزَكُّونَ أَنْفُسَهُمْ؟ بَلِ اللَّهُ يُزَكِّي مَنْ يَشَاءُ. ~ وَلَا يُظْلَمُونَ ٢ [...] قَتِيلًا ٣.

أَنْظُرْ كَيْفَ يَقْفَرُونَ عَلَى اللَّهِ الْكَذِبَ. ~ وَكَفَىٰ بِهِ إِثْمًا مُّبِينًا.

أَلَمْ تَرَ ١ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ؟ يُؤْمِنُونَ بِالْجِبْتِ وَالطُّغُوتِ، وَيَقُولُونَ لِلَّذِينَ كَفَرُوا: «هَؤُلَاءِ أَهْدَىٰ مِنَ الَّذِينَ آمَنُوا سَبِيلًا».

أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ. ~ وَمَنْ يَلْعَنِ اللَّهُ، فَلَنْ تَجِدَ لَهُ نَصِيرًا.

<sup>1</sup> 1) See the footnote of 87/2:219. R2) Just as Jews and Muslims, Mani imposed the ablution with water before prayer and, in default of water, he allowed the use of sand and similar things (Christensen, p. 189; Berakhot 15a <http://goo.gl/IFEJcF>).

<sup>2</sup> يُضِلُّوْا، تُضِلُّوْا، يُضِلُّوْا، يُضِلُّوْا، تُضِلُّوْا

<sup>3</sup> بِأَعْدَائِكُمْ

<sup>4</sup> R1) See the footnote of 87/2:93.

<sup>5</sup> R1) The people who transgress the Sabbath: cf. 2) قَرَأَةُ شَيْعِيَّةٍ: يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ آمِنُوا بِمَا نَزَّلْنَا فِي عِلِّيِّ لُورَا مُبِينًا مُصَدِّقًا لِّمَا مَعَكُمْ Ex 31:14-15; Nb 15:32-36.

<sup>6</sup> قَتِيلًا، قَتِيلًا 3) تُظْلَمُونَ 2) تَرَ 1)

<sup>7</sup> T1) Believe in baseless mysteries and in the powers of evil (Asad); believe in idols and false deities (Pickthall); believe in sorcery and Evil (Yusuf Ali). Sawma (p. 218) translates *Taghut* by the one who makes astray, based on Ez 13:10: they have lead my people astray הַטְּעוּ אֶת-עַמִּי. Seddik (*Le Coran*, p. 36; *Nous n'avons jamais lu le Coran*, p. 222-223) believes *Gibt* would be *Gibt* of the Greeks, and *Taghut* would be *Thoth* of the Egyptians. The Koran mentions the word *Gibt* once and the word *Taghut* eight times. This verse is probably inspired by the verse: «You shall not make for yourselves idols, nor shall you set up for yourselves an image or a sacred pillar, nor shall you place a figured stone in your land to bow down to it; for I am the Lord your God» (Lv 26:1).

H-92/4:53<sup>1</sup>. Do they own a part of the kingdom? Then they would not give a jot to the humans.

H-92/4:54<sup>2</sup>. Do they envy the humans for what God gave them from his favour? But then we gave Abraham's family the book and the wisdom, ~ and we gave them a great kingdom.

H-92/4:55<sup>3</sup>. Among them is him who believed in him, and among them is him who diverted from him. ~ The Gehenna suffices as blaze.

H-92/4:56<sup>4</sup>. Those who disbelieved in our signs, we will roast them in fire. Whenever their skins are consumed, we will exchange them with other skins so that they may taste the punishment.<sup>R1</sup> ~ God was mighty, wise.

H-92/4:57<sup>5</sup>. Those who believed and did the good deeds, we will enter them gardens beneath which the rivers run, wherein they will be eternally, forever. There will be for them purified spouses. ~ And we will enter them in a shady shade.

H-92/4:58<sup>6</sup>. [---] God commands you to restore the deposits to their owners, and when you judge between the humans, to judge with justice. How excellent is what God exhorts you to! ~ God was hearer, seer.

H-92/4:59<sup>7</sup>. O you who believed! Obey God, and obey the messenger, and those charged with authority among you. If you disputed about a thing, so return it to God and the messenger,<sup>R1</sup> if you were believing in God and the last day. ~ That is better, and a better interpretation.

H-92/4:60<sup>8</sup>. Have you not seen those who affirm that they believed in what descended to you and what descended before you? They want to go for judgment before the idols, while they were commanded to disbelieve therein. ~ The Satan wants to misguide them in a far misguidance.

H-92/4:61<sup>9</sup>. When it is said to them: «Come to what God descended and to the messenger», ~ you see the hypocrites divert away from you strongly.

H-92/4:62. How will it be then [their situation] when an affliction afflicts them, for what their hands advanced? ~ They will come then to you, swearing by God: «We only wanted goodness and concord».

H-92/4:63<sup>10</sup>. Those are they of whom God knows what is in their hearts. So disregard them,<sup>A1</sup> exhort them, ~ and say to them a word that reaches their souls.

أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ؟ فَإِذَا لَا يُؤْتُونَ! النَّاسُ نَفِيرًا.

أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ؟ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ، وَءَاتَيْنَاهُمْ مُلْكًا عَظِيمًا.

فَمِنْهُمْ مَّنْ ءَامَنَ بِهِ، وَمِنْهُمْ مَّنْ صَدَّ عَنْهُ. ~ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا.

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا، سَوَفَ نُصْلِيهِمْ نَارًا. كُلَّمَا نَضِجَتْ جُلُودُهُمْ، بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ. ~ إِنَّ اللَّهَ كَانَ عَزِيزًا، حَكِيمًا.

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ، سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ، خَالِدِينَ فِيهَا، أَبَدًا. لَهُمْ فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ. ~ وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا.

[---] إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا<sup>2</sup> الْأَمَانَاتِ<sup>3</sup> إِلَىٰ أَهْلِهَا، وَإِذَا حَكَمْتُم بَيْنَ النَّاسِ، أَنْ تَحْكُمُوا بِالْعَدْلِ. إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ! ~ إِنَّ اللَّهَ كَانَ سَمِيعًا، بَصِيرًا.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا! أَطِيعُوا اللَّهَ، وَأَطِيعُوا الرَّسُولَ، وَأُولِيَ الْأَمْرِ مِنْكُمْ. فَإِن تَنَازَعْتُمْ فِي شَيْءٍ، فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ<sup>2</sup>، إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ. ~ ذَلِكَ خَيْرٌ، وَأَحْسَنُ تَأْوِيلًا<sup>3</sup>.

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا أَنزَلَ إِلَهُكَ، وَمَا أَنزَلَ مِن قَبْلِكَ؟ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ، وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ<sup>2</sup>. ~ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا.

وَإِذَا قِيلَ لَهُمْ: «تَعَالَوْا إِلَىٰ مَا أَنزَلَ اللَّهُ، وَإِلَى الرَّسُولِ»، ~ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ<sup>2</sup> عَنْكَ صُدُودًا.

فَكَفَيْتَ [...]، إِذَا أَصَابَتْهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ؟ ~ ثُمَّ جَاءُوكَ، يَخْلِفُونَ بِاللَّهِ إِنَّ: «أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا».

أُولَٰئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ. فَأَعْرَضَ عَنْهُمْ، وَعَظَّمَهُمْ، ~ وَقَالَ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا<sup>1</sup>.

<sup>1</sup> يُؤْتُوا

<sup>2</sup> قراءة شيعية: أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ وَالْحِكْمَةَ وَأَتَيْنَاهُمْ مُلْكًا عَظِيمًا (2) يَحْسُدُونَ

<sup>3</sup> صَدَّ، صَدَّ

<sup>4</sup> (1) نُصْلِيهِمْ، نُصْلِيهِمْ (R1) A Jewish legend says that Moses saw in the hell sinners whose teeth were broken by the angels with fiery stones, from morning until evening, and during the night they made their teeth grow again, to the length of a parasang, only to break them anew the next morning (Ginzberg, vol. 2, p. 119).

<sup>5</sup> (1) وَنُدْخِلُهُمْ (2) سَنُدْخِلُهُمْ

<sup>6</sup> نِعْمًا، نِعْمًا (4) الْأَمَانَةُ (3) تُؤَدُّوا (2) يَأْمُرُكُمْ (1)

<sup>7</sup> قراءة شيعية: أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ فَإِن جُفَّتُمْ تَنَازَعًا فِي الْأَمْرِ فَأَرْجِعُوهُ إِلَى اللَّهِ وَإِلَى الرَّسُولِ (2) قراءة شيعية: يَا أَيُّهَا الَّذِينَ آمَنُوا إِلَى يَوْمِ الْقِيَامَةِ تَوَلَّيْنَا (3) وَإِلَى أُولِيَ الْأَمْرِ مِنْكُمْ، أَوْ: يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ (1 Kgs 3:16-28) exercised judge's function.

<sup>8</sup> (1) بِهَا (2) أَنزَلَ

<sup>9</sup> (1) يَصُدُّونَ (2) تَعَالَوْا

<sup>10</sup> (1) أُولَٰئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرَضَ عَنْهُمْ فَقَدْ سَبَقَتْ عَلَيْهِمْ كَلِمَةُ الشَّقَاءِ وَسَبَقَ لَهُمُ الْعَذَابُ وَقَالَ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا (1) Abrogated by the verse of the sword 113/9:5.

H-92/4:64<sup>1</sup>. We did not send any messenger but that he be obeyed, with God's permission. If only, when they oppressed themselves, they came to you, asked forgiveness from God, and the messenger asked forgiveness for them, they would then have found that God is returning, very-merciful.<sup>A1</sup>

H-92/4:65<sup>2</sup>. No, by your Lord! They will not believe until they make you judge in what they litigated with each other, do not find in themselves any blame from what you decided, ~ and submit completely.

H-92/4:66<sup>3</sup>. If we had prescribed for them: «Kill yourselves», or «Leave your homes», they would not have done it, except a few among them. If they had done what they are exhorted to do, ~ it would have been better for them, and more strengthening.

H-92/4:67. Then we would have given them from us a great wage, H-92/4:68. and we would have guided them to a straight path.

H-92/4:69<sup>4</sup>. Whoever obeys God and the messenger, those will be with them whom God gratified among the prophets, the truthful, the witnesses and the righteous. ~ What excellent companions they are!

H-92/4:70. That is God's favour. ~ God suffices as knower.

H-92/4:71<sup>5</sup>. [---] O you who believed! Take your precaution. So march out in detachments, or march out all together.<sup>A1</sup>

H-92/4:72<sup>6</sup>. Of you there is him who lingers.<sup>T1</sup> When an affliction afflicted you, he said: «God gratified me, ~ by not being witness with them».

H-92/4:73<sup>7</sup>. When a favour from God afflicted you, he says, as if there had not been affection between you and him: «I wish I had been with them, ~ to achieve a great success!»

H-92/4:74<sup>8</sup>. Let them combat in God's way those who exchange the worldly life with the last life. Whoever combats in God's way, whether he is killed or he is victorious, we will give him a great wage.

H-92/4:75<sup>9</sup>. Why should you not combat in God's way, and for the weakened men, women and children who say: «Our Lord! Oust us from this city whose people are oppressors. Give us from you an ally. ~ And give us from you a succourer?»

H-92/4:76. Those who believed, combat in God's way. And those who disbelieved, combat in the way of the idols. So combat the allies of the Satan. The plot of the Satan is weak.

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ، بِإِذْنِ اللَّهِ. وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ، جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ، ~ لَوْجَدُوا اللَّهَ تَوَّابًا، رَحِيمًا.

فَلَا، وَرَبِّكَ! لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ، ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ، ~ وَيُسَلِّمُوا تَسْلِيمًا.

وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ: «أَقْتُلُوا أَنْفُسَكُمْ» أَوْ «أَخْرَجُوا مِنْ دِيَارِكُمْ»، مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ. وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ، ~ لَكَانَ خَيْرًا لَهُمْ، وَأَشَدَّ تَنْبِيْهًُا.

وَإِذَا لَا تَأْتِيهِمْ مِنْ لَدُنَّا أَجْرًا عَظِيمًا، وَلَهْدِيْتُهُمْ [...] صِرْطًا مُسْتَقِيمًا. وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ، فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ، وَالصَّالِحِينَ. ~ وَحَسَنَ! أُولَئِكَ رَفِيقًا.

ذَلِكَ الْفَضْلُ مِنَ اللَّهِ. ~ وَكَفَى بِاللَّهِ عِلْمًا. [---] يَا أَيُّهَا الَّذِينَ آمَنُوا! خُذُوا حِذْرَكُمْ. ~ فَانْفِرُوا تَبَآ، أَوْ انْفِرُوا جَمِيعًا. وَإِنْ مِنْكُمْ لَمَنْ لِيُبَدِّلْ أ. فَإِنْ أَصَابَكُمْ مُصِيبَةٌ قَال: «فَدَّ أَنْعَمَ اللَّهُ عَلَيَّ، ~ إِذْ لَمْ أَكُنْ مَعَهُمْ شَهِيدًا».

وَلَمِنْ أَصْبَحَكُمْ فَضْلٌ مِنَ اللَّهِ، لِيُقُولَ، كَأَن لَمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ. «لِيُبَيِّنَ كُنْتُ مَعَهُمْ، ~ فَأَقْوَرُ قَوْرًا عَظِيمًا!»

فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الدُّنْيَا فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ، فَيَقْتُلْ أَوْ يَغْلِبْ، فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا.

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ، وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ: «رَبَّنَا! أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمُ أَهْلُهَا». وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا. ~ وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا؟ الَّذِينَ آمَنُوا، يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ. وَالَّذِينَ كَفَرُوا، يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ. فَاقْتُلُوا أَوْلِيَاءَ الشَّيْطَانِ. إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا.

<sup>1</sup> 1) قراءة شيعية: ولو أنهم إذ ظلموا أنفسهم جاؤوك يا علي فاستغفروا الله واستغفر لهم الرسول لوجدوا الله تواباً رحيماً (A1) Abrogated by 113/9:80.

<sup>2</sup> 1) قراءة شيعية: فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ مِنْ أَمْرِ الْوَالِي وَيُسَلِّمُوا لِلطَّاعَةِ تَسْلِيمًا، أَوْ: فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ وَلَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَى مُحَمَّدٌ فِيهِمْ وَيُسَلِّمُوا لِلْأَمَةِ تَسْلِيمًا، أَوْ: فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُونَ فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ مِنْ أَمْرِ الْوَالِي وَيُسَلِّمُوا لِلَّهِ تَسْلِيمًا، أَوْ: فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوا مُحَمَّدًا وَالْمُحَمَّدَ فِيمَا شَجَرَ بَيْنَهُمْ وَلَا يَجِدُونَ فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

<sup>3</sup> 1) قراءة شيعية: وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا أَنْفُسَكُمْ أَوْ أَخْرَجُوا مِنْ دِيَارِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ فِي عَلِيٍّ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَنْبِيْهًُا، (2) قَلِيلًا أَوْ: وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا أَنْفُسَكُمْ وَسَلِّمُوا لِلْإِمَامِ تَسْلِيمًا أَوْ أَخْرَجُوا مِنْ دِيَارِكُمْ رَضًا لَهُ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ وَلَوْ أَنَّ أَهْلَ الْجَلَّافِ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَنْبِيْهًُا

<sup>4</sup> 1) قراءة شيعية: وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسَنَ! أُولَئِكَ رَفِيقًا (2) وَحَسَنَ! 2) فَانْفِرُوا تَبَآ 3) تَبَآ 4) فَانْفِرُوا جَمِيعًا

<sup>5</sup> 1) (A1) Abrogated by 113/9:122.

<sup>6</sup> 1) (T1) Bonnet-Eymard (vol. 3, p. 88-89) changes the diacritics of the Arab term and translates: There is one of you who is Nabataean.

<sup>7</sup> 1) فَاقْوَرُ (2) يَكُنْ (3) لِيُقُولَ

<sup>8</sup> 1) يُؤْتِيهِ (3) فَيَقْتُلْ (2) فَلْيُقَاتِلْ

<sup>9</sup> 1) أَخْرَجْنَا مِنَ الْقَرْيَةِ الَّتِي كَانَتْ ظَالِمَةً (2) الْمُسْتَضْعَفِينَ

H-92/4:77<sup>1</sup>. Have you not seen [some of] those to whom it was said: «Withhold your hands, perform the prayer, and give the tithe?» When the combat has been prescribed for them, a group among them fear the humans as they fear God, or fear them ever more, saying: «Our Lord! Why did you prescribe the combat for us? If only you delayed us to a near term!» Say: «The enjoyment of the worldly life is little, but the last life is better for him who feared, and you will not be oppressed, not even [an oppression similar to] a whit.

H-92/4:78<sup>2</sup>. Wherever you are, death will overtake you, though you are in elevated towers». <sup>T1</sup> If goodness touches them, they say: «It is from God». And if evil afflicts them, they say: «It is from you». Say: «All is from God». What is it then with these people who almost do not comprehend any discourse?

H-92/4:79<sup>3</sup>. Whatever goodness touched you, is from God. And whatever evil afflicted you, is from yourself. [---] We sent you to the humans as messenger. ~ God suffices as witness.

H-92/4:80<sup>4</sup>. Whoever obeys the messenger, obeyed God.<sup>R1</sup> Whoever turned the back [to the obedience should not worry you]. We did not send you as watchful over them.<sup>A1</sup>

H-92/4:81<sup>5</sup>. They say: «[It had been prescribed to us] obedience [to you]». But when they went away from you, a group among them conspired contrary to what they say. God writes down what they conspire. So disregard them,<sup>A1</sup> and confide in God. ~ God suffices as guarantor.

H-92/4:82<sup>6</sup>. Do they not meditate the Koran? Had it been from other than God, they would have found therein much divergence.

H-92/4:83<sup>7</sup>. When an affair comporting security or fear came to them, they spread it. If they returned it to the messenger and those among them charged with the affairs, those among them who deduce the meaning would have known it. Had it not been for the favour of God on you and his mercy, you would have followed the Satan, but a little.

H-92/4:84<sup>8</sup>. So combat in God's way. You are not responsible for anyone but yourself.<sup>A1</sup> Incite the believers [to the combat]. Maybe God will restrain the rigour of those who disbelieved. God is stronger in rigour and stronger in intimidation.

H-92/4:85<sup>9</sup>. [---] Whoever intercedes a good intercession, he will have a part thereof. And whoever intercedes a bad intercession, he will have the double thereof.<sup>TIR1</sup> God was powerful over everything.

1 قَرِيبٌ فَمَوْتٌ حَتَفَ أَنْفَنَا وَلَا نَقْتَلُ فَتُسَرُّ بِذَلِكَ الْأَعْدَاءُ، قِرَاءَةُ شِيعِيَّةٍ: أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ اصْبَابُ الْحَسَنِ فَلَمَّا كُتِبَ (2) لَهُمْ (1) يُظَلَمُونَ (3) عَلَيْهِمُ الْقِتَالُ مَعَ الْحَسَنِ قَالُوا لَوْلَا أَوْحَرْنَا إِلَى أَجَلٍ قَرِيبٍ - بِعَنَى قِيَامِ الْقَائِمِ

3 فَمِنْ نَفْسِكَ وَأَنَا كَتَبْتُهَا عَلَيْكَ، فَمِنْ نَفْسِكَ وَإِنَّمَا قَضَيْتُهَا عَلَيْكَ، فَمِنْ نَفْسِكَ وَأَنَا قَدَرْتُهَا عَلَيْكَ، قِرَاءَةُ شِيعِيَّةٍ: مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنْ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ (2) فَمِنْ نَفْسِكَ 1) فَمِنْ نَفْسِكَ وَأَنَا قَضَيْتُهَا عَلَيْكَ

5 1) Abrogated by the subsequent passage. 2) طَاعَةٌ 3) بَيَّنَّ مُبَيَّنٌّ مِنْهُمْ يَا مُحَمَّد 4) بَيَّنَّ مُبَيَّنٌّ مِنْهُمْ يَا مُحَمَّد 5) بَيَّنَّ مُبَيَّنٌّ مِنْهُمْ يَا مُحَمَّد

6 يَدَبُّونَ 1)

7 لَعَلَّمَهُ 1)

8) 1) نُكَلِّفُ، يُكَلِّفُ، نُكَلِّفُ 2) يُكَلِّفُ ♦ A1) Abrogated by the verse of the sword 113/9:5.

<sup>9</sup> 1) يَتْبَعُ ♦ T1) Shall be answerable for his part in it (Asad); will bear the consequence thereof (will bear the consequence thereof); will receive a share of it (Progressive Muslims). Referring to Hebrew *kefel* (Is 40:2), Bonnet-Eymard, vol. 3, p. 101-102) translates: he will have the double of it ♦ R1) Cf. Baba Kamma 92.



H-92/4:86. [---] When you have been greeted with a greeting, greet with a better than it, or return it. ~ God was accountant over everything.

H-92/4:87<sup>1</sup>. God, there is no god but him. He will gather you on the day of the resurrection, there is no doubt therein. ~ Who is more truthful than God in the narration?<sup>R1</sup>

H-92/4:88<sup>2</sup>. [---] Why are you [divided in] two groups about the hypocrites, while God has overthrown them for what they have realized? Do you want to guide whom God misguided?<sup>A1</sup> ~ Whomever God misguides, you will not find for him any way.

H-92/4:89<sup>3</sup>. They desired you to disbelieve as they disbelieved, so that you are equal. Therefore do not take any allies from them, until they emigrate in God's way. If they turn the back [to this], take them and kill them wherever you find them.<sup>R1</sup> ~ And take from them neither an ally nor a succourer.

H-92/4:90<sup>4</sup>. Except those who unite to a people between whom and you there is a commitment, or who came to you, [when] their chests are shrinking from combating you or combating their own people. Had God wished, he would have given them authority over you, and they would have then combated you. If they retire from you, do not combat you, and throw to you the peace,<sup>T1</sup> then God does not make for you a way against them.<sup>A1</sup>

H-92/4:91<sup>5</sup>. You will find others who want to trust you, and trust their own people. Every time they have been sent back to the subversion, they have been overthrown therein. If they do not retire from you, do not offer you peace,<sup>T1</sup> and do not hold back their hands, take them and kill them wherever you encounter them. Those, we gave you upon them a manifest authority.

H-92/4:92<sup>6</sup>. [---] It was not for a believer to kill another believer, unless it is by error. Whoever killed by error a believer,<sup>A1</sup> must free a believing [slave]'s neck and pay the blood-money to his family, unless they remit it as alms. But if he is a believer from a people<sup>A2</sup> hostile to you, he must free a believing [slave]'s neck. If he was from a people between whom and you there is a commitment, he must pay the blood-money to his family and free a believing [slave]'s neck. Whoever did not find, should fast two consecutive months [as] repentance from God. ~ God was knower, wise.

H-92/4:93<sup>7</sup>. Whoever kills a believer deliberately, his reward will be the Gehenna where he will be eternally. God has been in anger against him and cursed him. ~ And he prepared for him a great punishment.<sup>A1</sup>

[---] وَإِذَا حُيِّيتُمْ بِتَحِيَّةٍ، فَحَيُّوا بِأَحْسَنَ مِنْهَا، أَوْ رُدُّوها. ~ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا.

اللَّهُ، لَا إِلَهَ إِلَّا هُوَ. لِيَجْمَعَكُمْ إِلَى يَوْمِ الْقِيَمَةِ، لَا رَيْبَ فِيهِ. ~ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا؟

[---] فَمَا لَكُمْ [...] فِي الْمُنَافِقِينَ فِتْنَةٍ، وَاللَّهُ أَرْكَسُهُمْ؟ بَمَا كَسَبُوا؟ أَتُرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَّ اللَّهُ؟ ~ وَمَنْ يُضِلِّلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا.

وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا، فَتَكُونُونَ سَوَاءً. فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ، حَتَّى يَهَاجِرُوا فِي سَبِيلِ اللَّهِ. فَإِنْ تَوَلَّوْا [...]، فَخَذُوهُمْ وَأَقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ. ~ وَلَا تَتَّخِذُوا مِنْهُمْ وَلِيًّا وَلَا نَصِيرًا.

إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ، أَوْ جَاءُوكُمْ، [...] حَصَرْتُمْ صُدُّوهُمْ أَنْ يَقْتُلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ. وَلَوْ شَاءَ اللَّهُ، لَسَلَّطَهُمْ عَلَيْكُمْ، فَلَقَاتِلُوكُمْ. فَإِنْ أَعْتَزَلُوكُمْ، فَلَمْ يَقْتُلُوكُمْ وَالْقُوا إِلَيْكُمْ أَلْسَلَمُ، فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا.

سَتَجِدُونَ عَاقِبِينَ يُرِيدُونَ أَنْ يَأْمَنُوكُمْ، وَيَأْمَنُوا قَوْمَهُمْ. كُلُّ مَا رُدُّوا إِلَى الْفِتْنَةِ، أَرْكَسُوا فِيهَا. فَإِنْ لَمْ يَعْتَزِلُوكُمْ، وَيَلْقُوا إِلَيْكُمْ أَلْسَلَمُ، وَبَكَفُوا أَيْدِيَهُمْ، فَخَذُوهُمْ وَأَقْتُلُوهُمْ حَيْثُ تَقْبَضُوهُمْ. وَأُولَئِكَ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُبِينًا.

[---] وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا، إِلَّا خَطَاً. وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً، فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَّةٌ مُسْلَمَةٌ إِلَى أَهْلِهِ، إِلَّا أَنْ يَصَدَّقُوا. فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ، فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ. وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ، فِدْيَةٌ مُسْلَمَةٌ إِلَى أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ. فَمَنْ لَمْ يَجِدْ، فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ. [...] تَوْبَةً مِنَ اللَّهِ. ~ وَكَانَ اللَّهُ عَلِيمًا، حَكِيمًا.

وَمَنْ يَقْتُلَ مُؤْمِنًا مُتَعَمِّدًا، فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا. وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ. ~ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا.

<sup>1</sup> 1) أَرَدْتُ ♦ R1) Cf. 2 S 7:28; Ps 119:160; Jn 17:17, etc.

<sup>2</sup> 1) رَكْسَهُمْ، رَكْسَهُمْ (2) فِتْنَةٍ ♦ A1) Abrogated by the verse of the sword 113/9:5.

<sup>3</sup> R1) Cf. Dt 13:13-19 and 20:10-19.

<sup>4</sup> 1) السَّلْمُ، السَّلْمُ (4) فَلَقَاتِلُوكُمْ (3) حَصَرْتُمْ، حَصَرَاتٍ، حَصَرَاتٍ (2) مِيثَاقٌ جَاؤُوكُمْ (1) Send you (Guarantees of) peace (Yusuf Ali); submit to you (Bewley); come forward expressing faith in Islam (Sarwar); take for you the Salem [Jerusalem] (Bonnet-Eymard, vol. 3, p. 105) ♦ A1) Abrogated by the verse of the sword 113/9:5 and 113/9:1.

<sup>5</sup> 1) السَّلْمُ، السَّلْمُ (3) رَكْسُوا، رَكْسُوا (2) رُدُّوا (1) Nor give you (guarantees) of peace (Yusuf Ali); submit to you (Bewley); nor come forward with a peace proposal (Sarwar); they don't take for you the Salem [Jerusalem] (Bonnet-Eymard, vol. 3, p. 106).

<sup>6</sup> 1) مِيثَاقٌ وَهُوَ مُؤْمِنٌ (3) تَصَدَّقُوا، يَتَصَدَّقُوا، تَتَصَدَّقُوا (2) خَطَاً، خَطَاً (1) Abrogated by 92/4:93. A2) Abrogated by 113/9:1.

<sup>7</sup> 1) مُتَعَمِّدًا ♦ A1) Abrogated by 92/4:92 and 92/4:94.

H-92/4:94<sup>1</sup>. [---] O you who believed! When you sped up in God's way, inquire before saying to someone who threw to you the peace:<sup>T1</sup> «You are not believer», seeking the transient goods of the worldly life. It is with God that there are many spoils. So were you before, and God graced you. Therefore inquire. ~ God was aware of what you do.

H-92/4:95<sup>2</sup>. Are not equal those of the believers remaining seated, except those having a hardship, and those who struggle in God's way with their wealth and their persons. God favoured in degree those who combat with their wealth and their persons over those remaining seated. To each God promised goodness. And God favoured those who combat over those remaining seated by a great wage.

H-92/4:96. [He favoured them] in degrees from him, forgiveness, and mercy. ~ God was forgiver, very-merciful.

H-92/4:97<sup>3</sup>. [---] Those, oppressors to themselves that the angels took away, they said [to them]: «What were you in?» They said: «We were weakened in the earth». They said: «God's earth was not ample so that you may emigrate thereto?» Those their shelter will be the Gehenna. ~ How evil is the destination!

H-92/4:98. Except the weakened from the men, the women and the children, who were not able to find means, and were not guided in the way.

H-92/4:99. Those, maybe God will forgive them. ~ God was gracious, forgiver.

H-92/4:100<sup>4</sup>. Whoever emigrates in God's way, will find in the earth much shelter and ampleness. Whoever leaves his house, emigrating to God and his messenger, and whom death reaches, his wage will fall on God. ~ God was forgiver, very-merciful.

H-92/4:101<sup>5</sup>. [---] When you speed up in the earth, there is no blame on you to shorten the prayer,<sup>R1</sup> if you fear that those who disbelieved try you. ~ The disbelievers were for you a manifest enemy.

H-92/4:102<sup>6</sup>. If you were among them and performed the prayer for them, a group among them should stand up with you, and they should take their arms. Then when they prostrate, they should be behind you. Another group who have not prayed should come and pray with you, and they should take their precaution with their arms. Those who disbelieved desire that you may be careless with your arms and your luggage, so that they may then incline upon you in one inclining. There is no blame on you, if you were hurt by rain, or if you were sick, to lay down your arms. But take your precaution. ~ God prepared for the disbelievers a humiliating punishment.

[---] يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ، فَتَبَيَّنُوا<sup>1</sup>. وَلَا تَقُولُوا لِمَنْ ءَلَقَى إِلَيْكُمُ السَّلَامَ: «لَسْتَ مُؤْمِنًا»، تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا. فَعِنْدَ اللَّهِ مَغَانِمٌ كَثِيرَةٌ. كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ، فَمَنَّ اللَّهُ عَلَيْكُمْ. فَتَبَيَّنُوا<sup>1</sup>. ~ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا.

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ، غَيْرُ<sup>1</sup> أُولِي الضَّرَرِ<sup>2</sup>، وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ. فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً. وَكُلًّا<sup>3</sup> وَعَدَ اللَّهُ الْحُسْنَى. وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا.

[...] دَرَجَاتٍ مِنْهُ، وَمَغْفِرَةً، وَرَحْمَةً. ~ وَكَانَ اللَّهُ غَفُورًا، رَحِيمًا.

[---] إِنَّ الَّذِينَ تَوَفَّيْنَاهُمْ لَظَالِمَةٌ ظَالِمِي أَنْفُسِهِمْ قَالُوا [...] «فِيمَ<sup>2</sup> كُنْتُمْ؟» قَالُوا: «كُنَّا مُسْتَضْعِفِينَ فِي الْأَرْضِ». قَالُوا: «أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَسِعَةً فَهَاجِرُوا فِيهَا؟» قَالُوا لَيْسَ بِأَمْوَالِهِمْ<sup>3</sup> جَهَنَّمُ. ~ وَسَاءَتْ مَصِيرًا.

إِلَّا الْمُسْتَضْعِفِينَ مِنَ الرِّجَالِ، وَالنِّسَاءِ، وَالْوِلْدَانِ، لَا يَسْتَطِيعُونَ حِيلَةً، وَلَا يَهْتَدُونَ سَبِيلًا.

قَالُوا لَيْسَ، عَسَى اللَّهُ أَنْ يَغْفُو عَنْهُمْ. ~ وَكَانَ اللَّهُ غَفُورًا، رَحِيمًا.

وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ، يَجِدْ فِي الْأَرْضِ مُرْعَمًا<sup>1</sup> كَثِيرًا وَسَعَةً. وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ، مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ، ثُمَّ يُدْرِكْهُ<sup>2</sup> الْمَوْتُ، فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ. ~ وَكَانَ اللَّهُ غَفُورًا، رَحِيمًا.

[---] وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ، فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا<sup>1</sup> مِنَ الصَّلَاةِ، إِنْ خِفْتُمْ<sup>2</sup> أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا. ~ إِنَّ الْكَافِرِينَ كَاثَرٌ أَلَكُمُ عَذَابُ مُبِينًا. وَإِذَا كُنْتَ فِيهِمْ، فَأَقِمْ لَهُمُ الصَّلَاةَ، فَلْتَقُمْ<sup>1</sup> طَائِفَةٌ مِنْهُمْ مَعَكَ، وَلْيَأْخُذُوا<sup>2</sup> أَسْلِحَتَهُمْ. فَإِذَا سَجَدُوا، فَلْيَكُونُوا مِنْ وَرَائِكُمْ. وَلْتَأْتِ<sup>2</sup> طَائِفَةٌ<sup>3</sup> أُخْرَى لَمْ يُصَلُّوا، فَلْيُصَلُّوا مَعَكَ، وَلْيَأْخُذُوا<sup>2</sup> حِذْرَهُمْ وَأَسْلِحَتَهُمْ. وَدَ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ<sup>4</sup>، فَيَمِيلُونَ<sup>5</sup> عَلَيْكُمْ مِيلَةً وَاحِدَةً. وَلَا جُنَاحَ عَلَيْكُمْ، إِنْ كَانَ بِكُمْ أذى مِنْ مَطَرٍ، أَوْ كُنْتُمْ مَرْضَى، أَنْ تَضَعُوا<sup>2</sup> أَسْلِحَتَكُمْ. وَخُذُوا<sup>2</sup> حِذْرَكُمْ. ~ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا.

<sup>1</sup> 1) Offers you the greeting of peace (Asad); offers you a salutation (Yusuf Ali); who greet you with peace (Progressive Muslims); takes the Salem [Jerusalem] for you (Bonnet-Eymard, vol. 3, p. 107).

<sup>2</sup> 2) الضَّرَرِ (2) غَيْرُ (1) وَكُلُّ (3)

<sup>3</sup> 3) مَاوَاهُمْ (3) فِيهِمْ (2) تَوَفَّيْنَاهُمْ، تَوَفَّاهُمْ (1)

<sup>4</sup> 4) يُدْرِكُهُ، يُدْرِكُهُ (2) مَرْعَمًا (1)

<sup>5</sup> 5) إِسْقَاطُ: (2) تَقْصُرُوا، تَقْصُرُوا، تَقْصُرُوا (1) Cf. Mishnah, Berakot 4:4.

<sup>6</sup> 6) فَيَمِيلُوا (5) وَأَمْتِعَتِكُمْ (4) طَائِفَةٌ (3) وَلَيَاتٍ (2) فَلْيَقُمْ (1)

H-92/4:103<sup>1</sup>. When you have finished the prayer, remember God, standing, sitting, and on your sides. And when you felt quiet, perform the prayer. The prayer is, for the believers, at the appointed time according to the book.

H-92/4:104<sup>2</sup>. Do not weaken in seeking the people. If you are suffering, they also suffer as you suffer. But you hope from God what they do not hope. ~ God was knower, wise.

H-92/4:105. [---] It is us who descended to you the book with the truth, so that you judge between the humans with what God showed you. Do not be a pleader in favour of the betrayers.

H-92/4:106. Ask forgiveness from God. ~ God was forgiver, very-merciful.

H-92/4:107. Do not dispute in favour of those who betray themselves. God does not love him who was betrayer, sinner.

H-92/4:108. They hide themselves from men and do not hide themselves from God, while he is with them when they conspire with words that he does not approve. ~ God was encompassing what they do.

H-92/4:109<sup>3</sup>. Now you disputed in favour of them in the worldly life. But who will dispute in their favour with God on the day of the resurrection? Or who will be their guarantor?

H-92/4:110. Whoever does evil or oppresses himself, then ask forgiveness from God, ~ will find God forgiver, very-merciful.

H-92/4:111<sup>4</sup>. Whoever realizes a sin, realizes it only against himself. ~ God was knower, wise.

H-92/4:112<sup>5</sup>. Whoever realizes a fault or a sin, then throws them upon an innocent, ~ bears infamy and manifest sin.

H-92/4:113. Had it not been for the favour of God on you and his mercy, a group among them were about to misguide you, but they only misguide themselves. And they will not harm you in anything. God descended on you the book and the wisdom, and taught you what you were not knowing. ~ God's favour on you is great.

H-92/4:114<sup>6</sup>. There is no good in much of their confidences, except [the confidences of] one who commands alms, convenient [deed], or reconciliation between the humans. Whoever does that, seeking God's pleasure, we will give him a great wage.

H-92/4:115<sup>7</sup>. Whoever is in dissension with the messenger after the guidance became manifest to him, and follows a way other than that of the believers, we will turn the back on him as he turned the back, and will roast him in the Gehenna. ~ How evil is the destination!

H-92/4:116. [---] God does not forgive that it be associated with him, and he forgives what is less than that. ~ Whoever associates with God is far misguided.

H-92/4:117<sup>8</sup>. They are only calling, besides him, on females, and they are only calling on a rebel Satan.

فَإِذَا قُضِيَتْ الصَّلَاةُ، فَادْكُرُوا اللَّهَ، قِيَمًا، وَقُعُودًا، وَعَلَىٰ جُنُوبِكُمْ. فَإِذَا اطْمَأْنَنْتُمْ، فَأَقِيمُوا الصَّلَاةَ. إِنَّ الصَّلَاةَ كَانَتْ، عَلَى الْمُؤْمِنِينَ، كِتَابًا مَوْقُوتًا.

وَلَا تَهِنُوا فِي اتِّبَاعِ الْقَوْمِ. إِنَّ تَكُونُوا تَالِمُونَ<sup>3</sup>، فَإِنَّهُمْ يَالِمُونَ<sup>4</sup> كَمَا تَالِمُونَ<sup>3</sup>. وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ. ~ وَكَانَ اللَّهُ عَلِيمًا، حَكِيمًا. [---] إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ، لِتَحْكُمَ بَيْنَ النَّاسِ، بِمَا أَرَاكَ اللَّهُ. وَلَا تَكُنْ لِلْخَائِنِينَ خَصِيمًا.

وَأَسْتَغْفِرِ اللَّهَ. ~ إِنَّ اللَّهَ كَانَ غَفُورًا، رَحِيمًا.

وَلَا تُجِدِلْ عَنِ الَّذِينَ يَخْتَلُونَ أَنفُسَهُمْ. إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ خَوَاتًا، أَثِيمًا. يَسْتَحْفُونَ مِنَ النَّاسِ، وَلَا يَسْتَحْفُونَ مِنَ اللَّهِ، وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَىٰ مِنَ الْقَوْلِ. ~ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا.

هَآأَنْتُمْ هَؤُلَاءِ جَدَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا. فَمَنْ يُجِدِلُ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَمَةِ؟ أَمْ مَنْ يَكُونُ عَلَيْهِمْ وَكِيلًا؟

وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ، ثُمَّ يَسْتَغْفِرِ اللَّهَ، ~ يَجِدِ اللَّهَ غَفُورًا، رَحِيمًا.

وَمَنْ يَكْسِبْ إِثْمًا، فَإِنَّمَا يَكْسِبُهُ عَلَىٰ نَفْسِهِ. ~ وَكَانَ اللَّهُ عَلِيمًا، حَكِيمًا.

وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا، ثُمَّ يَرْمِ بِهِ بَرِيئًا<sup>3</sup>، ~ فَقَدْ أَخْتَلَمَ بِهِنَا وَإِنَّمَا مُبِينًا.

وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ، لَهَمَّت طَآئِفَةٌ مِّنْهُمْ أَنْ يُضِلُّوكَ، وَمَا يُضِلُّونَ إِلَّا أَنفُسَهُمْ. وَمَا يَضُرُّوكَ مِنْ شَيْءٍ. وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ، وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ. ~ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا.

لَا خَيْرَ فِي كَثِيرٍ مِّنْ نَّجْوَاهُمْ، إِلَّا [---] مَنْ أَمَرَ بِصَدَقَةٍ، أَوْ مَعْرُوفٍ، أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ. وَمَنْ يَفْعَلْ ذَلِكَ، اتَّبَعْنَا مَرْضَاتَنَا<sup>1</sup> اللَّهَ، فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا.

وَمَنْ يُشَاقِقِ الرَّسُولَ، مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ، وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ، نُؤْلِهِ<sup>1</sup> مَا تَوَلَّى، وَنُصْلِهِ<sup>2</sup> جَهَنَّمَ. ~ وَسَاءَتْ مَصِيرًا.

[---] إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ، وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ. ~ وَمَنْ يُشْرِكْ بِاللَّهِ، فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا.

إِنْ يَدْعُونَ<sup>1</sup>، مِنْ دُونِهِ، إِلَّا إِنثًا<sup>2</sup>، وَإِنْ يَدْعُونَ<sup>1</sup> إِلَّا شَيْطَانًا مَّرِيدًا.

<sup>1</sup> اطْمَأْنَنْتُمْ

<sup>2</sup> يَتَلَمَّونَ، يَبْلَمُونَ (4) تَتَلَمَّونَ، تَيَلَمُونَ (3) أَنْ (2) تَهَانُوا، تَهَنُوا

<sup>3</sup> عنه

<sup>4</sup> يَكْسِبُ

<sup>5</sup> بَرِيئًا (3) خَطِيئَةً (2) يَكْسِبُ

<sup>6</sup> يُؤْتِيهِ، يُؤْتِيهِ (2) مَرْضَاةً

<sup>7</sup> نُصْلِهِ، يُصْلِيهِ (2) نُؤْلِهِ، يُؤْلِيهِ

<sup>8</sup> أَوْثَانًا، أَنْثَى، أَنْثَى، وَثْنًا، وَثْنًا، أَنْثَى (جمع وثن)، أَنْثَى (جمع وثن)، وَثْنًا (2) تَدْعُونَ

H-92/4:118. May God curse him. He said: «I will take from your servants an imposed portion.

H-92/4:119<sup>1</sup>. I will misguide them, make them desire, command them, and they will slit the ears of cattle. I will command them, and they will change God's creation». ~ Whoever takes the Satan for ally, besides God, will lose, a manifest loss.

H-92/4:120<sup>2</sup>. He promises them and makes them desire. ~ But the Satan promises them only delusion.

H-92/4:121. Those, their shelter will be the Gehenna, and they will not find any escape therefrom!

H-92/4:122<sup>3</sup>. Those who believed and did the good deeds, we will enter them gardens beneath which the rivers run, wherein they will be eternally, forever. God's promise is true. ~ Who is more truthful than God in word?

H-92/4:123<sup>4</sup>. [---] It will not be by your desires, nor by the desires of the people of the book. Whoever does evil will be rewarded for it. ~ He will find for him, besides God, neither an ally, nor a succourer.

H-92/4:124<sup>5</sup>. Whoever does the good deeds, male or female, while believing, those will enter the garden. And they will not be oppressed a jot.

H-92/4:125<sup>6</sup>. Who has a better religion than him who submitted his face to God, while doing good, and followed the religion of Abraham, being upright?<sup>T1</sup> And God took Abraham for friend.<sup>R1</sup>

H-92/4:126. God's is what is in the heavens and in the earth. ~ God was encompassing everything.

H-92/4:127<sup>7</sup>. [---] They ask for your advice about women. Say: «God advises you about them, in addition to that which is recited to you in the book concerning female orphans to whom you do not give what is prescribed for them, and whom you do [not] desire to marry, and the weak among children. [He orders you] to act toward orphans with equity. What you do good, ~ God was knower of it».

H-92/4:128<sup>8</sup>. If a woman fears, from her husband, dissension or diversion, there is no blame on them [to] reconcile, and the reconciliation is better. [And the greed is present in the souls]. ~ But if you do good and fear, God was aware of what you do.

H-92/4:129<sup>9</sup>. You can never be equitable between your wives, even though ye covet it. So do not incline an entire inclination [towards one], leaving [the other] as suspended. But if you do conciliation and fear, God was forgiver, very-merciful.

H-92/4:130<sup>10</sup>. If the two separate, God will enrich each from his ampleness. ~ God was ample, wise.

لَعَنَهُ اللَّهُ. وَقَالَ: «لَا تَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَفْرُوضًا.

وَلَا ضِلَّائَهُمْ، وَلَا أَمْنِيَّتَهُمْ، وَلَا أَمْرَهُمْ، فَلْيَبْتِكُنْ عَادَانِ الْأَنْعَامِ. وَلَا أَمْرَهُمْ، فَلْيَغَيِّرَنَّ خَلْقَ اللَّهِ». ~ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا، مِنْ دُونِ اللَّهِ، فَقَدْ خَسِرَ خُسْرَانًا مُبِينًا.

يَعِدُهُمْ وَيُؤْمِنُهُمْ. ~ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا.

أُولَئِكَ، مَا وَلَهُمْ جَهَنَّمُ، وَلَا يَجِدُونَ عَنْهَا مَحِيصًا.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ، سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ، خَالِدِينَ فِيهَا، أَبَدًا. وَعَدَ اللَّهُ حَقًّا. ~ وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا؟

[---] لَيْسَ بِأَمَانِيَّتِكُمْ، وَلَا أَمَانِيَّ أَهْلِ الْكِتَابِ. مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ. ~ وَلَا يَجِدْ لَهُ، مِنْ دُونِ اللَّهِ، وَلِيًّا وَلَا نَصِيرًا.

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ، مِنْ ذَكَرٍ أَوْ أُنْثَى، وَهُوَ مُؤْمِنٌ، فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ. وَلَا يظْلَمُونَ نَقِيرًا.

وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ، وَهُوَ مُحْسِنٌ، وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ، حَنِيفًا؟ وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا.

وَلِلَّهِ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ. ~ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُحِيطًا.

[---] وَيَسْتَفْتُونَكَ فِي النِّسَاءِ. قُلْ: «اللَّهُ يَفْتِيكُمْ فِيهِنَّ، وَمَا يُنَالِي عَلَيْكُمْ فِي الْكِتَابِ فِي يَتِمَّى النِّسَاءِ الَّتِي لَا تُؤْتُونَهُنَّ<sup>2</sup> مَا كُتِبَ لَهُنَّ<sup>3</sup>، وَتَرْغَبُونَ [...] أَنْ تَنْكِحُوهُنَّ، وَالْمُسْتَضَعَّاتِ مِنَ الْوِلْدَانِ. [...] وَأَنْ تَقُومُوا لِلْيَتَامَى بِالْقِسْطِ. ~ وَمَا تَفْعَلُوا مِنْ خَيْرٍ، ~ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا».

وَإِنْ أَمْرَاءُ خَافَتْ، مِنْ بَغْلِهَا، تُشَوِّرُوا أَوْ إِعْرَاضًا، فَلَا جُنَاحَ عَلَيْهِمَا [...] أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا<sup>2</sup>، وَالصُّلْحُ خَيْرٌ. [وَأَحْضَرْتَ الْأَنْفُسَ الشَّخْ]. ~ وَإِنْ تُحْسِنُوا وَتَتَّقُوا، فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا. وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ، وَلَوْ حَرَصْتُمْ. فَلَا تَمِيلُوا كُلَّ الْمِيلِ [...], فَتَذَرُوهَا [...] كَالْمُعَلَّقَةِ<sup>1</sup>. وَإِنْ تَصَلَحُوا وَتَتَّقُوا، فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا.

وَإِنْ يَتَفَرَّقَا، يُغْنِ اللَّهُ كُلًّا مِنْ سَعَتِهِ. ~ وَكَانَ اللَّهُ وَاسِعًا، حَكِيمًا.

1 وَأَضِلَّائَهُمْ وَأَمْنِيَّتَهُمْ وَأَمْرَهُمْ

2 يَعِدُهُمْ

3 سَنُدْخِلُهُمْ

4 بِأَمَانِيَّتِكُمْ وَلَا أَمَانِيَّ

5 يَدْخُلُونَ

6 T1) See the footnote of 51/10:105 ♦ R1) Cf. 2 Chr 20:7; Is 41:8 and Jm 2:23; TA 1:4 and 6, 9:7; 15:12-14; 16:4-5 and 9.

7 كُتِبَ اللَّهُ لَهُنَّ (3) تُؤْتُونَهُنَّ (2) يَتِمَّى

8 إصلاحاً (2) يُصَالِحَا، يُصْلِحَا، يُصْلِحَا، إِصْلَاحًا

9 كالمعلقة، كأنها معلقة

10 يَتَفَرَّقَا

---] وَلِلَّهِ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ. وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ: «اتَّقُوا اللَّهَ، وَإِنْ تَكْفُرُوا [...]، فَإِنَّ لِلَّهِ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ». ~ وَكَانَ اللَّهُ غَنِيًّا، حَمِيدًا.

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ. ~ وَكَفَى بِاللَّهِ  
وَكِيلًا.

إِنْ يَشَأْ، يُذْهِبْكُمْ، أَيُّهَا النَّاسُ! وَيَأْتِ بِآخَرِينَ. ~ وَكَانَ  
اللَّهُ عَلَى ذَلِكَ قَدِيرًا.

مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا [...]، فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا  
وَالْآخِرَةِ. ~ وَكَانَ اللَّهُ سَمِيعًا، بَصِيرًا.

[[...]] يَا أَيُّهَا الَّذِينَ ءَامَنُوا! كُونُوا قَوِّمِينَ بِالْقِسْطِ،  
شُهَدَاءَ لِلَّهِ، وَلَوْ عَلَىٰ أَنْفُسِكُمْ، أَوِ الْوَالِدِينَ، وَالْأَقْرَبِينَ.  
إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا ۖ [...]، فَاللَّهُ أَوْلَىٰ بِهِمَا. 2. فَلَا  
تَتَّبِعُوا الْهَوَىٰ [...] أَنْ [...] تَعْدِلُوا. وَإِنْ تَلَوْا 3 أَوْ  
تَعْرَضُوا [...] ~ فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا. 4.

[---] يَا أَيُّهَا الَّذِينَ آمَنُوا! آمِنُوا بِاللَّهِ، وَرَسُولِهِ،  
وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ، وَالْكِتَابِ الَّذِي أَنْزَلَ<sup>2</sup>  
مِنْ قَبْلُ. ~ وَمَنْ يَكْفُرْ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ،  
وَرُسُلِهِ، وَالْيَوْمِ الْآخِرِ، فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا.

إِنَّ الَّذِينَ ءَامَنُوا، ثُمَّ كَفَرُوا، ثُمَّ ءَامَنُوا، ثُمَّ كَفَرُوا، ثُمَّ  
آزَدُوا كُفْرًا، لَمْ يَكُنِ لِلَّهِ لِيَغْفِرَ لَهُمْ، وَلَا لِيَهْدِيَهُمْ  
سَبِيلًا.

بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا.

الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ،  
أَتَبْتَغُونَ عَنْهُمْ الْعِزَّةَ؟ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا.

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ: «إِذَا سَمِعْتُمْ ءَايَةَ اللَّهِ يُكْفِرُ بِهَا، وَيُسْتَهْزَأُ بِهَا، فَلَا تَقْعُدُوا مَعَهَا، حَتَّى يَخُوضُوا فِي حَبِيبٍ غَيْرِهِ». [...] إِنَّكُمْ إِذَا مَثَلْتُمْ.<sup>2</sup> إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا.

الَّذِينَ يَتَّبِعُونَ بِحُجَّتِهِمْ، فَإِنْ كَانَ لَكُمْ فَتْحٌ مِنَ اللَّهِ، قَالُوا: «أَلَمْ تَكُنْ مَعَكُمْ؟» وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ، قَالُوا: «أَلَمْ نَسْتَحْذِرْ عَلَيْكُمْ وَنَمَعُمْكُمْ مِنَ الْمُؤْمِنِينَ؟» فَأَلَّهُ بِحُجَّتِهِ بَيْنَكُمْ يَوْمَ الْقِيَمَةِ. وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا.

إِنَّ الْمُتَّقِينَ يُخَدِّعُونَ اللَّهَ، وَهُوَ خَدِيعُهُمْ! وَإِذَا قَامُوا إِلَى الصَّلَاةِ، قَامُوا كُسَالَى. يُزَآغُونَ النَّاسَ، وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا.

2) أنزل 3) وكتبه ♦ R1) Lk 10:16; Jn 14:1.

4 وَمَنْعَنَاكُمْ، وَمَنْعَكُمْ 1)

1) (1) 2) 3) 4) 5) 6) 7) 8) 9) 10) 11) 12) 13) 14) 15) 16) 17) 18) 19) 20) 21) 22) 23) 24) 25) 26) 27) 28) 29) 30) 31) 32) 33) 34) 35) 36) 37) 38) 39) 40) 41) 42) 43) 44) 45) 46) 47) 48) 49) 50) 51) 52) 53) 54) 55) 56) 57) 58) 59) 60) 61) 62) 63) 64) 65) 66) 67) 68) 69) 70) 71) 72) 73) 74) 75) 76) 77) 78) 79) 80) 81) 82) 83) 84) 85) 86) 87) 88) 89) 90) 91) 92) 93) 94) 95) 96) 97) 98) 99) 100) 101) 102) 103) 104) 105) 106) 107) 108) 109) 110) 111) 112) 113) 114) 115) 116) 117) 118) 119) 120) 121) 122) 123) 124) 125) 126) 127) 128) 129) 130) 131) 132) 133) 134) 135) 136) 137) 138) 139) 140) 141) 142) 143) 144) 145) 146) 147) 148) 149) 150) 151) 152) 153) 154) 155) 156) 157) 158) 159) 160) 161) 162) 163) 164) 165) 166) 167) 168) 169) 170) 171) 172) 173) 174) 175) 176) 177) 178) 179) 180) 181) 182) 183) 184) 185) 186) 187) 188) 189) 190) 191) 192) 193) 194) 195) 196) 197) 198) 199) 200) 201) 202) 203) 204) 205) 206) 207) 208) 209) 210) 211) 212) 213) 214) 215) 216) 217) 218) 219) 220) 221) 222) 223) 224) 225) 226) 227) 228) 229) 230) 231) 232) 233) 234) 235) 236) 237) 238) 239) 240) 241) 242) 243) 244) 245) 246) 247) 248) 249) 250) 251) 252) 253) 254) 255) 256) 257) 258) 259) 260) 261) 262) 263) 264) 265) 266) 267) 268) 269) 270) 271) 272) 273) 274) 275) 276) 277) 278) 279) 280) 281) 282) 283) 284) 285) 286) 287) 288) 289) 290) 291) 292) 293) 294) 295) 296) 297) 298) 299) 300) 301) 302) 303) 304) 305) 306) 307) 308) 309) 310) 311) 312) 313) 314) 315) 316) 317) 318) 319) 320) 321) 322) 323) 324) 325) 326) 327) 328) 329) 330) 331) 332) 333) 334) 335) 336) 337) 338) 339) 340) 341) 342) 343) 344) 345) 346) 347) 348) 349) 350) 351) 352) 353) 354) 355) 356) 357) 358) 359) 360) 361) 362) 363) 364) 365) 366) 367) 368) 369) 370) 371) 372) 373) 374) 375) 376) 377) 378) 379) 380) 381) 382) 383) 384) 385) 386) 387) 388) 389) 390) 391) 392) 393) 394) 395) 396) 397) 398) 399) 400) 401) 402) 403) 404) 405) 406) 407) 408) 409) 410) 411) 412) 413) 414) 415) 416) 417) 418) 419) 420) 421) 422) 423) 424) 425) 426) 427) 428) 429) 430) 431) 432) 433) 434) 435) 436) 437) 438) 439) 440) 441) 442) 443) 444) 445) 446) 447) 448) 449) 450) 451) 452) 453) 454) 455) 456) 457) 458) 459) 460) 461) 462) 463) 464) 465) 466) 467) 468) 469) 470) 471) 472) 473) 474) 475) 476) 477) 478) 479) 480) 481) 482) 483) 484) 485) 486) 487) 488) 489) 490) 491) 492) 493) 494) 495) 496) 497) 498) 499) 500) 501) 502) 503) 504) 505) 506) 507) 508) 509) 510) 511) 512) 513) 514) 515) 516) 517) 518) 519) 520) 521) 522) 523) 524) 525) 526) 527) 528) 529) 530) 531) 532) 533) 534) 535) 536) 537) 538) 539) 540) 541) 542) 543) 544) 545) 546) 547) 548) 549) 550) 551) 552) 553) 554) 555) 556) 557) 558) 559) 560) 561) 562) 563) 564) 565) 566) 567) 568) 569) 570) 571) 572) 573) 574) 575) 576) 577) 578) 579) 580) 581) 582) 583) 584) 585) 586) 587) 588) 589) 590) 591) 592) 593) 594) 595) 596) 597) 598) 599) 600) 601) 602) 603) 604) 605) 606) 607) 608) 609) 610) 611) 612) 613) 614) 615) 616) 617) 618) 619) 620) 621) 622) 623) 624) 625) 626) 627) 628) 629) 630) 631) 632) 633) 634) 635) 636) 637) 638) 639) 640) 641) 642) 643) 644) 645) 646) 647) 648) 649) 650) 651) 652) 653) 654) 655) 656) 657) 658) 659) 660) 661) 662) 663) 664) 665) 666) 667) 668) 669) 670) 671) 672) 673) 674) 675) 676) 677) 678) 679) 680) 681) 682) 683) 684) 685) 686) 687) 688) 689) 690) 691) 692) 693) 694) 695) 696) 697) 698) 699) 700) 701) 702) 703) 704) 705) 706) 707) 708) 709) 710) 711) 712) 713) 714) 715) 716) 717) 718) 719) 720) 721) 722) 723) 724) 725) 726) 727) 728) 729) 730) 731) 732) 733) 734) 735) 736) 737) 738) 739) 740) 741) 742) 743) 744) 745) 746) 747) 748) 749) 750) 751) 752) 753) 754) 755) 756) 757) 758) 759) 760) 761) 762) 763) 764) 765) 766) 767) 768) 769) 770) 771) 772) 773) 774) 775) 776) 777) 778) 779) 780) 781) 782) 783) 784) 785) 786) 787) 788) 789) 790) 791) 792) 793) 794) 795) 796) 797) 798) 799) 800) 801) 802) 803) 804) 805) 806) 807) 808) 809) 810) 811) 812) 813) 814) 815) 816) 817) 818) 819) 820) 821) 822) 823) 824) 825) 826) 827) 828) 829) 830) 831) 832) 833) 834) 835) 836) 837) 838) 839) 840)

H-92/4:143<sup>1</sup>. They oscillate between those, neither for these, nor for those. ~ Whomever God misguides, you will not find for him any way.

H-92/4:144<sup>2</sup>. O you who believed! Do not take the disbelievers for allies besides the believers. Would you give to God a manifest authority on you?<sup>T1</sup>

H-92/4:145<sup>3</sup>. The hypocrites will be in the lowest deep of the fire. ~ And you will find for them no succourer.<sup>A1</sup>

H-92/4:146<sup>4</sup>. Except those who repented, did good, sought protection with God, and dedicated their religion to God. Those are with the believers. ~ God will give to the believers a great wage.

H-92/4:147<sup>5</sup>. What has God to do with your punishment,<sup>T1</sup> if you thanked and believed? ~ God was thankful, knower.

H-92/4:148<sup>6</sup>. [---] God does not love the manifestation of bad words [against anyone],<sup>T1</sup> except him who has been oppressed. ~ God was hearer and knower.

H-92/4:149. [---] Whether you show goodness, hide it, or forgive a misdeed, God was gracious, powerful.

H-92/4:150. [---] Those who disbelieve in God and his messengers, want to distinguish between God and his messengers saying: «We believe in some and disbelieve in others», and want to take between the two positions a way,

H-92/4:151. those are the true disbelievers. ~ We prepared for the disbelievers a humiliating punishment.

H-92/4:152<sup>7</sup>. Those who believed in God and his messengers, and did not distinguish between one [and another] among them, to those he will give their wage. ~ God was forgiver, very-merciful.

H-92/4:153<sup>8</sup>. [---] The people of the book ask you to send a book from the heaven on them. They indeed asked Moses for even more than that saying: «Show us God manifestly!»<sup>R1</sup> So the thunderbolt took them for their oppression. Then they took the calf [for a god],<sup>R2</sup> after the proofs came to them. So we forgave that,<sup>R3</sup> and gave Moses a manifest authority.<sup>T1</sup>

H-92/4:154<sup>9</sup>. We raised above them the Mount,<sup>R1</sup> at their commitment, and said to them: «Enter [through] the door prostrate». And we said to them: «Do not transgress the Sabbath».<sup>T1</sup> ~ We took from them a rough commitment.<sup>T2</sup>

H-92/4:155<sup>10</sup>. [We cursed them] for they broke their commitment, disbelieved in God's signs, killed the prophets without right, and said: «Our hearts are enveloped».<sup>R1</sup> Rather God sealed them because of their disbelief. ~ So they do not believe, but a little.

مُذَبِّبِينَ ا بَيْنَ ذَلِكَ، لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ. ~ وَمَنْ يَضِلَّ اللَّهُ، فَلَنْ تَجِدَ لَهُ سَبِيلًا.

يَا أَيُّهَا الَّذِينَ آمَنُوا! لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ. أَتُرِيدُونَ أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُبِينًا؟

إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ. ~ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا.

إِلَّا الَّذِينَ تَابُوا، وَأَصْلَحُوا، وَاعْتَصَمُوا بِاللَّهِ، وَأَخْلَصُوا دِينَهُمْ لِلَّهِ. فَأُولَئِكَ مَعَ الْمُؤْمِنِينَ. ~ وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا.

مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ، إِنْ شَكَرْتُمْ وَآمَنْتُمْ؟ ~ وَكَانَ اللَّهُ شَاكِرًا، عَلِيمًا.

[---] لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ [...], إِلَّا مَنْ ظَلَمَ. ~ وَكَانَ اللَّهُ سَمِيعًا، عَلِيمًا.

[---] إِنْ تَبَدُّوا خَيْرًا، أَوْ تُخَفُّوهُ، أَوْ تُعْفُوا عَنْ سُوءٍ، فَإِنَّ اللَّهَ كَانَ عَفُوًّا، قَدِيرًا.

[---] إِنْ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ، وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُوا: «نُؤْمِنُ بِبَعْضِ، وَنُكْفِرُ بِبَعْضٍ»، وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا،

أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا. ~ وَأَعَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا.

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ، وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِنْهُمْ [...]، أُولَئِكَ سَوْفَ يُؤْتِيهِمْ أَجُورَهُمْ. ~ وَكَانَ اللَّهُ غَفُورًا، رَحِيمًا.

[---] يَسْأَلُ أَهْلَ الْكِتَابِ أَنْ تُنَزِّلَ عَلَيْهِمْ كِتَابًا مِنَ السَّمَاءِ. فَقَدْ سَأَلُوا مُوسَى أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا: «أَرَأَيْتَ إِنْ جَاءَهُ اللَّهُ جَهْرَةً»، فَآخَذْنَاهُ الصَّعِقَةَ فِظْلَمَهُمْ. ثُمَّ اتَّخَذُوا الْعِجْلَ [...]، مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ. فَعَفَوْنَا عَنْ ذَلِكَ، وَءَاتَيْنَا مُوسَى سُلْطَانًا مُبِينًا.

وَرَفَعْنَا فَوْقَهُمُ الطَّوْرَ، بِمِثْقَلِهِمْ، وَقُلْنَا لَهُمْ: «ادْخُلُوا [...] الْبَابَ سُجَّدًا». وَقُلْنَا لَهُمْ: «لَا تَعْبُوا فِي السَّبْتِ». ~ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا.

[...] فَبِمَا نَفْسِهِمْ مِثْقَلُهُمْ، وَكَفَرُوا بِآيَاتِ اللَّهِ، وَقَتَلُوا الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ، وَقَوْلِهِمْ: «قُلُوبُنَا غُلْفٌ». بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ. ~ فَلَا يُؤْمِنُونَ، إِلَّا قَلِيلًا.

<sup>1</sup> مُذَبِّبِينَ، مُذَبِّبِينَ، مُذَبِّبِينَ، مُذَبِّبِينَ 1)

<sup>2</sup> T1) A manifest proof of your guilt (Asad); a clear warrant against you (Pickthall).

<sup>3</sup> 1) الدَّرَكِ ♦ A1) Partially abrogated by 92/4:146 ♦ R1) On the seven doors of the hill, see Ginzberg, vol. 1, p. 11; Geiger, p. 49.

<sup>4</sup> 1) يُؤْتِي

<sup>5</sup> T1) Why would God cause you to suffer (Asad)).

<sup>6</sup> 1) مِنْ ظَلَمَ، مِنْ ظَلَمَ ♦ T1) Negative sayings be publicized (Progressive Muslims); evil words being voiced out loud (Bewley).

<sup>7</sup> 1) نُؤْتِيهِمْ

<sup>8</sup> 1) يَسْأَلُ (2) يُنَزِّلُ، (3) تَنْزِيلٌ، (4) أَكْثَرُ (5) أَرْثًا ♦ T1) See the footnote of 23/53:23 ♦ R1) According to Ex 33:18 it is Moses who asks to see God; cf. also 39/7:143. Same demand in Jn 14:8 R2) The golden calf in Ex 32:4-6; Dt 9:16. R3) Cf. Ex 32:11-14.

<sup>9</sup> 1) تَعْبُوا، تَعْبُوا، تَعْبُوا ♦ R1) See this legend based on Ex 19:16-19 Talmud, Shabbat 88b, Ginzberg 3, 36, and Katsh p. 65 ♦ T1) Referring to the Aramaean 'adah and to the prohibition to walk the day of the Sabbath (Ex 16:29; Is 58:13), Bonnet-Eymard (vol. 3, p. 148) translates: Don't walk the day of the Sabbath T2) Solemn (Asad); firm (Pickthall).

<sup>10</sup> 1) الْأَنْبِيَاءَ (2) غُلْفٌ ♦ R1) See the footnote of 87/2:88.

H-92/4:156. And for their disbelief and their saying a great infamy against Mary.

H-92/4:157<sup>1</sup>. And because they said: «We killed the Messiah Jesus, son of Mary, God's messenger». However they did not kill him, nor crucify him. But so it seemed to them!<sup>R1</sup> Those who diverged therein are in doubt thereof. They have no knowledge thereof, except following of presumption. And they certainly did not kill him.

H-92/4:158. Rather God raised him to him. ~ God was mighty, wise.

H-92/4:159<sup>2</sup>. There will be [no one] of the people of the book but will believe in him before his death. And on the day of the resurrection, he will be a witness against them.

H-92/4:160<sup>3</sup>. It is because of the oppression of the Jews that we forbade them the good things which were permitted to them, for their much diverting from God's way,

H-92/4:161<sup>4</sup>. for their taking the increase [of the loan],<sup>TIR1</sup> although it had been forbidden to them, and for their eating the wealth of the humans illicitly. ~ We prepared for the disbelievers among them a painful punishment.

H-92/4:162<sup>5</sup>. But those firm in the knowledge among them and the believers believe in what descended to you and what descended before you. Those who perform the prayer, give the tithe, and believe in God and the last day, those we will give them a great wage.

H-92/4:163<sup>6</sup>. [---] We revealed to you as we revealed to Noah and to the prophets after him. And we revealed to Abraham, to Ishmael, to Isaac, to Jacob, to the tribes, to Jesus, to Job, to Jonah, to Aaron and to Solomon. And we gave David the psalms.

H-92/4:164<sup>7</sup>. [And we sent] messengers whom we have narrated to you before, and messengers whom we have not narrated to you. And God spoke to Moses with living voice.<sup>R1</sup>

H-92/4:165. [We sent them] as messengers announcers and warners, so that humans might have no excuse against God after the messengers. ~ God was mighty, wise.

H-92/4:166<sup>8</sup>. But God witnesses to what he descended to you. He descended it with his knowledge. The angels also witness. ~ God suffices as witness.

H-92/4:167<sup>9</sup>. Those who disbelieved and diverted from God's way, ~ are far misguided.

H-92/4:168<sup>10</sup>. Those who disbelieved and oppressed, God was not to forgive them, nor guide them upon any way,

وَيَكْفُرْهُمْ، وَقَوْلِهِمْ عَلَى مَرْيَمَ بُهْتَانًا عَظِيمًا.

وَقَوْلِهِمْ: «إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى، ابْنَ مَرْيَمَ، رَسُولَ اللَّهِ». وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ. وَلَكِنْ شُبِّهَ لَهُمْ. وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ. مَا لَهُمْ بِهِ مِنْ عِلْمٍ، إِلَّا اتِّبَاعُ الظَّنِّ. وَمَا قَتَلُوهُ يَقِينًا.

بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ. ~ وَكَانَ اللَّهُ عَزِيزًا، حَكِيمًا.

[...] وَإِنْ مِنْ أَهْلِ الْكِتَابِ [...] إِلَّا لِيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ. <sup>2</sup> وَيَوْمَ الْقِيَامَةِ، يَكُونُ <sup>3</sup> عَلَيْهِمْ شَهِيدًا.

فَبَطَلْهُمْ مِنَ الَّذِينَ هَادُوا، حَرَمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ، وَبِصَدِّهِمْ عَنْ سَبِيلِ اللَّهِ كَثِيرًا،

وَأَخَذَهُمُ الرِّبَا، وَقَدْ نُهُوا عَنْهُ، وَكَلَّهِمْ أَمْوَالُ النَّاسِ بِالْأَبْطَلِ. ~ وَأَعَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا.

لَكِنِ الرَّاسِخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ، وَمَا أُنْزِلَ مِنْ قَبْلِكَ. وَالْمُقِيمِينَ <sup>1</sup> الصَّلَاةِ، وَالْمُؤْتُونَ الزَّكَاةَ، وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، أُولَئِكَ سَنُؤْتِيهِمْ <sup>2</sup> أَجْرًا عَظِيمًا.

[---] إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ. وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ، وَإِسْمَاعِيلَ، وَإِسْحَاقَ، وَيَعْقُوبَ، وَالْأَسْبَاطِ، وَعِيسَى، وَأَيُّوبَ، وَيُونُسَ، وَهَارُونَ، وَسُلَيْمَانَ. وَءَاتَيْنَا دَاوُدَ زَبُورًا <sup>2</sup>.

[...] وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ، وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ. وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا.

[...] رُسُلًا مُبَشِّرِينَ وَمُنْذِرِينَ، لِنَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ. ~ وَكَانَ اللَّهُ عَزِيزًا، حَكِيمًا.

لَكِنِ اللَّهُ يَشْهَدُ بِمَا أُنْزِلَ <sup>2</sup> إِلَيْكَ. <sup>3</sup> أَنْزَلَهُ <sup>4</sup> بِعِلْمِهِ. وَالْمَلَائِكَةُ يَشْهَدُونَ. ~ وَكَفَى بِاللَّهِ شَهِيدًا.

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ، ~ قَدْ ضَلُّوا ضَلَالًا بَعِيدًا.

إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا، لَمْ يَكُنِ اللَّهُ لِيُغْفِرَ لَهُمْ، وَلَا لِيَهْدِيَهُمْ طَرِيقًا،

<sup>1</sup> 1) اتِّبَاعُ (2) شَبَّهَ (R1) The idea that Jesus was not crucified, and that someone took his place, was widespread among the agnostics whose theoretician was Basilide 2<sup>nd</sup> century in Alexandria (see <http://goo.gl/vQ78mi>). Mani also denied the crucifixion of Jesus (Christensen, p. 187).

<sup>2</sup> 1) تَكُونُ (3) مَوْتِهِمْ (2) لِيُؤْمِنَنَّ

<sup>3</sup> 1) كَانَتْ أُحِلَّتْ

<sup>4</sup> T1) Their taking usury (Asad); financial interest (Progressive Muslims) ♦ R1) See the footnote of 84/30:39.

<sup>5</sup> 1) سَنُؤْتِيهِمْ (2) وَالْمُقِيمِينَ

<sup>6</sup> زَبُورًا (2) قراءة شيعية: إِنِّي أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ

<sup>7</sup> 1) اللَّهُ (2) وَرُسُلًا (R1) Ex 19:20-21, 33:11; Nb 12:4-8.

<sup>8</sup> نَزَّلَهُ (4) قراءة شيعية: لَكِنِ اللَّهُ يَشْهَدُ بِمَا أُنْزِلَ إِلَيْكَ فِي عِلْمِهِ (3) أَنْزَلَهُ (2) لَكِنُّ

<sup>9</sup> 1) وَصَدُّوا

<sup>10</sup> 1) قراءة شيعية: إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا آلَ مُحَمَّدٍ حَقَّهُمْ لَمْ يَكُنِ اللَّهُ لِيُغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا

H-92/4:169. except the way of the Gehenna, wherein they will be eternally, forever. ~ That was easy for God.

H-92/4:170<sup>1</sup>. O humans! The messenger came to you with the truth from your Lord, believe then, it is better for you. If you disbelieve, [God does not need your faith]. His is what is in the heavens and in the earth. ~ God was knower, wise.

H-92/4:171<sup>2</sup>. [---] O people of the book! Do not exaggerate in your religion, and do not say about God but the truth. The Messiah Jesus, son of Mary, is only God's messenger, his word that he conveyed to Mary, and a spirit from him. So believe in God and his messengers. Do not say: «[Our gods are] three». Abstain, [it is] better for you.

God is only one god. Be he exalted! How can he have a son? His is what is in the heavens and in the earth. ~ God suffices as guarantor.

H-92/4:172<sup>3</sup>. The Messiah would never disdain [to] be God's servant,<sup>R1</sup> nor would the close angels. Those who disdain to adore him and become arrogant, he will gather them to him all together.

H-92/4:173. Those who believed and did the good deeds, he will repay them fully their wage and increase them of his favour. As for those who disdained and became arrogant, he will punish them with a painful punishment. ~ They will find for them, besides God, neither an ally, nor a succourer.

H-92/4:174<sup>4</sup>. O humans! A proof came to you from your Lord, and we descended to you a manifest light.<sup>R1</sup>

H-92/4:175. As for those who believed in God and sought protection with him, he will enter them his mercy and his favour, ~ and he will guide them to him in a straight path.

H-92/4:176<sup>5</sup>. [---] They ask for your advice. Say: «God advises you about [the absence] of heirs in the direct line. If a man dies without a child [or father], but has a sister, she shall have half of what he left. He shall be her heir, if she has no child. If there are two sisters, they shall have two-thirds of what he left. If there are brethren, men and women, the male shall have the like of the part of two females».

God makes clear to you [the norms of your religion], so that you [not] be misguided. ~ God is knower of everything.

إِلَّا طَرِيقَ جَهَنَّمَ، خَالِدِينَ فِيهَا، أَبَدًا. ~ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا.

يَا أَيُّهَا النَّاسُ! قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ، فَايْمُنُوا، خَيْرًا لَكُمْ، وَإِنْ تَكْفُرُوا [...] فَإِنَّ لِلَّهِ مَا فِي السَّمُوتِ وَالْأَرْضِ<sup>1</sup>. ~ وَكَانَ اللَّهُ عَلِيمًا، حَكِيمًا.

[---] يَا هَلْ أَكْثَبَ! لَا تَغْلُوا فِي دِينِكُمْ، وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ. إِنَّمَا الْمَسِيحُ<sup>2</sup> عِيسَى، ابْنُ مَرْيَمَ، رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ، وَرُوحٌ مِنْهُ. فَايْمُنُوا بِاللَّهِ وَرُسُلِهِ. وَلَا تَقُولُوا: [...] ثَلَاثَةٌ. أَنْتَهُوا [...]، خَيْرًا لَكُمْ. إِنَّمَا اللَّهُ إِلَهٌ وَحْدٌ. سُبْحَنَهُ! أَنْ يَكُونَ لَهُ وَلَدٌ؟ لَهُ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ. ~ وَكَفَى بِاللَّهِ وَكِيلًا.

لَنْ يَسْتَكْبِفَ الْمَسِيحُ [...] أَنْ يَكُونَ<sup>3</sup> عَبْدًا لِلَّهِ، وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ. وَمَنْ يَسْتَكْبِفْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ، فَسَيَحْشُرُهُمْ<sup>3</sup> إِلَيْهِ جَمِيعًا.

فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ، فَيُوَفِّيهِمْ أَجُورَهُمْ وَيَزِيدُهُمْ مِنْ فَضْلِهِ. وَأَمَّا الَّذِينَ اسْتَنكَفُوا وَاسْتَكْبَرُوا، فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا. ~ وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ، وَلِيًّا وَلَا نَصِيرًا.

يَا أَيُّهَا النَّاسُ! قَدْ جَاءَكُمْ بَرَاهُنٌ مِنْ رَبِّكُمْ، وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا<sup>4</sup>.

فَأَمَّا الَّذِينَ ءَامَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ، فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِنْهُ وَفَضْلٍ، ~ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمًا.

[---] يَسْتَفْتُونَكَ. قُلْ: «اللَّهُ يُفْتِيكُمْ فِي الْكَلَّةِ. إِنْ أَمْرُؤٌ هَلَكَ لَيْسَ لَهُ وَلَدٌ [...] وَلَهُ أُخْتٌ، فَلَهَا نِصْفُ مَا تَرَكَ. وَهُوَ يَرِيئُهَا، إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ. فَإِنْ كَانَتَا أَنْثَتَيْنِ، فَلَهُمَا الثَّلَاثَانِ مِمَّا تَرَكَ. وَإِنْ كَانُوا إِخْوَةً، رَجَالًا وَنِسَاءً، فَلِلذَكَرِ مِثْلُ حَظِّ الْأُنثَتَيْنِ». يُبَيِّنُ اللَّهُ لَكُمْ [...] أَنْ تَضِلُّوا. ~ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ.

<sup>1</sup> قراءة شيعية: يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فِي وَلَايَةِ عَلِيٍّ فَايْمُنُوا خَيْرًا لَكُمْ وَإِنْ تَكْفُرُوا بَوْلَايَةِ عَلِيٍّ فَإِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ، أَوْ: يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فِي وَلَايَةِ عَلِيٍّ فَايْمُنُوا بَوْلَايَةِ خَيْرًا لَكُمْ وَإِنْ تَكْفُرُوا بَوْلَايَةِ فَإِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ

<sup>2</sup> المسيح

<sup>3</sup> 1) Cf. Mt 12:18 where Jesus attributes to himself the oracle of Isaiah (Is 42:1-4); 2) يُكُونُ 3) غَيْبُودًا 3) فَيَسْتَحْشِرُهُمْ، فَيَسْتَحْشِرُهُمْ، فَيَسْتَحْشِرُهُمْ 3) غَيْبُودًا 2) يُكُونُ 3) Jn 8:28-29.

<sup>4</sup> 1) Revelation compared to a light: Ps 36:10; Is 2:5, 9:1; Lk 1:78-79; Jn 8:12, etc.

<sup>5</sup> 1) فإن للذكر مثل



## CHAPTER 93/99: THE SHAKING

### سورة الزلزلة

#### 8 verses Hegirian<sup>1</sup>

In the name of God, the all-merciful, the very-merciful.<sup>2</sup>

H-93/99:1<sup>3</sup>. When the earth will be shaken by its shaking,

H-93/99:2. when the earth will bring forth its burdens,

H-93/99:3. when the human will say: «What is with it?»

H-93/99:4<sup>4</sup>. that day, it will tell its information,

H-93/99:5. because your Lord will have revealed to it.

H-93/99:6<sup>5</sup>. That day, the humans will leave scattered to be shown [the reward of] their deeds.

H-93/99:7<sup>6</sup>. Whoever does an atom's weight of good, shall see it,

H-93/99:8<sup>7</sup>. And whoever does an atom's weight of evil, shall see it.<sup>R1</sup>

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا<sup>1</sup>،

وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا،

وَقَالَ الْإِنْسَانُ: «مَا لَهَا؟»

يَوْمَئِذٍ، تُخْبِتُ أَخْبَارَهَا،

بِأَنَّ رَبَّكَ أَوْحَى لَهَا.

يَوْمَئِذٍ، يَصْدُرُ النَّاسُ أَشْتَاتًا لِيُرَوْا<sup>1</sup> [...] أَعْمَلُهُمْ.

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا، يَرَهُ<sup>2</sup>.

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا، يَرَهُ<sup>2</sup>.

## CHAPTER 94/57: THE IRON

### سورة الحديد

#### 29 verses Hegirian<sup>8</sup>

In the name of God, the all-merciful, the very-merciful.<sup>9</sup>

H-94/57:1. Whatever is in the heavens and in the earth exalted

God.<sup>R1</sup> ~ He is the almighty, the wise.

H-94/57:2<sup>10</sup>. His is the kingdom of the heavens and of the earth. He revives and makes to die. ~ He is powerful over everything.

H-94/57:3<sup>11</sup>. He is the first and the last, the apparent and the dissimulated.<sup>R1</sup> ~ He is knower of everything.

H-94/57:4<sup>12</sup>. It is him who created the heavens and the earth in six days.<sup>R1</sup> Then he settled on the throne.<sup>R2</sup> He knows what penetrates the earth and what comes forth out of it, what descends from the heaven and what ascends therein. He is with you wherever you are. ~ God is seer of what you do.

H-94/57:5<sup>13</sup>. His is the kingdom of the heavens and of the earth. ~ To God return the affairs.

H-94/57:6. He merges the night into the day, and merges the day into the night. ~ He is knower of what is in the chests.

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.

سَبِّحَ لِلَّهِ مَا فِي السَّمُوتِ وَالْأَرْضِ. ~ وَهُوَ الْعَزِيزُ،

الْحَكِيمُ.

لَهُ مُلْكُ السَّمُوتِ وَالْأَرْضِ. يُحْيِي وَيُمِيتُ. ~ وَهُوَ

عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

هُوَ الْأَوَّلُ وَالْآخِرُ، وَالظَّاهِرُ وَالْبَاطِنُ. ~ وَهُوَ بِكُلِّ

شَيْءٍ عَلِيمٌ.

هُوَ الَّذِي خَلَقَ السَّمُوتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ. ثُمَّ

أَسْتَوَى عَلَى الْعَرْشِ. يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ وَمَا

يَخْرُجُ مِنْهَا، وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا.

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ. ~ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ.

لَهُ مُلْكُ السَّمُوتِ وَالْأَرْضِ. ~ وَإِلَى اللَّهِ تُرْجَعُ<sup>1</sup>

الْأُمُورُ.

يُولِجُ اللَّيْلَ فِي النَّهَارِ، وَيُولِجُ النَّهَارَ فِي اللَّيْلِ. ~ وَهُوَ

عَلِيمٌ بِذَاتِ الصُّدُورِ.

<sup>1</sup> This chapter takes its name from verse 1. Translated also: The Earthquake (Asad); The Quake (Rashad Khalifa).

<sup>2</sup> See footnote 2 of chapter 1/96.

<sup>3</sup> 1) زُلْزَالَهَا

<sup>4</sup> 1) تُخْبِتُ، تُخْبِتُ

<sup>5</sup> 1) لِيُرَوْا

<sup>6</sup> 1) يُرَهُ، يَرَاهُ (2) شَرًّا يَرَهُ

<sup>7</sup> 1) يُرَهُ، يَرَاهُ (2) خَيْرًا يَرَهُ (R1) Cf. Mt 10:26; Lk 8:17, 12:2, 2 Co 5:10; LJ 5:14.

<sup>8</sup> This chapter takes its name from verse 25.

<sup>9</sup> See footnote 2 of chapter 1/96.

<sup>10</sup> R1) Cf. Dt 32:39; 1 S 2:6-7; Ez 36:33-36.

<sup>11</sup> R1) Cf. Is 44:6, 48:12; Ap 1:17, 2:8, 22:13, etc.

<sup>12</sup> 1) يَنْزِلُ (R1) Cf. Gn chap. 1. R2) See the footnote of 39/7:54.

<sup>13</sup> 1) تُرْجَعُ

[[---]] ءَامِنُوا بِاللّٰهِ وَرِسُوْلِهِ، وَانْفِقُوا مِمَّا جَعَلَكُمْ مُسْتَحْفِيزِيْنَ فِيْهِ. فَلَاذِيْنَ ءَامِنُوا مِنْكُمْ وَانْفِقُوا لَهُمْ اَجْرٌ كَثِيْرٌ.

وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ، وَالرَّسُولُ يَدْعُوكُمْ لِتُؤْمِنُوا  
بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَاقَكُمْ<sup>١</sup>؟ ~ إِنْ كُنْتُمْ مُؤْمِنِينَ.

هُوَ الَّذِي يُنَزِّلُ<sup>١</sup> عَلَى عَبْدِهِ آيَاتٍ بَيِّنَاتٍ، لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ. ~ وَإِنَّ اللَّهَ بِكُمْ لَرَءُوفٌ، رَّحِيمٌ.

وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ، وَلِلَّهِ مِيرَاثُ [...] السَّمُوتِ وَالْأَرْضِ؟ لَا يَسْئَلُونِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَتْلَ [...] أُولَئِكَ أَعْطَمَ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ وَقَتْلَوْا. وَكُلًّا<sup>2</sup>، وَعَذَّ اللَّهُ الْحُسْنَى. ~ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ.

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا، فَيُضِعُّهُ لَهُ،  
وَلَهُ أَجْرٌ كَرِيمٌ؟

[...] يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ، يَسْعَى نُورُهُمْ  
بِنُورِ آيَاتِهِمْ وَبِأَمْنِهِمْ! [...] «بَشِّرْكُمْ الْيَوْمَ [...] جَنَّتِ  
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ، خَالِدِينَ فِيهَا». ~ ذَلِكَ هُوَ  
الْفَوْزُ الْعَظِيمُ.

[...] يَوْمَ يَقُولُ الْمُنْفِقُونَ وَالْمُنْفِقَتُ لِلَّذِينَ آمَنُوا: «انظُرُوا نَارًا نَقَبَسْ مِنْ تَوْرِكُمْ». قِيلَ: «ارْجِعُوا وَرَاءَكُمْ، فَالْتَمِسُوا نُورًا». فَضُرِبَ<sup>2</sup> بَيْنَهُمْ سُبُورٌ، لَهُ<sup>3</sup> بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ، وَظَاهَرُهُ مِنْ قِبَلِهِ<sup>3</sup> الْعَذَابُ.

يُنَادُونَهُمْ: «أَلَمْ نَكُنْ مَعَكُمْ؟» قَالُوا: «بَلَىٰ! وَكُنْتُمْ  
فَتَنَنَّا أَنْفُسَكُمْ، وَتَرَبَّصْنَا، وَارْتَبْنَا، وَغَرَّكُمُ الْأَمَانُ»<sup>1</sup>  
حَتَّىٰ جَاءَ أَمْرُ اللَّهِ. ~ وَغَرَّكُم بِاللَّهِ الْغَرُورُ.<sup>2</sup>

فَالْيَوْمَ لَا يُؤْخَذُ<sup>1</sup> مِنْكُمْ فِدْيَةٌ، وَلَا مِنَ الَّذِينَ كَفَرُوا.  
مَأْوَاهُمْ<sup>2</sup> النَّارُ. هِيَ مَوْلَاكُمْ. ~ وَبِئْسَ الْمَصِيرُ!»

---[ أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنْ ءَلْحَقِّ، وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلَ، فَطَالَ عَلَيْهِمُ الْأَمَدُ، فَفَسَتْ قُلُوبُهُمْ؟ ~ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ.

[---] اَعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا. قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ. لَعَلَّكُمْ تَعْقِلُونَ!

9 الأَمَدُ 5) تَكُونُوا 4) نَزَلَ، نُزِلَ، أَنْزَلَ 3) يَبِينُ، يَأْنِ 2) أَلَمَّا 1)

H-94/57:18<sup>1</sup>. [---] Those who give alms, men and women, and lent to God a good loan, it will be doubled for them, and they will have an honourable wage.

H-94/57:19. Those who believed in God and his messengers, they are the truthful. The witnesses will have [as] their wage and their light with their Lord. And those who disbelieved and belied our signs, ~ those are the companions of the Gehenna.

H-94/57:20<sup>2</sup>. Know that the worldly life is but game, distraction, ornament, mutual boasting, and multiplying in wealth and children. It is like a rain whose plants astonished the cultivators, then they fade, and you see them yellowed, then they become dust. In the last life, there will be severe punishment, forgiveness from God and his pleasure. ~ The [situation of the] worldly life is only deceptive enjoyment.

H-94/57:21<sup>3</sup>. Compete for forgiveness from your Lord and a garden whose width is as the width of the heaven and the earth,<sup>R1</sup> prepared for those who believed in God and his messengers. That is God's favour, which he gives to whom he wishes. ~ God is the possessor of the great favour.

H-94/57:22<sup>4</sup>. [---] No affliction afflicted in the earth, or within yourselves, but it is in a book before we conceive it. ~ That is easy for God.

H-94/57:23<sup>5</sup>. [We inform you about that] so you may not sadden for what escaped you, nor exult for what he gave you. ~ God does not love any boaster, arrogant.

H-94/57:24<sup>6</sup>. [---] Those who are avaricious and command humans to avarice [will have strong thread]. Whoever turns the back [to his duty does not harm God]. ~ God is the independent, the laudable.

H-94/57:25. [---] We sent our messengers with evident proofs, and descended with them the book and the balance, so that humans act with equity. And we descended the iron, wherein are strong vigour and advantages for humans, so that God may know him who succours him and his messengers in the secret. ~ God is strong, mighty.

H-94/57:26<sup>7</sup>. We sent Noah and Abraham, and made in their descendants the prophecy and the book. Among them is him who is guided, ~ but many among them are perverse.

H-94/57:27<sup>8</sup>. Then we sent in their footsteps our messengers, and we sent Jesus, son of Mary, and gave him the Gospel. And we put in the hearts of those who followed him compassion and mercy. They innovated the monarchism, which we did not prescribe for them, to seek God's pleasure, but they did not observe it as it had to be observed. We gave those among them who believed their wage. ~ But many among them are perverse.

[---] إِنَّ الْمُصَدِّقِينَ وَالْمُصَدِّقَاتِ، وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا، يُضَاعَفُ لَهُمْ، وَلَهُمْ أَجْرٌ كَرِيمٌ.

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ، أُولَئِكَ هُمُ الصَّادِقُونَ وَالشَّهَادَةُ عِنْدَ رَبِّهِمْ لَهُمْ. [...] أَجْرُهُمْ وَنُورُهُمْ. وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا. ~ أُولَئِكَ أَصْحَابُ الْجَحِيمِ.

أَعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ، وَلَهُمْ وَزِينَةٌ، وَتَفَاخُرٌ ۚ يَتَنَكَّرُونَ فِي الْأُمُودِ وَالْأَوْلَادِ. كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ، ثُمَّ يَهِيجُ، فَتَذَرُوهُ كُفْرًا ۚ ثُمَّ يَكُونُ حُطَمًا. وَفِي الْآخِرَةِ، عَذَابٌ شَدِيدٌ، وَمَغْفِرَةٌ مِّنَ اللَّهِ، وَرِضْوَانٌ. ~ وَمَا [...] الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ.

سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ، أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ. ذَلِكَ فَضْلُ اللَّهِ، يُؤْتِيهِ مَن يَشَاءُ. ~ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ.

[---] مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ، وَلَا فِي أَنْفُسِكُمْ، إِلَّا فِي كِتَابٍ، مِّن قَبْلِ أَنْ نَبْرَأَهَا. ~ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ. [...] لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ، وَلَا تَفْرَحُوا بِمَا آتَاكُمْ ۚ. ~ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ.

[---] الَّذِينَ يَخْلَوْنَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ ۚ [...] وَمَنْ يَتَوَلَّ [...] فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ، الْحَمِيدُ.

[---] لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ، وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ، لِيَقُومَ النَّاسُ بِالْقِسْطِ. وَأَنْزَلْنَا الْحَدِيدَ، فِيهِ بَأْسٌ شَدِيدٌ وَمَنْفَعٌ لِلنَّاسِ، وَلِيَعْلَمَ اللَّهُ مَن يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ. ~ إِنَّ اللَّهَ قَوِيٌّ، عَزِيزٌ.

وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ، وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النَّبُوَّةَ ۚ وَالْكِتَابَ. فَمِنْهُمْ مُّهْتَدٌ، ~ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ.

ثُمَّ قَفَّيْنَا عَلَىٰ آثَارِهِم بِرُسُلِنَا، وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ، وَءَاتَيْنَاهُ الْإِنْجِيلَ. وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً. [...] وَرَهْبَانِيَّةً ابْتَدَعُوهَا، مَا كَتَبْنَاهَا عَلَيْهِمْ، إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ، فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا. فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ. ~ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ.

<sup>1</sup> يُضَاعَفُ، يُضَاعَفُهُ (2) الْمُصَدِّقِينَ وَالْمُصَدِّقَاتِ، الْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ

<sup>2</sup> مُصَنَّفًا (2) وَتَفَاخُرًا

<sup>3</sup> R1) According to the Talmud, each just will have 310 times the width of this world (Sanhedrin 100a).

<sup>4</sup> قراءة شيعية: مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ إِلَّا فِي كِتَابٍ

<sup>5</sup> أَنْتَاكُمْ، أَنْتَيْكُمْ

<sup>6</sup> اللَّهُ الْغَنِيُّ (2) بِالْبُخْلِ، بِالْبُخْلِ

<sup>7</sup> النَّبُوَّةُ، النَّبِيَّةُ

<sup>8</sup> كَتَبْنَاهَا (3) وَرَهْبَانِيَّةً (2) رَأْفَةً، رَأْفَةً

[---] يَا أَيُّهَا الَّذِينَ آمَنُوا! اتَّقُوا اللَّهَ وَآمِنُوا بِرِسُولِهِ.  
يُؤْتِكُمْ كَفْلًا مِّن رَّحْمَتِهِ، وَيَجْعَل لَّكُمْ نُورًا تَمْشُونَ بِهِ  
، وَيَغْفِرْ لَكُمْ. ~ وَاللَّهُ غَفُورٌ، رَّحِيمٌ.

لَيْلًا يَعْلَمُ<sup>١</sup> أَهْلَ الْكِتَابِ أَلَا يَقْدُرُونَ<sup>٢</sup> عَلَى شَيْءٍ مِّنْ فَضْلِ اللَّهِ، وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ. يُؤْتِيهِ مَن يَشَاءُ. ~ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ.

H-95/47:11<sup>1</sup>. That is for God is the ally of those who believed, while the disbelievers do not have any ally.

H-95/47:12. God enters those who believed and did the good deeds gardens beneath which the rivers run. But those who disbelieved, enjoy and eat as the cattle eat, and fire will be their residence.

H-95/47:13<sup>2</sup>. How many cities stronger in power than your city which ousted you we destroyed, ~ and they did not have a succour!

H-95/47:14<sup>3</sup>. Is him who had a proof from his Lord, like him for whom his evil deed had been adorned, ~ and those who followed their desires?

H-95/47:15<sup>4</sup>. [Of what is narrated to you] the example of the garden promised to the fearers. Therein are rivers of water not staling, rivers of a milk whose taste is inalterable, rivers of a delicious wine for the drinkers, and rivers of a purified honey.<sup>R1</sup> And therein are, for them, all kinds of fruits, as well as forgiveness from their Lord. [Are they] like those who are eternally in fire and are given to drink ardent water which will cut their intestines?

H-95/47:16<sup>5</sup>. [---] Among them him who hears you. When they leave you, they say to those who were given the knowledge: «What did he say before?» Those are they whose hearts God has sealed, ~ and followed their desires.

H-95/47:17<sup>6</sup>. Those who are guided, he increased them in guidance and gave them their fear.

H-95/47:18<sup>7</sup>. Do they wait but for the hour to come to them suddenly? However, its signs already came. So how will they remember when it will come to them?

H-95/47:19. Know that there is no god but God, and ask forgiveness of your fault, and for the [faults of] the believing men and women. God knows your turn-around and your residence.

H-95/47:20<sup>8</sup>. [---] Those who believed say: «If only a chapter descended!» When a precise chapter descended and the combat was mentioned therein, you saw those in whose hearts was sickness<sup>T1</sup> looking at you like one who is overshadowed by death. However, it would be more appropriate for them

H-95/47:21<sup>9</sup>. a submission and a convenient word. If the affair was resolved, and they were truthful to God, it would be better for them.

H-95/47:22<sup>10</sup>. Would you like, if you turn the back, to corrupt in the earth and cut your [links of] relationship?

H-95/47:23. Those are they whom God cursed, made them deaf, and blinded their eyes.

ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا، وَأَنَّ الْكَافِرِينَ لَا مَوْلَى لَهُمْ.

إِنَّ اللَّهَ يَدْخُلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ. وَالَّذِينَ كَفَرُوا، يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ، وَالنَّارُ مَوْلى لَهُمْ.

وَكَأَيِّنْ مِنْ قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِنْ قَرْيَتِكَ الَّتِي أَخْرَجْنَاكَ أَهْلَكْنَاهُمْ، ~ فَلَا نَاصِرَ لَهُمْ!

أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّهِ، كَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ، ~ وَاتَّبَعُوا أَهْوَاءَهُمْ؟

[...] مَثَلُ الْآلَةِ الَّتِي أُوعِدَ الْمُتَّقُونَ. فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ<sup>2</sup>، وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرَ طَعْمُهُ، وَأَنْهَارٌ مِنْ خَمْرٍ<sup>3</sup> لَذَّةٍ لِلشَّارِبِينَ، وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى. وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِنْ رَبِّهِمْ. [...] كَمَنْ هُوَ خِلْدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا، فَقَطَّعَ أَمْعَاءَهُمْ.

[---] وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ. حَتَّىٰ إِذَا خَرَجُوا مِنْ عِنْدِكَ، قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ: «مَاذَا قَالَ عِزَّى؟» أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ، ~ وَاتَّبَعُوا أَهْوَاءَهُمْ<sup>2</sup>. وَالَّذِينَ اهْتَدَوْا، زَادَهُمْ هُدًى وَءَاتَيْنَاهُمْ تَقْوَاهُمْ.

فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً<sup>2</sup> فَقَدْ جَاءَ أَسْرَاطُهَا. فَأَلَّىٰ لَهُمْ إِذَا جَاءَتْهُمْ ذِكْرُهُمْ؟

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ، وَاسْتَغْفِرْ لِذَنْبِكَ، [...] وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ. وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ.

[---] وَيَقُولُ الَّذِينَ آمَنُوا: «لَوْلَا نُزِّلَتْ سُورَةٌ!» فَإِذَا أَنْزَلْنَا سُورَةَ مُحْكَمَةً<sup>2</sup> وَذَكَرَ فِيهَا الْقِتَالَ<sup>3</sup>، رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يَنْظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشَىٰ<sup>4</sup> عَلَيْهِ مِنْ الْمَوْتِ. فَأُولَئِكَ لَهُمْ

طَاعَةً وَقَوْلٌ مَعْرُوفٌ. فَإِذَا عَزَمَ الْأَمْرُ، فَلَوْ صَدَقُوا اللَّهَ، لَكَانَ خَيْرًا لَهُمْ.

فَهَلْ عَسَيْتُمْ<sup>1</sup> إِنْ تَوَلَّيْتُمْ، أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتَقَطَّعُوا<sup>3</sup> أَرْحَامَكُمْ<sup>4</sup>؟

أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ، فَاصْمَتْهُمْ، وَأَعَمَّى أَبْصَارَهُمْ.

<sup>1</sup> وَلِيٍّ

<sup>2</sup> وَكَأَيِّنْ، وَكَأَيَّ، وَكَأَيِّنْ، وَكَأَنَّ، وَكَأَيَّ، وَكَأَيِّنْ، وَكَأَيِّنْ

<sup>3</sup> أَمِنْ

<sup>4</sup> 1) R1) Gn 1:10-14 speaks of four rivers in the Paradise. According to Jewish legend, there is in the paradise a river of milk, a river of honey, a river of wine, and a river of oil (Ginzberg, vol. 2, p 120;.. Katsh, p. 20).

<sup>5</sup> قراءة شيعية: أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَاسْمَعَهُمْ وَابْصَارَهُمْ وَاتَّبَعُوا أَهْوَاءَهُمْ (2) إِنَّمَا

<sup>6</sup> وَأَعْطَاهُمْ، وَأَنْطَاهُمْ

<sup>7</sup> بَغْتَةً، بَغْتَةً (2) إِنْ تَأْتِيَهُمْ

<sup>8</sup> 1) T1) Referring to the term *marad* in Jos 22:16-29, Bonnet-Eymard (vol. 1, p. 28) translates: rebellion.

<sup>9</sup> يَقُولُونَ طَاعَةً

<sup>10</sup> قراءة شيعية: فَبَلَّ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ فَنَسْلُطَكُمْ وَتَمْلِكُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتَقَطَّعُوا أَرْحَامَكُمْ - نزلت في بني أمية (4) وَتَقَطَّعُوا، وَتَقَطَّعُوا (3) تَوَلَّيْتُمْ، وَلَيْتُمْ (2) عَسَيْتُمْ

H-95/47:24<sup>1</sup>. Do they not meditate the Koran? Or do they have locks on [their] hearts?

H-95/47:25<sup>2</sup>. Those who turned the back after the guidance appeared to them, it is the Satan who suggested to them, but [God] respited them.<sup>T1</sup>

H-95/47:26<sup>3</sup>. That is for they told those who hated what God descended: «We will obey you in some affairs». God knows their secrets.

H-95/47:27<sup>4</sup>. How will it be then [their situation] when the angels will take them away, striking their faces and their backs?

H-95/47:28. That is for they pursued what angered God, and hated his pleasure. ~ So he made their deeds fail.

H-95/47:29<sup>5</sup>. Did those in whose hearts is a sickness,<sup>T1</sup> think that God would never bring forth their hate?

H-95/47:30<sup>6</sup>. Had we wished, we could have shown them to you. You would have then recognized them by their marks,<sup>T1</sup> and you would have recognized them by the tone of the speech. God knows your deeds.

H-95/47:31<sup>7</sup>. We will test you to know who are the struggling among you and the enduring, and in order to test your information.

H-95/47:32. Those who disbelieved, diverted from God's way and have been in dissension with the messenger, after the guidance appeared to them, will not harm God in anything. ~ And he will make their deeds fail.

H-95/47:33. O you who believed! Obey God, obey the messenger, and do not nullify your deeds.

H-95/47:34. Those who disbelieved, diverted from God's way, and died while being disbelieving, God will never forgive them.

H-95/47:35<sup>8</sup>. Do not weaken and do not call for peace, whereas you are the most elevated and God is with you. He will not depreciate your deeds.

H-95/47:36<sup>9</sup>. The worldly life is but game and distraction. But if you believe and fear, he will give you your wage and will not ask you for your wealth.<sup>A1</sup>

H-95/47:37<sup>10</sup>. Were he to ask you for it while insisting, you would become avaricious and this would bring forth your hate.<sup>A1</sup>

H-95/47:38. Now you are called on to spend in God's way. Some of you are avaricious. Whoever is avaricious, is avaricious to himself. God is the rich whereas you are the poor. If you turn the back [to his obedience], he will exchange [you] for another people than you, and they will not be like you.

أَفَلَا يَتَذَكَّرُونَ الْفَرَاءَانَ؟ أَمْ عَلَى قُلُوبٍ [...] أَفْقَالَهَا؟

إِنَّ الَّذِينَ أَرْتَدُّوا عَلَىٰ أَدْبَارِهِمْ، مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ، الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمْلَىٰ<sup>2</sup> [...] لَهُمْ.

ذَلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرَهُوا مَا نَزَّلَ اللَّهُ: «سَنُطِيعُكُمْ فِي بَعْضِ الْأُمْرِ». وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ<sup>2</sup>.

فَكَيْفَ [...]، إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ، يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ؟

ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَسْخَطَ اللَّهَ، وَكَرَهُوا رِضْوَانَهُ. ~ فَأَحْبَطَ أَعْمَلَهُمْ.

أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ، أَن لَّنْ يُخْرِجَ اللَّهُ أَصْغَرَهُمْ؟

وَلَوْ نَشَاءُ، لَّارْتَدُّوا عَنْهُمْ. فَلَعَرَفْتَهُمْ بِسِيمَاهُمْ<sup>1</sup>، وَلَتَعَرَفْتَهُمْ<sup>2</sup> فِي لَحْنِ الْقَوْلِ. وَاللَّهُ يَعْلَمُ أَعْمَلَكُمْ.

وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجْتَهِدِينَ مِنْكُمْ وَالصَّابِرِينَ، وَنَبْلُوَنَّكُمْ<sup>2</sup> أَخْبَارَكُمْ.

إِنَّ الَّذِينَ كَفَرُوا، وَصَدُّوا عَن سَبِيلِ اللَّهِ، وَشَاقُّوا الرَّسُولَ، مِن بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ، لَن يَضُرُّوا اللَّهَ شَيْئًا. ~ وَسَيُحْبِطُ أَعْمَلُهُمْ.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا! أَطِيعُوا اللَّهَ، وَأَطِيعُوا الرَّسُولَ، وَلَا تَبْطُلُوا أَعْمَلَكُمْ.

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ، ثُمَّ مَاتُوا وَهُمْ كُفَّارًا، فَلَن يَغْفِرَ اللَّهُ لَهُمْ.

فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلَامِ<sup>2</sup>، وَأَنْتُمْ الْآلِعُونَ وَاللَّهُ مَعَكُمْ. وَلَن يَبْرِكَنَّ أَعْمَلَكُمْ.

إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ. وَإِن تُؤْمِنُوا وَتَتَّقُوا، يُؤْتِكُمْ أَجْرَكُمْ وَلَا يَسْأَلَكُمْ أَمْوَالَكُمْ.

إِن يَسْأَلْكُمُوهَا فَيُحْفِكُمْ، تَبْخُلُوا وَيُخْرِجَ أَصْغَرَكُمْ<sup>1</sup>.

هَٰأَنْتُمْ هَٰؤُلَاءِ تُدْعَوْنَ لِتُنفِقُوا فِي سَبِيلِ اللَّهِ، فَمِمَّنْ مِّن يَبْخُلِ. وَمَن يَبْخُلْ، فَإِنَّمَا يَبْخُلْ عَن نَّفْسِهِ. وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ. وَإِن تَتَوَلَّوْا [...]، يَسْتَبْدِلْ [...] قَوْمًا غَيْرَكُمْ، ثُمَّ لَا يَكُونُوا أَمْثَلَكُمْ.

<sup>1</sup> إِفْقَالَهَا، أَفْقَالَهَا، قراءة شيعية: أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ فَيَقْضُوا مَا عَلَيْهِمْ مِنَ الْحَقِّ أَمْ عَلَى قُلُوبٍ أَفْقَالَهَا؟

<sup>2</sup> 1) T1) ♦ وَأَمْلَى، وَسَوَّلَ (2) سَوَّلَ 1) The devil has enticed them and led them on (Progressive Muslims); Satan has embellished their fancies and filled them with false hopes (Asad).

<sup>3</sup> 1) إِسْرَارَهُمْ (2) قراءة شيعية: ذَلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرَهُوا مَا نَزَّلَ اللَّهُ فِي عِلِّيِّ سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ

<sup>4</sup> 1) تَوَقَّاهُمْ

<sup>5</sup> T1) Referring to the term *marad* in Jos 22:16-29, Bonnet-Eymard (vol. 1, p. 28) translates: rebellion.

<sup>6</sup> 1) بِسِيمَاهُمْ (2) وَلَتَعَرَفْتَهُمْ 1) On the Greek origin of this term, see the footnote of 39/7:46.

<sup>7</sup> 1) وَيَبْلُوَنَّكُمْ حَتَّى يَعْلَمَ

<sup>8</sup> 1) السَّلَامِ، السَّلَامِ (2) وَتَدْعُوا

<sup>9</sup> A1) Abrogated by 95/47:38.

<sup>10</sup> 1) أَصْغَرَكُمْ (2) وَيُخْرِجَ، وَيُخْرِجَ، وَيُخْرِجَ - أَصْغَرَكُمْ

## CHAPTER 96/13: THE THUNDER

### سورة الرعد

#### 43 verses Hegirian<sup>1</sup>

In the name of God, the all-merciful, the very-merciful.<sup>2</sup>

H-96/13:1<sup>3</sup>. Alif, Lam, Mim, Ra.<sup>T1</sup> Those are the signs of the book. What descended to you from your Lord is the truth. ~ But most humans do not believe.

H-96/13:2<sup>4</sup>. [---] God is him who raised the heavens without pillars<sup>R1</sup> that you can see. Then he settled on the throne.<sup>R2</sup> He subjected the sun and the moon, each one running until an appointed term. He administers the order [and] details the signs. Maybe you be convinced of your Lord's meeting!

H-96/13:3<sup>5</sup>. It is him who spread the earth and made therein anchored mountains and rivers. Of all fruits, he made therein two couples. He covers the day with the night. ~ Therein are signs for a people who think.

H-96/13:4<sup>6</sup>. In the earth, there are adjacent pieces of land, gardens of grape, plants and palms, similar and non-similar, watered by the same water. Yet we favour some of them over others in the taste. ~ Therein are signs for a reasoning people.

H-96/13:5<sup>7</sup>. [---] If you wonder, then wondrous is their saying: «When we will be dust, will we be in a new creation?» Those are they who disbelieved in their Lord. Those will have the shackles around their necks. And those are the companions of the fire. ~ They will be therein eternally.

H-96/13:6<sup>8</sup>. [---] They ask you to hasten the misdeed before the goodness, whereas the exemplary punishments passed away before them. Your Lord is possessor of forgiveness for the humans,<sup>A1</sup> in spite of their oppression. ~ Your Lord is severe in punishment.

H-96/13:7<sup>9</sup>. [---] Those who disbelieved say: «If only a sign descended on him from his Lord!» You are only a warner. And to every people a guide.

H-96/13:8<sup>10</sup>. [---] God knows what every female bears, what the wombs hide, and to what they give birth. Everything for him is according to a predetermination.

H-96/13:9<sup>11</sup>. The knower of the secret and of the visible, the great, the elevated.

H-96/13:10<sup>12</sup>. Equal [for God] is he among you who keeps secret his words and him who manifests them, him who hides himself in the night and him who appears in the day.

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.  
الْمُر. تِلْكَ ءَايَاتُ الْكِتَابِ. وَالَّذِي أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ  
الْحَقُّ. ~ وَلَكِنْ أَكْثَرُ النَّاسِ لَا يُؤْمِنُونَ.

[---] اللَّهُ الَّذِي رَفَعَ السَّمُوتَ بِغَيْرِ عَمَدٍ تَرَوْنَهَا<sup>2</sup>. ثُمَّ  
اسْتَوَى عَلَى الْعَرْشِ. وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ، كُلٌّ  
يَجْرِي لِأَجَلٍ مُّسَمًّى. يُدَبِّرُ الْأَمْرَ [...] يُفَصِّلُ<sup>3</sup> الْآيَاتِ.  
لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ!

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رِوْسِي وَأَنْهَارًا.  
وَمِنْ كُلِّ الشَّجَرِ، جَعَلَ فِيهَا رَوْجَيْنِ اثْنَيْنِ. يُغْشِي  
الْأَيْلَ النَّهَارَ. ~ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ.

وَفِي الْأَرْضِ، قِطْعٌ مُّتَجَوِّرَاتٍ<sup>1</sup> وَجَنَّتْ<sup>2</sup> مِنْ أَغْنَبٍ  
وَزَرْعٍ وَنَخِيلٍ، صُنُوفٍ<sup>3</sup> وَغَيْرِ<sup>4</sup> صُنُوفٍ. يُسْقَى<sup>5</sup>  
بِمَاءٍ وَاحِدٍ. وَنُفِصِلُ<sup>6</sup> بَعْضَهَا عَلَى بَعْضٍ فِي الْأَكْلِ<sup>7</sup>.  
~ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ.  
[---] وَإِنْ تَعْجَبْ، فَعَجَبٌ قَوْلُهُمْ: «أَعِذَا كُنَّا تُرَابًا،  
أَعِنَّا<sup>2</sup> لَفِي خَلْقٍ جَدِيدٍ؟» أُولَئِكَ الَّذِينَ كَفَرُوا بِرَبِّهِمْ.  
وَأُولَئِكَ الْأَغْلَى فِي أَعْنَاقِهِمْ. وَأُولَئِكَ أَصْحَابُ النَّارِ. ~  
هُمْ فِيهَا خَالِدُونَ.

[---] وَيَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ، وَقَدْ خَلَتْ  
مِنْ قَبْلِهِمُ الْمُتَئَلِّاتُ<sup>1</sup>. وَإِنَّ رَبَّكَ لَذُو مَعْفَرَةٍ لِلنَّاسِ، عَلَى  
ظُلْمِهِمْ. ~ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ.

[---] وَيَقُولُ الَّذِينَ كَفَرُوا: «لَوْلَا أَنْزَلَ عَلَيْهِ ءَايَةٌ مِنْ  
رَبِّهِ؟» إِنَّمَا أَنْتَ مُنْذِرٌ. وَلِكُلِّ قَوْمٍ هَادٍ<sup>1</sup>.

[---] اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَى<sup>1</sup>، وَمَا تَغِيضُ  
الْأَرْحَامُ، وَمَا تَزْدَادُ. وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ.

عَلِيمٌ الْغَيْبِ وَالشَّهَادَةِ، الْكَبِيرُ، الْمُتَعَالِ<sup>2</sup>.

سَوَاءٌ مِنْكُمْ [...] مَنْ أَسَرَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ<sup>1</sup>، وَمَنْ  
هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ.

<sup>1</sup> This chapter takes its name from verse 13.

<sup>2</sup> See footnote 2 of chapter 1/96.

<sup>3</sup> T1) See the footnote of 2/68:1.

<sup>4</sup> 1) نُدَبِّرُ الْأَمْرَ نُفَصِّلُ (3) تَرَوْنَهُ (2) عَمَدٍ 1) Job 26:11 assimilates the mountains to the pillars of the heaven. R2) See the footnote of 39/7:54.

<sup>5</sup> 1) يُغْشِي

<sup>6</sup> 1) يُفَصِّلُ بَعْضَهَا، وَيُفَصِّلُ بَعْضَهَا 6) تُسْقَى، تُسْقَى 5) وَزَرْعٍ وَنَخِيلٍ صُنُوفٍ وَغَيْرِ 4) صُنُوفٍ، صُنُوفٍ 3) وَجَنَّتْ 2) قِطْعًا مُتَجَوِّرَاتٍ

<sup>7</sup> 1) إِذَا 2) إِذَا

<sup>8</sup> 1) الْمُتَئَلِّاتُ، الْمُتَئَلِّاتُ، الْمُتَئَلِّاتُ، الْمُتَئَلِّاتُ A1) Abrogated by 92/4:48 which is repeated in verse 92/4: 116.

<sup>9</sup> 1) هَادِي، قِرَاءَةُ شَيْعِيَّةٍ: إِنَّمَا أَنْتَ مُنْذِرٌ لِعِبَادٍ وَعَلَى كُلِّ قَوْمٍ هَادٍ

<sup>10</sup> 1) أُنْثَى وَمَا تَغِيضُ

<sup>11</sup> 1) الْمُتَعَالِي 2) عَالِمٌ

<sup>12</sup> 1) قِرَاءَةُ شَيْعِيَّةٍ: سَوَاءٌ عَلَى اللَّهِ مِنْ أَسَرَ الْقَوْلَ أَوْ جَهَرَ بِهِ

H-96/13:11<sup>1</sup>. He has before him and behind him successive angels, who protect him by God's order. [God does not change the statement of people until they change what is in themselves. When God wants misfortune for a people, there is no averting it. They do have, besides him, no ally.]

H-96/13:12. [It is him who shows you the lightning as fear and aspiration, and generates the heavy clouds.

H-96/13:13<sup>2</sup>. The thunder exalts his praise, and the angels out of fear of him. He sends the thunderbolts, and so afflicts by them whomever he wishes.] Yet, they dispute about God whereas he is strong in power.

H-96/13:14<sup>3</sup>. To him is the call of the truth. Those whom they call upon, besides him, do not answer them in anything, except like him who spreads his two hands to the water so that it may reach his mouth, without reaching it. The call of the disbelievers is only in misguidance.

H-96/13:15<sup>4</sup>. To God prostrate those who are in the heavens and in the earth, willingly and unwillingly, as well as their shades in the mornings and in the evenings.<sup>R1</sup>

H-96/13:16<sup>5</sup>. [---] Say: «Who is the Lord of the heavens and of the earth?» Say: «God». Say: «Did you then take, besides him, allies who possess neither harm nor benefit for themselves?» Say: «Are they equal the blind and the seer? Are they equal the darkness and the light? Did they make associates with God who have created like his creation, so the creation seemed the same to them?» Say: «God is the creator of everything. ~ He is the one, the subduer».

H-96/13:17<sup>6</sup>. [---] He descended from the heaven water, valleys flowed according to their predetermination, and the flow carried increasing foam. And from what they heat on it, in the fire, to make ornaments or goods, a similar foam is produced. So God cites [as an example] the truth and the forgery. The foam passes away as scum, while what benefits humans remains in the earth. So God cites the examples.

H-96/13:18<sup>7</sup>. [---] Goodness is for those who answered their Lord. As for those who did not answer him, had they all that is in the earth, and the like thereof with it, they would certainly offer it for a ransom. Those will have the worse account. Their shelter will be the Gehenna. ~ What an awful couch!

H-96/13:19<sup>8</sup>. Is him who knows that what descended to you from your Lord is the truth like him who is blind? ~ But only those endowed with intelligence remember.

H-96/13:20. Those who fulfil the covenant with God and do not break the commitment,

لَهُ مُعَقِّبَاتٌ<sup>1</sup>، مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ<sup>2</sup>، يَحْفَظُونَهُ مِنْ أَمْرِ<sup>3</sup> اللَّهِ. [إِنَّ اللَّهَ لَا يَغَيِّرُ مَا بَقِيَ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ. وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا، فَلَا مَرَدَّ لَهُ. وَمَا لَهُمْ، مِنْ دُونِهِ، مِنْ وَالٍ<sup>5</sup>.]

[هُوَ الَّذِي يُرِيكُمْ الْبَرْقَ خَوْفًا وَطَمَعًا، وَيُنشِئُ السَّحَابَ الثِّقَالَ.

وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ، وَالْمَلَكَةُ مِنْ خِيفَتِهِ. وَيُرْسِلُ الصَّوَاعِقَ، فَيُصِيبُ بِهَا مَنْ يَشَاءُ. وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْمِحَالِ<sup>1</sup>.

لَهُ دَعْوَةُ الْحَقِّ. وَالَّذِينَ يَدْعُونَ<sup>1</sup>، مِنْ دُونِهِ، لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبْسِطٍ كَفَّيْهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ، وَمَا هُوَ بِبَالِغِهِ. ~ وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ.

وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ، طَوْعًا وَكَرْهًا، وَظِلَالُهُم بِالْغُدُوِّ وَالْآصَالِ<sup>1</sup>.

[---] قُلْ: «مَنْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ؟» قُلْ: «اللَّهُ». قُلْ: «أَفَاتَّخَذْتُمْ مِنْ دُونِهِ، أَوْلِيَاءَ لَا يَمْلِكُونَ لِأَنْفُسِهِمْ نَفْعًا وَلَا ضَرًّا؟» قُلْ: «هَلْ يَسْتَوِي<sup>1</sup> الْأَعْمَى وَالْبَصِيرُ؟ أَمْ هَلْ تَسْتَوِي الظُّلُمَةُ وَالنُّورُ؟ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَبَّهُ الْخَلْقُ عَلَيْهِمْ؟» قُلْ: «اللَّهُ خَلَقَ كُلَّ شَيْءٍ. ~ وَهُوَ الْوَجْدُ، أَفَقُورٌ».

[---] أَنْزَلَ مِنَ السَّمَاءِ مَاءً، فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا<sup>1</sup>، فَاتَّخَذَ السَّيْلُ رَبْدًا رَابِعًا. وَمِمَّا يُوقِدُونَ<sup>2</sup> عَلَيْهِ فِي النَّارِ، أَبْنَاءَ جَلِيَّةٍ أَوْ مَنَعٍ، رَبْدٌ مِثْلُهُ. كَذَلِكَ يَضْرِبُ اللَّهُ [...] الْحَقَّ وَالْبَاطِلَ. فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً<sup>3</sup>، وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ. كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ.

[---] لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ، الْحُسْنَى. وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ، لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا، وَمِثْلَهُ مَعَهُ، لَأَفْتَدَوْا بِهِ. أُولَئِكَ لَهُمْ سُوءُ الْجَسَابِ، وَمَأْوَاهُمْ جَهَنَّمُ. ~ وَبِئْسَ الْمِهَادُ!

أَفَمَنْ يَعْلَمُ أَنَّما أَنْزَلَ<sup>2</sup> إِلَيْكَ مِنْ رَبِّكَ الْحَقَّ، كَمَنْ هُوَ أَعْمَى؟ ~ إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ.

الَّذِينَ يُوفُونَ بَعْدَ اللَّهِ وَلَا يَنْفُضُونَ الْمِيثَاقَ،

5) قراءة شيعية: له معقبات من خلفه وورقيب من بين يديه يحفظونه بأمر الله (4) بأمر (3) ومن خلفه = ورقيب من خلفه، وورقاء من خلفه (2) المعقبات، معاقبات، معقبات (1) والي

2) الأمثال

3) كتابس (2) تدعون

4) R1) Cf. Ps 148:1-14. والإيصال

5) تستوي

6) جبالاً (3) توفدون (2) بقدرها

7) وماواهم

8) أنزل (2) أو من





«... أَفَمَنْ هُوَ قَاتِمٌ عَلَىٰ كُلِّ نَفْسٍ بِمَا كَسَبَتْ؟...»<sup>٤</sup>  
وَجَعَلُوا لِلَّهِ شُرَكَاءَ [...] . قُلْ: «سَمُّوهُمْ. أَمْ تُنَبِّئُونَا بِمَا  
لَا يَعْلَمُ فِي الْأَرْضِ؟ أَمْ [...] يُظْهِرُ مَنِ الْقَوْلِ؟» بَلْ  
رِئَیَ لِلَّذِينَ كَفَرُوا مَكْرَهُمْ<sup>٥</sup>، وَصَدُوا<sup>٦</sup> عَنِ السَّبِيلِ. ~  
وَمَنْ يُضِلِلِ اللَّهُ، فَمَا لَهُ مِنْ هَادٍ<sup>٧</sup>.

لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا، وَلَعَذَابُ الْآخِرَةِ أَشَقُّ. ~ وَمَا لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ!

[...] مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ. تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ. أُكْلُهَا دَائِمٌ وَظِلُّهَا [...] . نِلَاقُ عِبَادِي الَّذِينَ اتَّقَوْا. وَوَعْدِي الْكَافِرِينَ النَّارُ.

[---] وَالَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ يَفْرَحُونَ بِمَا أُنزِلَ إِلَيْكَ. وَمِنَ الْأَحْزَابِ مَنْ يُنْكِرُ بَعْضَهُ. قُلْ: «إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ. إِلَهِي أَدْعُو، وَإِلَيْهِ مَابِ2».

وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا. وَلَئِنْ أَتَيْتَ أَهْوَاءَهُمْ،  
بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ، ~ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا  
وَقَائِلٍ.

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ، وَجَعَلْنَا لَهُمُ أَزْوَاجًا  
وَذُرِّيَّةً. وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ.  
لِكُلِّ أَهْل كِتَابٍ.

يَمْحُوا اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ<sup>1</sup>. ~ وَعِنْدَهُ أُمُّ الْكِتَابِ.

[---] وَإِنْ مَا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ [...] أَوْ نَتُوفِّيَنَّكَ [...]، فَإِنَّمَا عَلَيْكَ الْبَلْغُ، وَعَلَيْنَا الْحِسَابُ.

---] أَوْ لَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ، نَنْقُصُهَا مِنْ أَطْرَافِهَا؟ وَاللَّهُ يَحْكُمُ، لَا مُعَقِّبَ لِحُكْمِهِ. ~ وَهُوَ سَرِيعُ الْحِسَابِ.

وَقَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ، فَلِلَّهِ الْمَكْرُ جَمِيعًا. يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ. ~ وَسَيَعْلَمُ<sup>1</sup> الْكَافِرُ<sup>2</sup> لِمَنْ عَقَّبَى الْدَارَ.

وَيَقُولُ الَّذِينَ كَفَرُوا: «لَسْتَ مُرْسَلًا». قُلْ: «كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ، وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ»<sup>2</sup>.

2) وَاقِي 1)

4 مَآبِي 2) أَشْرِكُ 1)

<sup>6</sup> 1) وَيُثَبِّتُ ♦ T1) See the footnote of 63/43:4.

8 1) نُنْقِصُهَا

10 ♦ T1) Variation: the mother of the book. 1) وَمِنْ عِنْدِهِ عِلْمُ الْكِتَابِ، وَمِنْ عِنْدِهِ عِلْمُ الْكِتَابِ، وَمِنْ عِنْدِهِ أُمُّ الْكِتَابِ 2) وَيَمْنُ 1)

## CHAPTER 97/55: THE ALL-MERCIFUL

### سورة الرحمن

#### 78 verses Hegirian<sup>1</sup>

In the name of God, the all-merciful, the very-merciful.<sup>2</sup>

H-97/55:1. The all-merciful.

H-97/55:2. He taught the Koran.

H-97/55:3. He created the human.

H-97/55:4. He taught him the clear expression.

H-97/55:5<sup>3</sup>. [---] The sun and the moon<sup>R1</sup> [move] according to a computation.

H-97/55:6<sup>4</sup>. The stars<sup>T1</sup> and the trees prostrate.

H-97/55:7<sup>5</sup>. The heaven, he raised it, and he set up the balance,

H-97/55:8<sup>6</sup>. so that you do not transgress in the balance.

H-97/55:9<sup>7</sup>. Keep up the weight with equity, and do not cause loss in the balance.

H-97/55:10<sup>8</sup>. The earth, he set it up for the living.

H-97/55:11. Therein are fruits, the palms with spathes,

H-97/55:12<sup>9</sup>. the grains with husk, and the perfume.

H-97/55:13. Which then of the bounties of your Lord do you both belie?

H-97/55:14<sup>10</sup>. [---] He created the human from clay like pottery.<sup>R1</sup>

H-97/55:15<sup>11</sup>. He created the djinn from a magma of fire.<sup>T1R1</sup>

H-97/55:16. Which then of the bounties of your Lord do you both belie?

H-97/55:17<sup>12</sup>. [---] [He is] the Lord of the two easts and the Lord of the two wests.

H-97/55:18. Which then of the bounties of your Lord do you both belie?

H-97/55:19. [---] He merged the two seas which meet each other,

H-97/55:20<sup>13</sup>. between them an interstice<sup>T1</sup> which they do not transgress.

H-97/55:21. Which then of the bounties of your Lord do you both belie?

H-97/55:22<sup>14</sup>. From both of them come forth the pearl and the coral.

H-97/55:23. Which then of the bounties of your Lord do you both belie?

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.  
الرَّحْمَنُ.

عَلَّمَ الْقُرْآنَ.

خَلَقَ الْإِنْسَانَ.

عَلَّمَهُ الْبَيَانَ.

[---] الشَّمْسُ وَالْقَمَرُ<sup>1</sup> [...] بِحُسْبَانٍ.

وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ.

وَالسَّمَاءَ<sup>1</sup> رَفَعَهَا، وَوَضَعَ الْمِيزَانَ<sup>1</sup>،

أَلَّا تَطْغَوْا فِي الْمِيزَانِ.

وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ<sup>2</sup>، وَلَا تُخْسِرُوا<sup>3</sup> الْمِيزَانَ.

وَالْأَرْضَ<sup>1</sup>، وَضَعَهَا لِلْأَنَامِ.

فِيهَا فُكْهَةٌ، وَالنَّخْلُ ذَاتُ الْأَكْمَامِ،

وَالْحَبُّ ذُو الْعَصْفِ، وَالرَّيْحَانُ<sup>1</sup>.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ؟

[---] خَلَقَ الْإِنْسَانَ مِنْ صَلْصَلٍ كَالْفَخَّارِ.

وَخَلَقَ الْجَانَّ<sup>1</sup> مِنْ مَارِجٍ مِنْ نَارٍ.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ؟

[---][...] رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ؟

[---] مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ،

بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ؟

يَخْرُجُ<sup>1</sup> مِنْهُمَا اللُّؤْلُؤُ<sup>2</sup> وَالْمَرْجَانُ<sup>3</sup>.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ؟

<sup>1</sup> This chapter takes its name from verse 1. Other title: عروس القرآن

<sup>2</sup> See footnote 2 of chapter 1/96.

<sup>3</sup> 1) الشَّمْسُ وَالْقَمَرُ ♦ R1) Cf. Gn 1:16.

<sup>4</sup> T1) Herbs (Shakir); plants (Abdel Haleem).

<sup>5</sup> 1) وَوَضَعَ الْمِيزَانَ، وَخَفَضَ الْمِيزَانَ (2) وَالسَّمَاءَ

<sup>6</sup> 1) لَا

<sup>7</sup> 1) تَخْسِرُوا، تَخْسِرُوا، تَخْسِرُوا (3) قِرَاءَةُ شَيْعِيَّةٍ لِلآيَاتِ 7-9: وَالسَّمَاءَ رَفَعَهَا وَخَفَضَ الْمِيزَانَ أَلَّا تَطْغَوْا فِي الْمِيزَانِ وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ (2) وَاللَّسَانَ

<sup>8</sup> 1) وَالْأَرْضَ

<sup>9</sup> 1) وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ، وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ

<sup>10</sup> R1) See the footnote of 54/15:26.

<sup>11</sup> 1) الْجَانُّ ♦ T1) Flame of fire (Shakir); smokeless fire (Abdel Haleem) ♦ R1) See the footnote of 39/7:12.

<sup>12</sup> رَبِّ ... وَرَبِّ

<sup>13</sup> T1) For the meaning of this term, see the footnote of M-42/25:53.

<sup>14</sup> 1) يُخْرَجُ، يُخْرَجُ - اللُّؤْلُؤُ وَالْمَرْجَانُ (3) اللُّؤْلُؤُ، اللُّؤْلُؤُ (2) يُخْرَجُ

H-97/55:24<sup>1</sup>. [---] His are the vessels raised up in the sea like mountains.

H-97/55:25. Which then of the bounties of your Lord do you both belie?

H-97/55:26<sup>2</sup>. [---] Everything that is on it will disappear,

H-97/55:27<sup>3</sup>. and will remain the face of your Lord, full of majesty and honour.

H-97/55:28. Which then of the bounties of your Lord do you both belie?

H-97/55:29<sup>4</sup>. [---] Those who are in the heavens and in the earth ask of him. Every day, he is in a state.<sup>T1</sup>

H-97/55:30. Which then of the bounties of your Lord do you both belie?

H-97/55:31<sup>5</sup>. [---] We will be free for you, O both burdened!

H-97/55:32. Which then of the bounties of your Lord do you both belie?

H-97/55:33<sup>6</sup>. [---] O company of the djinns and the humans! If you can cross the regions of the heavens and of the earth, then cross.

You will not cross but with an authority.

H-97/55:34. Which then of the bounties of your Lord do you both belie?

H-97/55:35<sup>7</sup>. There will be sent against you both a flare of fire and copper,<sup>T1</sup> and you will not be able to succour yourselves.

H-97/55:36. Which then of the bounties of your Lord do you both belie?

H-97/55:37<sup>8</sup>. [---] When the heaven will fissure and become as the rosy colour.<sup>T1R1</sup>

H-97/55:38. Which then of the bounties of your Lord do you both belie?

H-97/55:39<sup>9</sup>. That day, neither human nor jinn will be asked about his sin.

H-97/55:40. Which then of the bounties of your Lord do you both belie?

H-97/55:41<sup>10</sup>. The criminals will be known by their marks,<sup>T1</sup> and they will be seized by the forelocks and the feet.

H-97/55:42. Which then of the bounties of your Lord do you both belie?

H-97/55:43<sup>11</sup>. That is the Gehenna that the criminals belied.

H-97/55:44<sup>12</sup>. They will go around between it and ardent, boiling water.

وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالْأَعْلَامِ.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ؟

[---] كُلُّ مَنْ عَلَيْهَا فَانٍ،

وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَلِ وَالْإِكْرَامِ.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ؟

[---] يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ. كُلُّ يَوْمٍ هُوَ فِي شَأْنٍ.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ؟

[---] سَنَفْرُغُ لَكُمْ، أَيُّهَ الثَّقَلَانِ!

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ؟

[---] بُعِثْنَا لَكُمْ رَسُولًا مِنْ نَارٍ وَنُحَاسٍ<sup>1</sup> أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ، فَانْفُذُوا. لَا تَنْفُذُونَ إِلَّا بِسُلْطَنٍ.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ.

يُرْسَلُ عَلَيْكُمَا شَوْابُ الْمُنَاقِبِ<sup>2</sup> مِنْ نَارٍ وَنُحَاسٍ<sup>3</sup>، فَلَا تَنْتَصِرَانِ.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ؟

[---] فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً<sup>4</sup> كَالدِّهَانِ.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ؟

فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ<sup>2</sup>.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ؟

يُعْرِفُ الْمَجْرُمُونَ بَسِيمَهُمْ<sup>1</sup>، فَيُؤْخَذُ بِالنَّوَصِي وَالْأَقْدَامِ.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ؟

هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمَجْرُمُونَ<sup>1</sup>.

يُطَوَّفُونَ<sup>1</sup> بَيْنَهَا<sup>2</sup> وَبَيْنَ حَمِيمٍ آتٍ.

<sup>1</sup> الْمُنشَأَتُ، الْمُنشَأَتُ، الْمُنشَأَتُ (2) الْجَوَارِ، الْجَوَارِ 1)

<sup>2</sup> فاني 1)

<sup>3</sup> ذي 1)

<sup>4</sup> T1) Flash of brass (Pickthall); fiery smoke (Bewley). 1) ونحاس، ونحاس، ونحاس، ونحاس، ونحاس (3) إليكم (2) سنفرغ، سنفرغ، سنفرغ، سنفرغ، سنفرغ 1)

<sup>5</sup> أَيُّهَ، أَيُّهَ، أَيُّهَ (3) إليكم (2) سنفرغ، سنفرغ، سنفرغ، سنفرغ، سنفرغ 1)

<sup>6</sup> استنطعنا 1)

<sup>7</sup> 1) ونحاس، ونحاس، ونحاس، ونحاس، ونحاس (3) نُرْسِلُ - شَوْابُ... ونحاساً (2) شَوْابُ 1)

<sup>8</sup> 1) وَرْدَةً ♦ T1) Like red leather (Bakhtiar); like red hide (Abdel Haleem) ♦ R1) In Jl 3:4, Ac 2:20 and Ap 6:12, the moon will be changed in blood.

<sup>9</sup> جَانٌّ (2) قراءة شيعية: عن ذنبه منكم 1)

<sup>10</sup> 1) On the Greek origin of this term, see the footnote of 39/7:46. 1) بسيمائهم، بسيمائهم ♦ T1)

<sup>11</sup> التي كنتم بها تكذبان تصليان لا تموتان فيها ولا تحيين، التي كنتم بها تكذبان أصليها فلا تموتان فيها ولا تحيين، قراءة شيعية: هَذِهِ جَهَنَّمُ الَّتِي كنتم بها تكذبان أصليها 1) فلا تموتان ولا تحيين

<sup>12</sup> بَيْنَهُمَا (2) يُطَوَّفُونَ، يُطَوَّفُونَ، يُطَوَّفُونَ، يُطَوَّفُونَ، يُطَوَّفُونَ 1)

H-97/55:45. Which then of the bounties of your Lord do you both belie?

H-97/55:46. He who feared the presence of his Lord will have two gardens.

H-97/55:47. Which then of the bounties of your Lord do you both belie?

H-97/55:48. Both having branches.

H-97/55:49. Which then of the bounties of your Lord do you both belie?

H-97/55:50. There will be in both of them two running springs.

H-97/55:51. Which then of the bounties of your Lord do you both belie?

H-97/55:52. There will be in both of them from every fruit a couple.

H-97/55:53. Which then of the bounties of your Lord do you both belie?

H-97/55:54<sup>1</sup>. They will be reclining on couches whose inner coverings are of brocade. And the harvest of the two gardens will be near.

H-97/55:55. Which then of the bounties of your Lord do you both belie?

H-97/55:56<sup>2</sup>. There will be in both of them ones of restrained look, whom before them have deflowered neither human nor djinn.

H-97/55:57. Which then of the bounties of your Lord do you both belie?

H-97/55:58. As though they are jacinth and coral.

H-97/55:59. Which then of the bounties of your Lord do you both belie?

H-97/55:60<sup>3</sup>. Is the reward for goodness other than goodness?

H-97/55:61. Which then of the bounties of your Lord do you both belie?

H-97/55:62. Besides the two are two gardens.

H-97/55:63. Which then of the bounties of your Lord do you both belie?

H-97/55:64. Dark green.

H-97/55:65. Which then of the bounties of your Lord do you both belie?

H-97/55:66. There will be in both of them two gushing springs.

H-97/55:67. Which then of the bounties of your Lord do you both belie?

H-97/55:68. There will be in both of them fruits, palms, and pomegranates.

H-97/55:69. Which then of the bounties of your Lord do you both belie?

H-97/55:70<sup>4</sup>. There will be in both of them righteous, beautiful ones.

H-97/55:71. Which then of the bounties of your Lord do you both belie?

H-97/55:72<sup>5</sup>. Virgins<sup>TIRI</sup> secluded in the tents.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ؟

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتَانِ.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ؟

ذَوَاتَا أَفْنَانٍ.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ؟

فِيهِمَا عَيْنَانِ تَجْرِيَانِ.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ؟

فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ؟

مُتَّكِئِينَ عَلَى فُرُشٍ بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ<sup>3</sup>. وَجَنَى الْجَنَّتَيْنِ دَانٍ.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ؟

فِيهِنَّ قَصِيرَاتُ الْطَّرَفِ، لَمْ يَطْمِثْهُنَّ<sup>1</sup> إِنْسٌ، قَبْلَهُمْ، وَلَا جَانٌّ<sup>2</sup>.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ؟

كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ؟

هَلْ جَزَاءُ الْإِحْسَنِ إِلَّا الْإِحْسَانُ؟

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ؟

وَمِنْ دُونِهِمَا جَنَّتَانِ.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ؟

مُدْهَامَّتَانِ.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ؟

فِيهِمَا عَيْنَانِ نَضَّاخَتَانِ.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ؟

فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرُمَانٌ.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ؟

فِيهِنَّ خَيْرَاتٌ<sup>1</sup> حِسَانٌ.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ؟

حُورٌ مَقْصُورَاتٌ فِي الْخِيَامِ.

<sup>1</sup> وَجَنَى، وَجَنَى (4) إِسْتَبْرَقَ (3) فُرُش (2) مُتَّكِئِينَ

<sup>2</sup> جَانٌّ (2) يَطْمِثُهُنَّ، يَطْمِثُهُنَّ

<sup>3</sup> الْحِسَانُ

<sup>4</sup> خَيْرَاتٌ، خَيْرَاتٌ

<sup>5</sup> T1) See the footnote of 46/56:22 ♦ R1) See the footnote of 46/56:22.

H-97/55:73. Which of the bounties of your Lord belied yourselves both?

H-97/55:74<sup>1</sup>. Whom before them have deflowered neither human nor djinn.

H-97/55:75. Which then of the bounties of your Lord do you both belie?

H-97/55:76<sup>2</sup>. They will be reclining on green pillows and beautiful carpets.

H-97/55:77. Which then of the bounties of your Lord do you both belie?

H-97/55:78<sup>3</sup>. Blessed be the name of your Lord, full of majesty and honour!

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ؟

لَمْ يَطْمِثْهُنَّ<sup>1</sup> إِنْسٌ، قَبْلَهُمْ، وَلَا جَانٌّ<sup>2</sup>.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ؟

مُتَكِينٍ عَلَى رَقَرَفٍ<sup>1</sup> خُضْرٍ<sup>2</sup> وَعَبَقَرِيٍّ<sup>3</sup> جِسَانٍ.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ؟

تَبْرَكَ اسْمُ رَبِّكَ ذِي<sup>1</sup> الْجَلَالِ وَالْإِكْرَامِ.

## CHAPTER 98/76: THE HUMAN

### سورة الإنسان

#### 31 verses Hegirian<sup>4</sup>

In the name of God, the all-merciful, the very-merciful.<sup>5</sup>

H-98/76:1<sup>6</sup>. Did there pass upon the human a period of time in which he was not a remembered thing?<sup>R1</sup>

H-98/76:2. We created the human from a drop of mixtures to test him. Then we made him hearer, seer.

H-98/76:3<sup>7</sup>. We guided him on the way, either thankful, or ungrateful.

H-98/76:4<sup>8</sup>. We prepared for the disbelievers chains, shackles and a blaze.

H-98/76:5<sup>9</sup>. The good drink from a cup whose mixture was camphor,

H-98/76:6<sup>10</sup>. a spring wherefrom God's servants drink, making it gush forth abundantly.

H-98/76:7. [---] They fulfil their vows, and they fear a day whose evil is widespread.

H-98/76:8<sup>11</sup>. They give food in spite of their love [for food], to the pauper, the orphan, and the captive:<sup>A1</sup>

H-98/76:9<sup>12</sup>. «It is for God's face that we feed you, ~ willing from you neither reward nor thanks.

H-98/76:10. We fear, from our Lord, a frowning, ~ calamitous day».

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.  
هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا؟

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُّطْفَةٍ أَمْشَاجٍ، نَّبْتَلِيهِ. فَجَعَلْنَاهُ سَمِيعًا، بَصِيرًا.  
إِنَّا هَدَيْنَاهُ السَّبِيلَ، إِمَّا شَاكِرًا، وَإِمَّا كَفُورًا.

إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلًا، وَأَغْلَالًا، وَسَعِيرًا.

إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ<sup>1</sup> كَانَ مِزَاجُهَا كَافُورًا<sup>2</sup>،

عَيْنًا يَشْرَبُ بِهَا<sup>1</sup> عِبَادَ اللَّهِ، يُفَجِّرُونَهَا تَفْجِيرًا.

[---] يُوفُونَ بِالنَّذْرِ، وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا.

وَيُطْعَمُونَ<sup>1</sup> الطَّعَامَ، عَلَى حُبِّهِ [...], مَسْكِينًا، وَيَتِيمًا، وَآسِيرًا.

إِنَّمَا نُطْعِمُكُمْ<sup>1</sup> لِوَجْهِ اللَّهِ. ~ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا.

إِنَّا نَخَافُ، مِنْ رَبَّنَا، يَوْمًا غُوسًا، ~ قَمَطَرِيرًا.

<sup>1</sup> جَانٌّ (2) يَطْمِثُهُنَّ، يَطْمِثُهُنَّ

<sup>2</sup> وَعَبَقَرِيٍّ، وَعَبَقَرِيٍّ، وَعَبَقَرِيٍّ، وَعَبَقَرِيٍّ (3) خُضْرٍ، خُضْرٍ، خُضْرٍ (2) رَفَارَفٍ، رَفَارَفٍ، رَفَارَفٍ

<sup>3</sup> ذُو

<sup>4</sup> This chapter takes its name from verse 1.

<sup>5</sup> See footnote 2 of chapter 1/96.

<sup>6</sup> R1) Cf. Jb 7:17: What is man that You magnify him, and that You are concerned about him?

<sup>7</sup> أَمَّا ... وَأَمَّا

<sup>8</sup> سَلَاسِلًا، سَلَاسِلًا، سَلَاسِلًا

<sup>9</sup> قَافُورًا (2) كَأْسٍ

<sup>10</sup> يَشْرَبُهَا

<sup>11</sup> A1) Abrogated by the verse of the sword 113/9:5.

<sup>12</sup> نُطْعِمُكُمْ

H-98/76:11<sup>1</sup>. So God protected them from the evil of that day, ~ and made them meet splendour and rejoicing.  
H-98/76:12<sup>2</sup>. He rewarded them, for what they endured, with a garden and silk,  
H-98/76:13<sup>3</sup>. reclining on the couches. They see there neither sun<sup>R1</sup> nor cold.  
H-98/76:14<sup>4</sup>. Its shades are close upon them, ~ and its fruits hung loosely down.  
H-98/76:15<sup>5</sup>. Amongst them are passed round vessels of silver and goblets ~ which were of crystal,  
H-98/76:16<sup>6</sup>. crystal of silver ~ which will be well predetermined.  
H-98/76:17<sup>7</sup>. They are given to drink therein a cup ~ whose mixture was ginger,  
H-98/76:18<sup>8</sup>. a source that is therein ~ named Salsabil.  
H-98/76:19<sup>9</sup>. Eternized children will go round them. ~ If you could see them, you would think they were scattered pearls.  
H-98/76:20<sup>10</sup>. If you could see, you would see happiness and great kingdom.  
H-98/76:21<sup>11</sup>. They will have upon them garments of green silk and brocade, and they will be adorned with bracelets of silver. ~ And their Lord will give them to drink a pure drink.  
H-98/76:22<sup>12</sup>. This was your reward. ~ And your endeavour was thanked.  
H-98/76:23<sup>13</sup>. [---] It is us who descended on you the Koran in a repeated way.  
H-98/76:24<sup>14</sup>. Therefore endure<sup>A1</sup> the judgment of your Lord and do not obey, from them, neither the sinner nor the ungrateful.  
H-98/76:25. Remember the name of your Lord morning and evening.  
H-98/76:26. [and choose a part of] the night to prostrate before him, and exalt him at length by night.  
H-98/76:27. [---] These love the hasty [life], and neglect, before them, a grievous day.  
H-98/76:28. It is us who created them and fortified their joints. Had we wished, we could have exchanged them with others like them.  
H-98/76:29<sup>15</sup>. [---] This is a remembrance. So whoever wishes, ~ may take to his Lord a way.<sup>A1</sup>

فَوَقَّاهُمْ<sup>1</sup> اللَّهُ سَرَّ ذَلِكَ الْيَوْمِ، ~ وَلَقَّاهُمْ نَصْرَهُ  
وَسُرُورًا.  
وَجَزَّاهُمْ<sup>2</sup>، بِمَا صَبَرُوا، جَنَّةً ~ وَحَرِيرًا،  
مُتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ. ~ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا  
رَمَهْرِيرًا.  
وَدَانِيَةً عَلَيْهِمْ ظِلُّهَا، ~ وَذُلَّتْ أَفْئِدَتُهَا تَذَلُّلاً.  
وَيُطَافُ عَلَيْهِمْ بِانِيَّةٍ مِّن فِضَّةٍ وَأَكْوَابٍ ~ كَانَتْ  
قَوَارِيرًا<sup>1</sup>،  
قَوَارِيرًا<sup>2</sup> مِّن فِضَّةٍ ~ قَدَّرُوهَا<sup>2</sup> تَقْدِيرًا.  
وَيُسْقَوْنَ فِيهَا كَأْسًا ~ كَان مِزَاجُهَا زَنْجَبِيلًا،  
عَيْنًا فِيهَا، ~ تُسَمَّى سَلْسَبِيلًا<sup>1</sup>.  
وَيَبْطُونَ عَلَيْهِمْ وَلَدُنْ مُّخْلَدُونَ. ~ إِذَا رَأَيْتَهُمْ، حَسِبْتَهُمْ  
لُؤْلُؤًا مَّنثورًا<sup>1</sup>.  
وَإِذَا رَأَيْتَ، ثُمَّ رَأَيْتَ نَعِيمًا ~ وَمُلْكًا كَبِيرًا.  
عَلَيْهِمْ ثِيَابٌ سُنْدُسٌ<sup>2</sup> خُضْرٌ<sup>3</sup> وَإِسْتَبْرَقٌ<sup>4</sup>، وَخُلُوعٌ  
أَسَاسُورٌ<sup>5</sup> مِّن فِضَّةٍ. ~ وَسَقَّاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا.  
إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً<sup>1</sup>. ~ وَكَانَ سَعْيُكُمْ مَشْكُورًا.  
[---] إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْفُرْقَانَ تَنْزِيلًا<sup>1</sup>.  
فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ، مِنْهُمْ، عَائِمًا، أَوْ كَفُورًا.  
وَاذْكُرْ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا،  
[...][وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ، وَسَبِّحْهُ لَيْلًا طَوِيلًا].  
[---] إِنَّ هَؤُلَاءِ يُحِبُّونَ [...] الْآعَاجِلَةَ، وَيَذَرُونَ،  
وَرَاءَهُمْ، يَوْمًا ثَقِيلًا.  
نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ. وَإِذَا شِئْنَا، بَدَّلْنَا [...] أَمْثَلَهُمْ تَبْدِيلًا.  
[---] إِنَّ هَذِهِ تَذَكُّرَةٌ. فَمَنْ شَاءَ، اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا.

1 فَوَقَّاهُمْ 1)  
2 وَجَزَّاهُمْ 1)  
3 1) مُتَّكِئِينَ (R1) Cf. Is 49:10; Ap 7:16.  
4 1) وَدَانِيَةً، وَدَانِيًا، وَدَانٍ 1)  
5 1) قَوَارِيرًا، قَوَارِيرُ 1)  
6 1) قَدَّرُوهَا، قَدَّرُوهَا (2) قَوَارِيرًا، قَوَارِيرُ 1)  
7 1) كَأْسًا 1)  
8 1) سَلْسَبِيل 1)  
9 1) لُؤْلُؤًا، لُؤْلُؤًا 1)  
10 1) ثُمَّ، ثُمَّ 1)  
11 1) أَسَاسُور (5) وَإِسْتَبْرَقَ، وَإِسْتَبْرَقَ (4) خُضْرٍ (3) ثِيَابٌ سُنْدُسٌ (2) عَلَيْهِمْ، عَلَيْهِمْ، عَلَيْهِمْ 1)  
12 1) قِرَاءَةٌ شَيْعِيَّةٌ: إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً مَا صَنَعْتُمْ 1)  
13 1) قِرَاءَةٌ شَيْعِيَّةٌ: إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ بِلَايَةٍ عَلَيَّ تَنْزِيلًا 1)  
14 A1) Abrogated by the verse of the sword 113/9:5.  
15 A1) Abrogated by 98/76:30 and 7/81:29.

H-98/76:30<sup>1</sup>. But you cannot wish, unless God wishes. ~ God was knower, wise.  
H-98/76:31<sup>2</sup>. He enters whom he wishes in his mercy. ~ And for the oppressors, he prepared a painful punishment.

وَمَا تَشَاءُونَ<sup>1</sup> إِلَّا أَنْ يَشَاءَ<sup>2</sup> اللَّهُ. ~ إِنَّ اللَّهَ كَانَ عَلِيمًا، حَكِيمًا.  
يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ. ~ وَالظَّالِمِينَ<sup>1</sup> أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا.

## CHAPTER 99/65: THE REPUDIATION

### سورة الطلاق

#### 12 verses Hegirian<sup>3</sup>

In the name of God, the all-merciful, the very-merciful.<sup>4</sup>  
H-99/65:1<sup>5</sup>. O Prophet! When you repudiate the wives, repudiate them following their waiting period, and count [the days of] the waiting period. Fear God your Lord. Do not bring them out of their houses. Neither shall they leave, unless they commit a manifest depravity. Those are God's bounds. Whoever transgresses God's bounds, oppresses himself. You do not know, Maybe God will raise up, thereafter, something!

H-99/65:2<sup>6</sup>. When they have reached their term, retain them according to convenience, or part of them according to convenience. Take as witnesses two just men from you, and set up the testimony for God. Wherewith is exhorted him who believes in God and the last day. Whoever fears God, he will make for him an outlet,

H-99/65:3<sup>7</sup>. and provide for him from whence he does not think. Whoever confides in God, he is sufficient for him. God always attains his order. God did a predetermination to everything.

H-99/65:4<sup>8</sup>. For those of your wives who have despaired of menstruation if you have a doubt, their waiting period is three months. And for those who have not menstruated, [their waiting period shall be three months]. As for those who are pregnant, their waiting period is until they deliver their burden. ~ Whoever fears God, he will make easy for him his affair.

H-99/65:5<sup>9</sup>. That is God's order. He descended it to you. ~ Whoever fears God, he will remove from him his misdeeds, and increase his wage.

H-99/65:6<sup>10</sup>. Lodge them where you lodge according to what you find, and do not hurt them so as to constrict them. If they are pregnant, spend on them until they deliver their burden. And if they suckled for you, give them their wage and consult together according to convenience. If you found yourselves in difficulties, let another woman suckle for him.

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.  
يَا أَيُّهَا النَّبِيُّ! إِذَا طَلَقْتُمُ النِّسَاءَ، فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ<sup>1</sup>، وَأَحْصُوا [...] الْعِدَّةَ. وَاتَّقُوا اللَّهَ، رَبَّكُمْ. لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ، وَلَا يَخْرُجْنَ، إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ<sup>2</sup> مُبَيِّنَةٍ<sup>3</sup>. وَتِلْكَ حُدُودُ اللَّهِ. وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ. لَا تَدْرِي. لَعَلَّ اللَّهَ يُخْدِثُ، بَعْدَ ذَلِكَ، أَمْرًا!

فَإِذَا بَلَغْنَ أَجَلَهُنَّ<sup>1</sup>، فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ، أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَسْهَدُوا ذَوِي عَدْلٍ مِنْكُمْ، وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ. ذَلِكَ يُوعَظُ بِهِ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ. وَمَنْ يَتَّقِ اللَّهَ، يَجْعَلْ لَهُ مَخْرَجًا،

وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ. وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ، فَهُوَ حَسْبُهُ. إِنَّ اللَّهَ بَلِّغَ أَمْرَهُ<sup>1</sup>. فَقَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا<sup>2</sup>.

وَالَّذِي<sup>1</sup> يَنْبَسُ<sup>2</sup> مِنَ الْمَجْيِضِ مِنْ نِسَائِكُمْ، إِنْ أَرْتَبْتُمْ، فَعِدَّتُهُنَّ ثَلَاثَةَ أَشْهُرٍ. وَالَّذِي لَمْ يَحْضَنْ [...] وَأُولَتْ الْأَحْمَالِ، أَجَلُهُنَّ<sup>3</sup> أَنْ يَضَعْنَ حَمْلَهُنَّ<sup>4</sup>. ~ وَمَنْ يَتَّقِ اللَّهَ، يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا<sup>5</sup>.

ذَلِكَ أَمْرُ اللَّهِ. أَنْزَلَهُ إِلَيْنَا. ~ وَمَنْ يَتَّقِ اللَّهَ، يُكَفِّرْ<sup>1</sup> عَنْهُ سَيِّئَاتِهِ، وَيُعْظِمْ<sup>2</sup> لَهُ أَجْرًا.

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ، مِنْ أَوْجَدِكُمْ<sup>2</sup>، وَلَا تُضَارُّوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ. وَإِنْ كُنَّ أُولَتْ حَمْلٍ، فَأَنْفِقُوا عَلَيْهِنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ<sup>3</sup>. فَإِنْ أَرْضَعْنَ لَكُمْ، فَأَتُوهُنَّ أَجُورَهُنَّ وَأَنْتُمْرُوا بَيْنَكُمْ بِمَعْرُوفٍ. وَإِنْ تَعَاسَرْتُمْ، فَسْتَئْذِنِ لَهَا أُخْرَى.

<sup>1</sup> شاء (3) ما (2) تَشَاءُونَ

<sup>2</sup> الظَّالِمِينَ، وَالظَّالِمِينَ

<sup>3</sup> This chapter takes its name from verse 1. Another title: النساء القصرى

<sup>4</sup> See footnote 2 of chapter 1/96.

<sup>5</sup> مُبَيِّنَةٍ (3) يفحش عليكم، يفحش (2) لقبل عدتهن، في قبل عدتهن

<sup>6</sup> أَجَالَهُنَّ

<sup>7</sup> قَدَرًا (2) بالغ أمره، بالغ أمره، بالغ أمره، بالغ أمره

<sup>8</sup> يُسْرًا (5) أحمالهن (4) أجالهن (3) يئاسن (2) اللآي، اللآء

<sup>9</sup> وَنُعْظِمْ، وَنُعْظِمْ (2) نُكْفِّرْ

<sup>10</sup> أَحْمَالُهُنَّ (3) وجديكم، وجديكم (2) وانفقوا عليهن من



H-99/65:7<sup>1</sup>. He who has abundance should spend out of his abundance. And he whose provision is determined should spend according to what God gave him. God does not charge a soul but according to what he gave it. God will make ease after hardship.

H-99/65:8<sup>2</sup>. [---] How many cities were insolent toward the order of their Lord and his messengers! So we called them to account severely, and punished them with a detestable punishment.

H-99/65:9<sup>3</sup>. So they tasted the devastation of their affair. The end of their affair was perdition.

H-99/65:10. God prepared for them a severe punishment. Fear God, O endowed with intelligence, you who believed! God descended to you a remembrance.

H-99/65:11<sup>4</sup>. [He sent you] a messenger who recites to you God's manifest signs, in order to bring those who believed and did the good deeds from the darkness to the light. Whoever believes in God and does good, he will enter him into gardens beneath which the rivers run, wherein they will be eternally, forever. God made good provision for him.

H-99/65:12<sup>5</sup>. [---] It is God who created seven the heavens, and [created] from the earth [seven] similar to them [in number].<sup>R1</sup> The command descends between them, so that you may know that God is powerful over everything, ~ and that God encompassed everything with his knowledge.

لِيُنْفِقَ<sup>1</sup> ذُو سَعَةٍ مِّن سَعَتِهِ. وَمَن قَدَرَ<sup>2</sup> عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ. لَا يَكُلِفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا. سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا<sup>3</sup>.

[---] وَكَأَيِّن<sup>1</sup> مِّن قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ! فَحَاسِبْنَهَا حَسَابًا شَدِيدًا، ~ وَعَذَّبْنَاهَا عَذَابًا نُّكَرًا<sup>2</sup>.

فَذَاقَتْ وَبَالَ أَمْرِهَا. وَكَانَ عَاقِبَةُ أَمْرِهَا خُسْرًا<sup>3</sup>.

أَعِدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا. فَاتَّقُوا اللَّهَ، يَا أُولِي الْأَلْبَابِ! الْأَذِينَ ءَامَنُوا! قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا.

[...] رَّسُولًا<sup>1</sup> يَتْلُوا عَلَيْكُمْ ءَايَاتِ اللَّهِ مُبَيِّنَاتٍ<sup>2</sup>، لِّيُخْرِجَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ. وَمَن يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَالِحًا، يُدْخِلْهُ<sup>3</sup> جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ، خَالِدِينَ فِيهَا، أَبَدًا. قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا.

[---] اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ، [...] وَمِنَ الْأَرْضِ مِثْلَهُنَّ<sup>1</sup> [...] يَنْزِلُ الْأَمْرُ<sup>2</sup> بَيْنَهُنَّ، لِيَتَلَمَّزُوا<sup>3</sup> أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، ~ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا.

## CHAPTER 100/98: THE PROOF

### سورة البينة

#### 8 verses Hegirian<sup>6</sup>

In the name of God, the all-merciful, the very-merciful.<sup>7</sup>

H-100/98:1<sup>8</sup>. Those who disbelieved among the people of the book, as well as the associators, will not be freed [from what they follow] until the proof comes to them:

H-100/98:2<sup>9</sup>. A messenger from God who recites purified leaves, H-100/98:3<sup>10</sup>. wherein are valuable writings.<sup>T1</sup>

H-100/98:4. Those who were given the book separated only after the proof came to them.

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.  
لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ، وَالْمُشْرِكِينَ<sup>1</sup>، مُنْفَكِينَ [...] حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ:

رَسُولٌ<sup>1</sup> مِّنَ اللَّهِ يَتْلُوا صُحُفًا مُّطَهَّرَةً،  
فِيهَا كُتِبَ قِيمَةٌ.

وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَتْهُمْ  
الْبَيِّنَةُ.

<sup>1</sup> عُسْرٍ يُسْرًا (3) قَدَرَ (2) لِيُنْفِقَ

<sup>2</sup> نُكَرًا (2) وَكَأَيِّن، وَكَأَي، وَكَأَيِّن، وَكَأَنَّ، وَكَأَي، وَكَأَيِّن، وَكَأَيِّن

<sup>3</sup> خُسْرًا (1)

<sup>4</sup> نُدْخِلْهُ (3) مُبَيِّنَاتٍ (2) رَّسُولٌ (1)

<sup>5</sup> لِيَتَلَمَّزُوا (3) يَنْزِلُ الْأَمْرُ (2) مِثْلَهُنَّ (1) ♦ R1) The Bible does not mention the creation of seven lands, but a Jewish legend speaks about it (Ginzberg, vol. 1, p. 9).

<sup>6</sup> This chapter takes its name from verse 1. Other titles: البينة - القيامة - البرية - الانفكاك

<sup>7</sup> See footnote 2 of chapter 1/96.

<sup>8</sup> لم يكن المشركون وأهل الكتاب، فما كان الذين كفروا من أهل الكتاب والمشركون (2) وَالْمُشْرِكُونَ

<sup>9</sup> رَّسُولًا (1)

<sup>10</sup> T1) Containing correct scriptures (Pickthall); upright precepts (Bewley); firm decrees (Muhammad Ahmed - Samira).

H-100/98:5<sup>1</sup>. Yet, they have been commanded but to adore God, dedicating to him the religion,<sup>T1</sup> being upright,<sup>T2</sup> to perform the prayer, and to give the tithe. ~ That is the religion of valuable [community].<sup>T3</sup>

H-100/98:6<sup>2</sup>. Those who disbelieved among the people of the book, as well as the associators, will go to the fire of the Gehenna, wherein they will be eternally. ~ Those are the worse of the creation.

H-100/98:7<sup>3</sup>. Those who believed and did the good deeds, ~ those are the best of the creation.

H-100/98:8. Their reward by God will be the gardens of Eden, beneath which the rivers run, wherein they will be eternally, forever. God is pleased with them, and they are pleased with him. That is for who dreads his Lord.

وَمَا أَمَرُوا إِلَّا ليعْبُدُوا اللَّهَ، مُخْلِصِينَ لَهُ الدِّينَ، خُنَفَاءَ، وَيُقِيمُوا الصَّلَاةَ، وَيُؤْتُوا الزَّكَاةَ. ~ وَذَلِكَ دِينُ [...] الْقِيَمَةِ<sup>3</sup>.

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ، وَالْمُشْرِكِينَ، فِي نَارِ جَهَنَّمَ، خَالِدِينَ فِيهَا. ~ أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ<sup>1</sup>.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ، ~ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ<sup>2</sup>.

جَزَاءُ هُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ، تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ، خَالِدِينَ فِيهَا، أَبَدًا. رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ. ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ.

## CHAPTER 101/59: THE GATHERING

### سورة الحشر

#### 24 verses Hegirian<sup>4</sup>

In the name of God, the all-merciful, the very-merciful.<sup>5</sup>

H-101/59:1. What is in the heavens and in the earth exalted God. He is the almighty, the wise.

H-101/59:2<sup>6</sup>. It is him who ousted those who disbelieved among the people of the book from their homes at the time of the first gathering. You did not presume that they would leave, and they presumed that their fortresses would protect them against God. But God came to them from whence they did not think, and threw terror in their hearts. They demolish their houses with their own hands and the hands of the believers. ~ Therefore take a lesson, O endowed with insight!

H-101/59:3<sup>7</sup>. Had God not prescribed against them the departure, he would have punished them in the worldly life. And they would have had in the last life the punishment of the fire.<sup>A1</sup>

H-101/59:4<sup>8</sup>. That [is their punishment], for they were in dissension with God and his messenger. Whoever is in dissension with God [and his messenger], ~ God is severe in punishment [for him].

H-101/59:5<sup>9</sup>. Whatever palm you have cut down or left standing on its roots, it is with God's permission. So that he might cover with ignominy the perverse.

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ. سُبْحَ لِلَّهِ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ. ~ وَهُوَ الْعَزِيزُ، الْحَكِيمُ.

هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ. مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا، وَظَنُّوا أَنْهُمْ مَانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ. فَاتَّخَذَهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا، وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ<sup>2</sup>. يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ. ~ فَأَعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ!

وَلَوْلَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ<sup>1</sup>، لَعَذَّبَهُمْ فِي الدُّنْيَا. وَلَهُمْ فِي الْآخِرَةِ عَذَابُ النَّارِ.

ذَلِكَ [...] بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ. وَمَنْ يُشَاقِ اللَّهَ [...] ذَلِكَ [...] ~ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ [...].

مَا قَطَعْتُمْ مِنْ لَبَنَةٍ، أَوْ تَرَكْتُمُوهَا قَائِمَةً<sup>2</sup> عَلَى أُصُولِهَا<sup>4</sup>، فَإِنَّ<sup>5</sup> اللَّهَ وَلِيْخَرِي الْفَاسِقِينَ.

<sup>1</sup> 1) الَّذِينَ كَفَرُوا 2) أَنْ يَخْرُجُوا 3) مُخْلِصِينَ 4) دِينُ الْقِيَمَةِ، قِرَاءَةُ أَوْ تَفْسِيرُ شَيْعِي: دِينُ الْقَائِمِ 5) ت1) See the footnote of 39/7:29. T2) See the footnote of 51/10:105. T3) True religion (Pickthall); eternal religion (Sarwar); religion of Straightness (Qaribullah).

<sup>2</sup> 1) الْبَرِيَّةِ

<sup>3</sup> 1) الْبَرِيَّةِ 2) خَيْرُ

<sup>4</sup> This chapter takes its name from verse 2. Translated also: The Exile (Pickthall); Exodus (Rashad Khalifa); The Mustering (Arberry). Other title: بني النصير

<sup>5</sup> See footnote 2 of chapter 1/96.

<sup>6</sup> 1) يُخْرِبُونَ 3) الرُّعْبَ 2) فَاتَّخَذَهُمُ

<sup>7</sup> 1) الْجَلَاءَ ♦ A1) Abrogated by 113/9:29.

<sup>8</sup> 1) يُشَاقِقُ

<sup>9</sup> 1) لَا يَذْنُ 5) أُصُولُهَا، قُرْمًا، قُرْمًا، قَائِمًا 3) تَرَكْتُمُوهَا 2) وَلَا

H-101/59:6. [---] Whatever God allocated as spoils to his messenger from them, you spurred neither horse nor camel on it. But God gives authority to his messengers over whomever he wishes. ~ God is powerful over everything.

H-101/59:7<sup>1</sup>. Whatever God allocated as spoils to his messenger from the people of the cities belongs to God and the messenger, the relatives, the orphans, the paupers and the traveller, so that [the spoils] not be in alternation between the rich among you. Whatever the messenger gave you, take it. And whatever he forbade you, abstain [thereof]. And fear God. ~ God is severe in punishment.<sup>A1</sup>

H-101/59:8. [It belongs also] to the poor immigrants who were ousted from their homes and their wealth, seeking God's favour and pleasure, and succouring God and his messenger. ~ Those are the truthful.

H-101/59:9<sup>2</sup>. Those who settled in the home and [accepted] the faith, before them, love those who emigrate to them, do not find in their chests any desire for what they were given, and prefer [the immigrants] to themselves, even if they too were needy. ~ Whoever is preserved from his own greed, those are the successful.<sup>T1</sup>

H-101/59:10<sup>3</sup>. Those who came after them say: «Our Lord! Forgive us and our brothers who preceded us in the faith, and do not place in our hearts any rancour toward those who believed. ~ Our Lord! You are compassionate, very-merciful».

H-101/59:11. [---] Have you not seen the hypocrites? They say to those of their brethren who disbelieved among the people of the book: «Should you be ousted, we will go out with you, and we will never obey anybody against you. And should you be combated, we will succour you». ~ God testifies that they are liars.

H-101/59:12. When they are ousted, they do not go out with them. And when they are combated, they do not succour them. And should they succour them, they will turn the back, ~ then they will not be succoured.

H-101/59:13. You are a more severe fright in their chests than [the fright of] God. ~ That is for they are people who do not understand.

H-101/59:14<sup>4</sup>. They combat you together only in fortified cities, or from behind walls. Their rigour among them is strong. You think they are together, whereas their hearts are diverse. ~ That is for they are people who do not reason.

H-101/59:15. [They are] like those a short time before them. They tasted the devastation of their affair. ~ And they will have a painful punishment.

H-101/59:16<sup>5</sup>. [They are] like the Satan when he said to the human: «Disbelieve». And when he disbelieved, he said: «I am quit of you. ~ I fear God, the Lord of the worlds».

H-101/59:17<sup>6</sup>. Their end will be that they both are in fire, wherein they will be eternally. ~ That is the reward of the oppressors.

[---] وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ، فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ. وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَى مَنْ يَشَاءُ. ~ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى، فَلِلَّهِ وَلِلرَّسُولِ، وَلِلَّذِينَ آمَنُوا مِنَ الْقُرَى، وَالْيَتَامَى، وَالْمَسْكِينِ، وَابْنِ السَّبِيلِ، كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ. وَمَا أَتَاكُمْ الرَّسُولُ، فَخُذُوهُ. وَمَا نَهَاكُمْ عَنْهُ، فَانْتَهُوا [...] وَاتَّقُوا اللَّهَ. ~ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ.

[...] لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ، يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا، وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ. ~ أُولَئِكَ هُمُ الصَّادِقُونَ.

وَالَّذِينَ تَبَوَّءُوا الدَّارَ [...] وَالْإِيمَانَ، مِنْ قَبْلِهِمْ، يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ، وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا، وَيُؤْثِرُونَ [...] عَلَى أَنْفُسِهِمْ، وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ. ~ وَمَنْ يُوقِ شُحَّ نَفْسِهِ، ~ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ.

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ: «رَبَّنَا! اغْفِرْ لَنَا، وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ، وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًا لِلَّذِينَ آمَنُوا. ~ رَبَّنَا! إِنَّكَ رَءُوفٌ، رَحِيمٌ».

[---] أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا؟ يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ: «لَئِنْ أُخْرِجْتُمْ لَنُخْرِجَنَّ مَعَكُمْ، وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا. وَإِنْ قُوتِلْتُمْ، لَنَنْصُرَنَّكُمْ». ~ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ.

لَئِنْ أُخْرِجُوا، لَا يَخْرُجُونَ مَعَهُمْ. وَلَئِنْ قُوتِلُوا، لَا يَنْصُرُونَهُمْ. وَلَئِنْ نَصَرُوهُمْ، لَيُؤْلِنَ الْأَذْدَبُ، ~ ثُمَّ لَا يَنْصُرُونَ.

لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنَ [...] اللَّهِ. ~ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ. لَا يَقْتُلُونَكُمْ جَمِيعًا إِلَّا فِي قُرَى مُحَصَّنَةٍ، أَوْ مِنْ وَرَاءِ جُدُرٍ. ~ بِأَسْهُمٍ بَيْنَهُمْ شَدِيدٍ. تَحْسِبُهُمْ جَمِيعًا، وَقُلُوبُهُمْ شَتَّى. ~ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ.

[...] كَمَثَلِ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا. ذَاقُوا وَبَالَ أَمْرِهِمْ. وَلَهُمْ عَذَابٌ أَلِيمٌ.

[...] كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ: «كَفِّرْ». فَلَمَّا كَفَرَ، قَالَ: «إِنِّي بَرِيءٌ مِنْكَ. ~ إِنِّي أَخَافُ اللَّهَ، رَبَّ الْعَالَمِينَ». فَكَانَ عَقِبَتُهُمَا أَنْهُمَا فِي النَّارِ، خَالِدِينَ فِيهَا. ~ وَذَلِكَ جَزَاءُ الظَّالِمِينَ.

A1) ♦ قراءة شيعية: وما نهاكم عنه فانتهوا واتقوا الله في ظلم آل محمد إن الله شديد العقاب (4) دُولَةً، دَوْلَةٌ (3) تَكُونُ (2) قراءة أو تفسير شيعي: ولذي القربى الأئمة (1) Abrogated by 88/8:41.

2) T1) See the footnote of 39/7:8. ♦ شَحَّ (2) يُوقُ (1)

3) غَمْرًا (1)

4) أَشْتُ، شَتَّى (3) تَحْسِبُهُمْ (2) جُدُرٍ، جُدْرٍ، جُدُورٍ (1)

5) بَرِيءٌ (2) أَنَا (1)

6) في النار (3) خَالِدَانِ (2) عَاقِبَتُهُمَا (1)

H-101/59:18. [---] O you who believed! Fear God. Every soul must see what it advanced for tomorrow. Fear God. ~ God is aware of what you do.

H-101/59:19<sup>1</sup>. Do not be as those who forgot God, and he caused them to forget themselves. ~ Those are the perverse.

H-101/59:20<sup>2</sup>. Not equal are the companions of the fire and the companions of the garden. ~ The companions of the garden are the triumphant.

H-101/59:21<sup>3</sup>. [---] Had we descended this Koran on a mountain, you would have seen it prostrate, splitting from God's fear. Those are the examples that we cite to the humans. ~ Maybe they think!

H-101/59:22. [---] He is God, that there is no god other than him. The knower of the secret and of the visible. ~ He is the all-merciful, the very-merciful.

H-101/59:23<sup>4</sup>. He is God, that there is no god other than him, the king,<sup>R1</sup> the holy,<sup>R2</sup> the peace,<sup>R3</sup> the assuring, the predominant, the almighty, the haughty, the superb. ~ Exalted be God above what they associate!

H-101/59:24<sup>5</sup>. He is God, the creator, the originator, the shaper. His are the best names. What is in the heavens and in the earth exalts him. ~ He is the almighty, the wise.

[---] يَا أَيُّهَا الَّذِينَ آمَنُوا! اتَّقُوا اللَّهَ. وَلِتَنْتَبِرَ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ. وَاتَّقُوا اللَّهَ. ~ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ.

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ، فَأَنْسَلَهُمْ أَنْفُسَهُمْ. ~ أُولَئِكَ هُمُ الْفَاسِقُونَ.  
لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ. ~ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ.

[---] لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ، لَرَأَيْتَهُ خَاشِعًا، مُتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ. وَتِلْكَ الْأَمْثَلُ نُصَرِّفُهَا لِلنَّاسِ. ~ لَعَلَّهُمْ يَتَفَكَّرُونَ!

[---] هُوَ اللَّهُ، الَّذِي لَا إِلَهَ إِلَّا هُوَ. عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ. ~ هُوَ الرَّحْمَنُ، الرَّحِيمُ.

هُوَ اللَّهُ، الَّذِي لَا إِلَهَ إِلَّا هُوَ، الْمَلِكُ، الْقُدُّوسُ، السَّلَامُ، الْمُؤْمِنُ،<sup>2</sup> الْمُهِيمُ، الْعَزِيزُ، الْجَبَّارُ، الْمُتَكَبِّرُ. ~ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ!

هُوَ اللَّهُ، الْخَلْقُ، الْبَارِئُ، الْمُصَوِّرُ.<sup>2</sup> لَهُ الْأَسْمَاءُ الْحُسْنَى. يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ.<sup>3</sup> ~ وَهُوَ الْعَزِيزُ، الْحَكِيمُ.

## CHAPTER 102/24: THE LIGHT

### سورة النور

#### 64 verses Hegirian<sup>6</sup>

In the name of God, the all-merciful, the very-merciful.<sup>7</sup>

H-102/24:1<sup>8</sup>. [This is] a chapter that we descended and imposed, and we descended in it manifest signs. ~ Maybe you remember!

H-102/24:2<sup>9</sup>. [---] [Here are the norms concerning] the fornicatress and the fornicator: lash each of the two one hundred lashes.<sup>A1</sup> Let not pity for the two restrain you in God's religion, if you believe in God and the last day. Have a group of the believers witness the punishment of the two.<sup>R1</sup>

H-102/24:3<sup>10</sup>. The fornicator shall not marry save a fornicatress or an associating woman, and the fornicatress shall not be married save by a fornicator or an associator.<sup>A1</sup> This has been forbidden unto the believers.

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.  
[...] سُورَةٌ أَنْزَلْنَاهَا، وَفَرَضْنَاهَا، وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ. ~ لَعَلَّكُمْ تَذَكَّرُونَ!<sup>2</sup>

[---] [...] الزَّانِيَةُ وَالزَّانِي: فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ. وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ، إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ. وَلَيْشَهِدَ عَذَابُهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ.

الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً، وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ. وَحَرَّمَ ذَٰلِكَ عَلَى الْمُؤْمِنِينَ.

<sup>1</sup> يَكُونُوا

<sup>2</sup> وَلَا أَصْنَابُ

<sup>3</sup> مُصَدِّعًا

<sup>4</sup> 1) الْمُؤْمِنُ ♦ R1) See the footnote of 21/114:2. R2) Is 6:3; Ex 15:11; 1 S 2:2, Ap 6:10, etc. R3) One of God's names in the Talmud (Shabbat 10b) is *shalom*.

<sup>5</sup> وما في الأرض (3) الْمُصَوِّرُ، الْمُصَوِّرُ (2) الْبَارِئُ

<sup>6</sup> This chapter takes its name from verse 35.

<sup>7</sup> See footnote 2 of chapter 1/96.

<sup>8</sup> تَذَكَّرُونَ (2) وَفَرَضْنَاهَا

<sup>9</sup> ♦ A1) رَافَةً، رَافَةً، رَافَةً (3) يَأْخُذْكُمْ (2) الزَّانِيَةُ وَالزَّانِ، الزَّانِيَةُ وَالزَّانِي (1) The lashing would be abrogated by a verse that disappeared from the Koran reported by Omar which says: «If the old man and the old woman fornicate, stone them as punishment on behalf of God. God is mighty and wise» ♦ R1) The Bible foresees stoning, fire, strangulation and decapitation (Dt 22:22 and 24; Lv 20:10-14; Talmud, Sanh 2.1).

<sup>10</sup> 1) يَنْكِحُ (2) زَانٍ (3) زَانٍ ♦ A1) Abrogated by 102/24:32.

H-102/24:4<sup>1</sup>. Those who accuse [of adultery] the preserved women<sup>T1</sup> and do not bring forth four witnesses, lash them eighty lashes,<sup>R1</sup> and do not ever accept their testimony.<sup>A1</sup> ~ Those are the perverse.

H-102/24:5. Except those who repented thereafter, and did good. ~ God is forgiver, very-merciful.

H-102/24:6<sup>2</sup>. Those who accuse [of adultery] their spouses, and have no witnesses except themselves, one of them must testify four times by God that he is of the truthful,<sup>R1</sup>

H-102/24:7<sup>3</sup>. and the fifth, that God's curse be on him, if he were of the liars.

H-102/24:8. The punishment will be averted from her, if she testifies four times by God that her husband is of the liars,

H-102/24:9<sup>4</sup>. and the fifth, that God's curse be on her if he were of the truthful.

H-102/24:10. Had it not been for the favour of God on you and his mercy, ~ and that God is returning, wise, [he would have punished you]!

H-102/24:11<sup>5</sup>. Those who came with the perversion are a band from you. Do not think that it is bad for you, rather it is good for you. To every man among them is what he realized as sin. ~ Him who among them had the greatest portion of the sin will have a great punishment.

H-102/24:12. If only, when you heard it, the believing men and women presumed good in themselves, and said: «It is a manifest perversion».

H-102/24:13. If only they came with four witnesses against him! But as they did not bring any witnesses, ~ those, before God, are the liars.

H-102/24:14. Had it not been for the favour of God on you and his mercy in the worldly life and in the last life, a great punishment would have afflicted you for what you spread,

H-102/24:15<sup>6</sup>. as you take it up with your tongues, say with your mouths that whereof you had no knowledge, and think that it is few thing, ~ whereas with God it is great.

H-102/24:16. If only, when you heard it, you said: «We do not have to speak of this. Be exalted! It is a great infamy».

H-102/24:17<sup>7</sup>. God exhorts you [never] to repeat the like of it again. ~ If you were believers.

H-102/24:18. God makes manifest to you the signs. ~ God is knower, wise.

H-102/24:19. Those who love that [the information of] depravity circulates among those who believed, will have a painful punishment, in the worldly life and the last life. ~ God knows, while you do not know.

وَالَّذِينَ يَزْمُونَ الْمُحْصَنَاتِ [...]، ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةٍ شُهَدَاءَ، فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً، وَلَا يَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا. ~ وَأُولَئِكَ هُمُ الْفَاسِقُونَ.

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ، وَأَصْلَحُوا. ~ فَإِنَّ اللَّهَ غَفُورٌ، رَحِيمٌ.

وَالَّذِينَ يَزْمُونَ أَرْوَاحَهُمْ [...], وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ، فَشَهَادَةُ أَحَدِهِمْ أَرْبَعٌ شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ.

وَالْخَمِيسَةُ، أَنْ لَعْنَتُ اللَّهِ عَلَيْهِ، إِنْ كَانَ مِنَ الْكَذَّابِينَ.

وَيَذَرُوهَا عَنْهَا الْعَذَابَ، أَنْ تَشْهَدَ أَرْبَعٌ شَهَدَاتٍ بِاللَّهِ، إِنَّهُ لَمِنَ الْكَذَّابِينَ.

وَالْخَمِيسَةُ، أَنْ غَضِبَ اللَّهُ عَلَيْهِ، إِنْ كَانَ مِنَ الصَّادِقِينَ.

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ، ~ وَأَنَّ اللَّهَ تَوَّابٌ، حَكِيمٌ، [...].

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِنْكُمْ. لَا تَحْسَبُوهُ شَرًّا لَكُمْ، بَلْ هُوَ خَيْرٌ لَكُمْ. لِكُلِّ امْرِئٍ مِنْهُمْ مَا اكْتَسَبَ مِنَ الْإِثْمِ. ~ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ.

لَوْلَا إِذْ سَمِعْتُمُوهُ، ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنْفُسِهِمْ خَيْرًا، وَقَالُوا: «هَذَا إِفْكٌ مُبِينٌ».

لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ! فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ، ~ فَأُولَئِكَ، عِنْدَ اللَّهِ، هُمُ الْكَذَّابُونَ.

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ، لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ،

إِذْ تَلْقَوْنَهُ! بَالِيسَتَكُمْ، وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ، وَتَحْسَبُونَهُ هَيِّئًا، ~ وَهُوَ عِنْدَ اللَّهِ [...] عَظِيمٌ.

وَلَوْلَا إِذْ سَمِعْتُمُوهُ، قُلْتُمْ: «مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا. سُبْحَانَكَ! هَذَا بُهْتَنٌ عَظِيمٌ».

يَعْظُمُ اللَّهُ [...] أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا. ~ إِنْ كُنْتُمْ مُؤْمِنِينَ.

وَيُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ. ~ وَاللَّهُ عَلِيمٌ، حَكِيمٌ.

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ [...] الْفُحْشَةُ فِي الَّذِينَ آمَنُوا، لَهُمْ عَذَابٌ أَلِيمٌ، فِي الدُّنْيَا وَالْآخِرَةِ. ~ وَاللَّهُ يَعْلَمُ، وَأَنْتُمْ لَا تَعْلَمُونَ.

<sup>1</sup> 1) وَالْمُحْصَنَاتِ، وَالْمُحْصَنَاتِ، 2) بِأَرْبَعَةٍ ♦ T1) See the footnote of 92/4:24 ♦ A1) Partially abrogated by 102/24:5 ♦ R1) Cf. Dt 22:13-21.

<sup>2</sup> 1) تَكُنْ 2) أَرْبَع ♦ R1) For this verse and the next two cf. Nb 5:11-31.

<sup>3</sup> 1) لَعْنَةُ 2) وَالْخَامِيسَةُ

<sup>4</sup> 1) أَنْ غَضِبَ اللَّهُ، أَنْ غَضِبَ اللَّهُ 2) وَالْخَامِيسَةُ

<sup>5</sup> 1) كُبْرُهُ 2) تَحْسَبُونَهُ

<sup>6</sup> وَتَحْسَبُونَهُ 2) تَلْقَوْنَهُ، تَلْقَوْنَهُ، تَلْقَوْنَهُ، تَلْقَوْنَهُ، تَلْقَوْنَهُ، تَلْقَوْنَهُ، تَلْقَوْنَهُ، تَلْقَوْنَهُ، تَلْقَوْنَهُ، تَلْقَوْنَهُ

<sup>7</sup> 1) يَعْظُمُ

H-102/24:20. Had it not been for the favour of God on you and his mercy, ~ and that God is compassionate, very-merciful, [he would have punished you].

H-102/24:21<sup>1</sup>. O you who believed! Do not follow the footsteps of the Satan. Whoever follows the footsteps of the Satan [has sinned] as he commands the depravity and the detestable. Had it not been for the favour of God on you and his mercy, none of you would have ever been purified. But it is God who declares pure whomever he wishes. ~ God is hearer, knower.

H-102/24:22<sup>2</sup>. [---] Those endowed with favour and large wealth among you, should not fail to give to the relatives, the paupers, and the immigrants in God's way. Let them forgive and absolve. Do you not love that God forgives you? ~ God is forgiver, very-merciful!

H-102/24:23<sup>3</sup>. [---] Those who accuse [of adultery] the preserved women,<sup>T1</sup> inattentive,<sup>T2</sup> and believer, are cursed in the worldly life and in the last life. ~ They will have a great punishment.

H-102/24:24<sup>4</sup>. The day their tongues, their hands, and their feet will testify against them as to what they were doing,<sup>R1</sup>

H-102/24:25<sup>5</sup>. that day, God will repay them fully their true debt, and they will know that God is the manifest truth.

H-102/24:26. [---] The bad women are for the bad men, and the bad men are for the bad women. The good women are for the good men, and the good men are for the good women. Those [good] are quit of what [the bad] say. ~ They will have forgiveness and honourable provision.

H-102/24:27<sup>6</sup>. [---] O you who believed! Do not enter houses other than your houses, until you ask for permission, and greet their people.<sup>A1</sup> That is better for you. ~ Maybe you remember!

H-102/24:28. If you do not find anyone therein, then do not enter them until permission is given to you. If it is said to you: «Return», then return. This is purer for you. ~ God is knower of what you do.

H-102/24:29. There is no blame on you to enter uninhabited houses wherein are goods for you. ~ God knows what you show and what you conceal.

H-102/24:30. [---] Say to the believing men to lower their eyes and protect their sex. This is purer for them. ~ God is aware of what they do.

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ ~ وَأَنَّ اللَّهَ رَعُوفٌ، رَحِيمٌ [...].

يَا أَيُّهَا الَّذِينَ ءَامَنُوا! لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ. وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ، [...] فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ. وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ، مَا زَكَّيْكُمْ مِنْكُمْ مِنْ أَحَدٍ أَبَدًا. وَلَكِنَّ اللَّهَ يُزَكِّي مَنْ يَشَاءُ. ~ وَاللَّهُ سَمِيعٌ، عَلِيمٌ.

[---] وَلَا يَأْتَلِ أُولَ الْفَضْلِ مِنْكُمْ وَالسَّعَةِ، أَنْ يُؤْتُوا<sup>3</sup> أُولَى الْقُرْبَى، وَالْمَسْكِينِ، وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ. وَلْيَعْفُوا وَلْيَصْفَحُوا<sup>4</sup>. أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ؟ ~ وَاللَّهُ غَفُورٌ، رَحِيمٌ.

[---] إِنَّ الَّذِينَ يَزْمُونَ [...] الْمُحْصَنَاتِ<sup>1</sup>، الْعَفْوَ، أَلَمْؤُْمُنْتَ، لَعْنُوا<sup>2</sup> فِي الدُّنْيَا وَالْآخِرَةِ. ~ وَلَهُمْ عَذَابٌ عَظِيمٌ.

يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ، وَأَيْدِيهِمْ، وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ، يُؤْفِقُهُمُ<sup>1</sup> اللَّهُ دِينَهُمُ الْحَقَّ<sup>2</sup>، وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ.

[---] الْخَبِيثَاتُ لِلْخَبِيثِينَ، وَالْخَبِيثُونَ لِلْخَبِيثَاتِ. وَالطَّيِّبَاتُ لِلطَّيِّبِينَ، وَالطَّيِّبُونَ لِلطَّيِّبَاتِ. أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ [...] ~ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ.

[---] يَا أَيُّهَا الَّذِينَ ءَامَنُوا! لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ، حَتَّى تَسْتَأْذِنُوا، وَتُسَلِّمُوا عَلَى أَهْلِهَا<sup>2</sup>. ذَلِكَ خَيْرٌ لَكُمْ. ~ لَعَلَّكُمْ تَذَكَّرُونَ<sup>3</sup>!

فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا، فَلَا تَدْخُلُوهَا حَتَّى يُؤْذَنَ لَكُمْ. وَإِنْ قِيلَ لَكُمْ: «ارْجِعُوا»، فَارْجِعُوا. هُوَ أَزْكَى لَكُمْ. ~ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ.

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَعٌ لَكُمْ. ~ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ.

[---] قُلِ الْمُؤْمِنِينَ يَعْضُوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ. ذَلِكَ أَزْكَى لَهُمْ. ~ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ.

<sup>1</sup> زَكَّى، زَكَّى (2) خُطُوَاتِ، خُطُوَاتِ، خُطُوَاتِ، خُطُوَاتِ (1)

<sup>2</sup> وَلْيَعْفُوا وَلْيَصْفَحُوا، وَلْيَعْفُوا وَلْيَصْفَحُوا (4) تُؤْتُوا (3) الْعَفْلَ (2) يَأْتَلِ (1)

<sup>3</sup> (T1) See the footnote of 92/4:24. T2) Chaste (Asad); virtuous (Pickthall). (2) وَالْمُحْصَنَاتِ، وَالْمُحْصَنَاتِ (1)

<sup>4</sup> (R1) Quoting Is 43:10, the Talmud (Hagiga 16; Taanit 11) says that the man's very limbs will testify against him. (1) يَشْهَدُ

<sup>5</sup> اللَّهُ الْحَقُّ دِينَهُمْ (2) يُؤْفِقُهُمْ، يُؤْفِقُهُمْ (1)

<sup>6</sup> (A1) Abrogated by 102/24:29. (3) حَتَّى تُسَلِّمُوا عَلَى أَهْلِهَا وَتَسْتَأْذِنُوا، حَتَّى يُسَلِّمُوا عَلَى أَهْلِهَا وَيَسْتَأْذِنُوا (2) تَسْتَأْذِنُوا، تَسْتَأْذِنُوا (1)

H-102/24:31<sup>1</sup>. Say to the believing women to lower their eyes, protect their sex, and not disclose their adornment except that which appears thereof. They shall draw their veil over their clefs.<sup>T1</sup> They shall not disclose their adornment except to their husbands, their fathers, the fathers of their husbands, their sons, the sons of their husbands, their brothers, the sons of their brothers, the sons of their sisters, their women, those whom their right hands possessed,<sup>T2</sup> the followers without sex desire among the men, or children not acquainted with the intimacies of the women.<sup>A1</sup> They shall not strike their feet so that there be known that which they hide of their adornment. Repent all to God, O believers! ~ Maybe you succeed!

H-102/24:32<sup>2</sup>. [---] Marry the singles among you, and the righteous among your servants and maids. If they are poor, God enriches them from his favour. ~ God is ample, knower.

H-102/24:33<sup>3</sup>. Those who are unable to marry, let them abstain until God enriches them from his favour. When those whom your right hands possessed<sup>T1R1A1</sup> seek a writing of emancipation, write it for them if you know any good in them. And give them of God's wealth which he gave you. If your daughters want to remain preserved,<sup>T2</sup> do not force them to be abused, seeking goods of the worldly life. Whoever forces them [and repent], God, after they have been forced, is forgiver, very-merciful.

H-102/24:34<sup>4</sup>. [---] We descended to you manifest signs, an example of those who passed before you, and an exhortation for the fearfuls!

H-102/24:35<sup>5</sup>. [---] God is the light of the heavens and of the earth.<sup>R1</sup> His light looks like a niche wherein a lamp is. The lamp is in a crystal. The crystal is like a radiant star. It is lit from a blessed tree, an olive tree from neither east nor west, whose oil almost gives light, even when no fire touches it. Light upon light. God guides to his light whomever he wishes. God cites the examples to humans. ~ God is knower of everything.

H-102/24:36<sup>6</sup>. [---] In houses which God has allowed to be built and to remember therein his name be remembered, exalt him therein, in the mornings and the evenings,

H-102/24:37<sup>7</sup>. men, who are not distracted by trade or sale from remembering God, observing the prayer and giving the tithe, fearing a day when the hearts and the eyes will have overturned.

H-102/24:38. So that God may reward them the better of what they did, and increase for them from his favour. ~ God provides for whomever he wishes, without counting.

وَقُلْ لِّلْمُؤْمِنَاتِ مَنَاصِتٌ يَّحْضُرْنَ مِنْ أَبْصَرِهِنَّ، وَبَحْفَظْنَ فُرُوجَهُنَّ، وَلَا يَبْدِينَ [...] زِينَتَهُنَّ، إِلَّا مَا ظَهَرَ مِنْهَا. وَلْيَضْرِبْنَ<sup>1</sup> بِخُمُرِهِنَّ<sup>2</sup> عَلَى جُيُوبِهِنَّ<sup>3</sup>. وَلَا يَبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ، أَوْ آبَائِهِنَّ، أَوْ آبَاءِ بُعُولَتِهِنَّ، أَوْ أَبْنَائِهِنَّ، أَوْ أَبْنَاءِ بُعُولَتِهِنَّ، أَوْ إِخْوَانِهِنَّ، أَوْ بَنِي إِخْوَانِهِنَّ، أَوْ بَنِي أَخَوَاتِهِنَّ، أَوْ نِسَائِهِنَّ، أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ، أَوِ الشَّيْعِينَ غَيْرَ<sup>4</sup> أُولَى الْإِرْبَةِ مِنَ الرِّجَالِ، أَوِ الطِّفْلِ<sup>5</sup> الَّذِينَ لَمْ يَطْهَرُوا عَلَى عَوْرَتِ<sup>6</sup> النِّسَاءِ. وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ، لِيُعْلَمَ مَا يَخْفَيْنَ<sup>7</sup> مِنْ زِينَتِهِنَّ. وَتُوبُوا إِلَى اللَّهِ جَمِيعًا، إِنَّهُ أَلِيمٌ مُّؤْمِنُونَ! ~ لَعَلَّكُمْ تَقْلِحُونَ!<sup>10</sup>

[---] وَأَنْكِحُوا الْأَيَامَى مِنْكُمْ، وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ. إِنْ يَكُونُوا فُقَرَاءَ، يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ. ~ وَاللَّهُ وَاسِعٌ عَلِيمٌ. وَلْيَسْتَغْفِبِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا<sup>1</sup>، حَتَّى يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ. وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ، فَكَاتِبُوهُمْ، إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا. وَآتُوهُمْ مِنْ مَالِ اللَّهِ الَّذِي آتَاكُمْ. وَلَا تَكْرَهُوا فَتْيَتَكُمْ عَلَى الْبِغَاءِ، إِنْ أَرَدْنَ تَحَصُّنًا، لِنَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا. وَمَنْ يُكْرِهْهُنَّ، فَإِنَّ اللَّهَ، مِنْ بَعْدِ إِكْرِهِهِنَّ، غَفُورٌ<sup>2</sup> [...] رَحِيمٌ [...].

[---] وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ آيَاتٍ مُبَيِّنَاتٍ، وَمَثَلًا مِنَ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ، وَمَوْعِظَةً لِّلْمُتَّقِينَ.

[---] اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ<sup>1</sup>. مَثَلُ نُورِهِ<sup>2</sup> كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ. الْمِصْبَاحُ فِي زُجَاجَةٍ. الزُّجَاجَةُ<sup>3</sup> كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ<sup>4</sup>. يُوقَدُ<sup>5</sup> مِنْ شَجَرَةٍ مُبَارَكَةٍ، زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ<sup>6</sup>. يَكَادُ زَيْتُهَا يُضِيءُ، وَلَوْ لَمْ تَمْسَسْهُ<sup>7</sup> نَارٌ. نُورٌ عَلَى نُورٍ. يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ. وَيَضْرِبُ اللَّهُ الْأَمْثَلَ لِلنَّاسِ. ~ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ. [---] فِي بُيُوتِ الَّذِينَ أَنْزَلَ اللَّهُ أَنْ تَرْفَعَ وَيُذَكَّرَ فِيهَا أَسْمُهُ، يُسَبِّحُ<sup>1</sup> لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ<sup>2</sup>,

رِجَالٌ، لَا تُلْهِهِمْ تِجَارَةٌ وَلَا بَيْعٌ، عَنْ ذِكْرِ اللَّهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، يَخَافُونَ يَوْمًا تَتَقَلَّبُ<sup>1</sup> فِيهِ الْقُلُوبُ وَالْأَبْصَارُ. لِيَجْزِيََهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا، وَبِزَيْدِهِمْ مِنْ فَضْلَةٍ. ~ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ، بِغَيْرِ حِسَابٍ.

<sup>1</sup> 1) The Arabic term *juyub* is translated by bosoms (Asad), cleavage (Progressive Muslims), necklines (Abdel Haleem), collar opening in clothes (Ahmed Ali). It is used by the Koran in the singular (*jayb*) in relation with Moses (48/27:12; 49/28:32) with the meaning of the fissures of the shirt, and in a variation of 107/66:12 (see this verse) in the sense of the fissure of woman's body, as synonym of sex. We find it also in the story of Joseph who was thrown in a pit (*jub*) which is a cavity in the rock (53/12:10). Hence our translation, T2) The slaves ♦ A1) Partially abrogated by 102/24:60.

<sup>2</sup> 1) عَيْنُكُمْ

<sup>3</sup> 1) The slaves. T2) See the footnote of 92/4:24 ♦ R1) Permitted also in Lv 19:20 ♦ A1) Abrogated by 92/4:25.

<sup>4</sup> 1) مُبَيِّنَاتٍ

<sup>5</sup> 1) نُورُ الْمُؤْمِنِينَ، نُورُ الْمُؤْمِنِ، نُورُ الْمُؤْمِنِ، نُورٌ مِنْ أَمْنٍ بِهِ (2) نُورُ السَّمَاوَاتِ وَالْأَرْضِ (3) زُجَاجَةُ الزُّجَاجَةِ، زُجَاجَةُ الزُّجَاجَةِ (4) دُرِّيٌّ، دُرِّيٌّ، دُرِّيٌّ، دُرِّيٌّ، دُرِّيٌّ، دُرِّيٌّ، دُرِّيٌّ، دُرِّيٌّ (5) يُوقَدُ، يُوقَدُ، يُوقَدُ، يُوقَدُ، يُوقَدُ، يُوقَدُ (6) شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ (7) يَمْسَسُهُ ♦ R1) Cf. 1 S 22:29; Jn 1:9, 8:12; 1 Jn 1:5.

<sup>6</sup> 1) وَالْإِيصَالِ (2) يُسَبِّحُ، يُسَبِّحُ، يُسَبِّحُ، يُسَبِّحُ، يُسَبِّحُ، يُسَبِّحُ

<sup>7</sup> 1) تَقَلَّبُ، تَقَلَّبُ

H-102/24:39<sup>1</sup>. Those who disbelieved, their works are like a mirage in a low land, which the thirsty supposes to be water. When he comes up to it, he finds that it is nothing, but finds God near him, who will repay him fully his account. God is swift in account.

H-102/24:40<sup>2</sup>. Or as obscurities on a deep sea. Waves cover it, above which are waves, above which are clouds. Or as obscurities some above the others. When [somebody] brings out his hand [in it], he almost sees it not. Whomever God assigns no light for him, he will have no light.

H-102/24:41<sup>3</sup>. Have you not seen that those who are in the heavens and in the earth exalt God, as wells as the birds in rows? Each knew its prayer and exaltation. ~ God is knower of what they do.

H-102/24:42. God's is the kingdom of the heavens and of the earth. ~ To God is the destination!

H-102/24:43<sup>4</sup>. Have you not seen that God drives along the clouds? Then he gathers them together and piles them up. So you see the rain coming forth from their midst. He descends from the heaven hail, coming from mountains, and so afflicts with it whomever he wishes, and turns it away from whom he wishes. ~ The flash of his lightening almost takes away the eyes.

H-102/24:44. God turns over the night and the day. There is a lesson therein for those endowed with insight.

H-102/24:45<sup>5</sup>. God created every animal out of water.<sup>R1</sup> Among them that which walks upon its belly, and among them that which walks upon two feet, and among them that which walks upon four. God creates whatever he wishes. ~ God is powerful over everything.

H-102/24:46<sup>6</sup>. We descended manifest signs. ~ God guides whomever he wishes to a straight path.

H-102/24:47. They say: «We believed in God and in the messenger, and we obeyed», thereafter a group among them turn the back. ~ Those are not the believers.

H-102/24:48<sup>7</sup>. When they are called to God and his messenger so that he may judge between them, forthwith a group among them are disregarding.

H-102/24:49. But if the right is for them, they come to him, submissive.

H-102/24:50<sup>8</sup>. Is there in their hearts a sickness?<sup>T1</sup> Did they doubt? Or do they fear that God and his messenger oppress them? ~ Rather those are the oppressors.

H-102/24:51<sup>9</sup>. The saying of the believers, when they are called to God and his messenger, so that he may judge between them, was only to say: «We heard and obeyed».<sup>R1</sup> ~ Those are the successful.<sup>T1</sup>

وَالَّذِينَ كَفَرُوا، أَعْمَلُهُمْ كَسَرَابٍ بِقِيعَةٍ<sup>2</sup> يَحْسَبُهُ الظَّمْآنُ<sup>3</sup> مَاءً. حَتَّى إِذَا جَاءَهُ، لَمْ يَجِدْهُ شَيْئًا، وَوَجَدَ اللَّهَ عِنْدَهُ، فَوَفَّاهُ حِسَابَهُ. ~ وَاللَّهُ سَرِيعُ الْحِسَابِ.

أَوْ كظلماتٍ في بحرٍ لَجِّيٍّ. يَغْشَاهُ مَوْجٌ، مِّن فَوْقِهِ مَوْجٌ، مِّن فَوْقِهِ سَحَابٌ. [...] ظَلُمَاتٌ<sup>1</sup> بَعْضُهَا فَوْقَ بَعْضٍ. إِذَا أَخْرَجَ [...] يَدَهُ [...]، لَمْ يَكِدْ يَرُهَا. وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا، فَمَا لَهُ مِنْ نُّورٍ.

أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مِنْ فِي السَّمَوَاتِ وَالْأَرْضِ، وَالطَّيْرُ<sup>1</sup> صَفَتْ؟ كُلٌّ قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ.<sup>3</sup> ~ وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ.<sup>4</sup> وَاللَّهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ. ~ وَإِلَى اللَّهِ الْمَصِيرُ.

أَلَمْ تَرَ أَنَّ اللَّهَ يُزَيِّجُ سَحَابًا؟ ثُمَّ يُؤَلِّفُ<sup>1</sup> بَيْنَهُ، ثُمَّ يُجْعَلُهُ رُكَامًا. فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ<sup>2</sup>. وَيُنَزِّلُ<sup>3</sup> مِنَ السَّمَاءِ، مِنْ جِبَالٍ فِيهَا، مِنْ بَرَدٍ فَيَذِيبُ بِهِ<sup>5</sup> مَنْ يَشَاءُ، وَيَصْرِفُهُ عَنِ مَنْ يَشَاءُ. يَكَادُ سَنَاءُ<sup>4</sup> بَرْقَةٍ<sup>5</sup> يَذْهَبُ<sup>6</sup> بِالْأَبْصَارِ.

يَقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ. ~ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ. وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَّاءٍ. فَمِنْهُمْ مَنْ يَمْشِي عَلَى بَطْنٍ، وَمِنْهُمْ مَنْ يَمْشِي عَلَى رِجْلَيْنِ، وَمِنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ<sup>2</sup>. يَخْلُقُ اللَّهُ مَا يَشَاءُ. ~ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

لَقَدْ أَنْزَلْنَا آيَاتٍ مُّبَيِّنَاتٍ<sup>1</sup>. ~ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ. وَيَقُولُونَ: «ءَامَنَّا بِاللَّهِ وَبِالرَّسُولِ، وَأَطَعْنَا»، ثُمَّ يَقُولُ فَرِيقٌ مِنْهُمْ مِنْ بَعْدِ ذَلِكَ. ~ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ.

وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ، إِذَا فَرِيقٌ مِنْهُمْ مُعْرِضُونَ.

وَإِنْ يَكُنْ لَهُمُ الْحَقُّ، يَأْتُوا إِلَيْهِ، مُذْنِبِينَ.

أَفِي قُلُوبِهِمْ مَرَضٌ؟ أَمْ أَرْتَابُونَ؟ أَمْ يَخَافُونَ أَنْ يَحِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولَهُ؟ ~ بَلْ أُولَئِكَ هُمُ الظَّالِمُونَ.

إِنَّمَا كَانَ قَوْلُ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ، لِيَحْكُمَ بَيْنَهُمْ، أَنْ يَقُولُوا: «سَمِعْنَا وَأَطَعْنَا». ~ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ.

<sup>1</sup> الظَّمْآنُ (3) يَحْسَبُهُ (2) بِقِيعَةٍ، بِقِيعَةٍ

<sup>2</sup> سَحَابٌ ظَلُمَاتٍ، سَحَابٌ ظَلُمَاتٍ

<sup>3</sup> تَفْعَلُونَ (4) عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ، عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ (3) صَافَاتٍ (2) وَالطَّيْرُ

<sup>4</sup> يَذْهَبُ (6) بَرْقَةٍ (5) سَنَاءُ (4) وَيُنَزِّلُ (3) خِلَالِهِ، خِلَالِهِ (2) يُؤَلِّفُ

<sup>5</sup> (1) يُذِيبُ بِهِ (5) مَنْ يَشَاءُ، وَمِنْهُمْ مَنْ يَمْشِي عَلَى أَكْثَرِ مِنْ ذَلِكَ (3) أَكْثَرُ (2) خَالِقٌ كُلِّ

<sup>6</sup> مُبَيِّنَاتٍ

<sup>7</sup> لِيَحْكُمَ، لِيَحْكُمَ، لِيَحْكُمَ

<sup>8</sup> T1) Referring to the term *marad* in Jos 22:16-29, Bonnet-Eymard (vol. 1, p. 28) translates: rebellion.

<sup>9</sup> (1) لِيَحْكُمَ، لِيَحْكُمَ، لِيَحْكُمَ (2) قَوْلٌ (2) قَوْلٌ (2) قَوْلٌ



H-102/24:52<sup>1</sup>. He who obeys God and his messenger, dreads God and fears him, ~ those are the triumphant.

H-102/24:53<sup>2</sup>. They swore by God, in their strongest oaths, that if you ordered them [to leave], they would leave. Say: «Do not swear. Submission according to convenience [would be better for you]. ~ God is aware of what you do».

H-102/24:54<sup>3</sup>. Say: «Obey God and obey the messenger. If then you turn the back [to the obedience], only upon him rests what is laid on him, and upon you rests what is laid on you. And if you obey him, you will be guided». ~ Upon the Messenger is only the manifest notification.<sup>A1</sup>

H-102/24:55<sup>4</sup>. God promised to those of you who believed and did the good deeds, that he will make them successors in the earth, as he made of those before them successors. He will give the power to their religion with which he is pleased for them. He will exchange their fear with security [if they] adore me and do not associate anything with me. ~ Whoever, thereafter, has disbelieved, those are the perverse.

H-102/24:56. Perform the prayer, give the tithe, and obey the messenger. ~ Maybe you be shown mercy!

H-102/24:57<sup>5</sup>. Do not think that those who disbelieved can foil [us] in the earth. The fire will be their shelter. ~ What an awful destination!

H-102/24:58<sup>6</sup>. [---] O you who believed! Let those whom your right hands possessed<sup>T1</sup> and those of you who have not attained puberty ask permission of you at three times:<sup>A1</sup> before the dawn prayer, at noon when you lay down your clothes, and after the evening prayer. These are three intimacies for you. There is no blame on you nor on them, beyond that, moving between you [and] to each other. So God makes manifest to you the signs. ~ God is knower, wise.

H-102/24:59<sup>7</sup>. When the children among you attain the puberty, let them ask permission, as asked permission those before them. So God makes manifest his signs to you. ~ God is knower, wise.

H-102/24:60<sup>8</sup>. As to the women sitting<sup>T1</sup> [home] who do not hope to be married, there is no blame on them to lay down their clothes, without bedizening with ornament.<sup>R1</sup> But if they abstain, that is better for them. ~ God is hearer, knower.

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ، وَيَخْشَ اللَّهَ وَيَتَّقِهِ، ~ فَأُولَئِكَ هُمُ الْفَائِزُونَ.

وَأَقْسَمُوا بِاللَّهِ، جَهْدَ أَيْمَانِهِمْ، لَنْ تُأْمُرَهُمْ [...], لِيُخْرَجْنَ. قُلْ: «لَا تُقْسِمُوا. طَاعَةٌ مَعْرُوفَةٌ» [...] ~ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ».

قُلْ: «أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ. فَإِنْ تَوَلَّوْا [...], فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ، وَعَلَيْكُمْ مَا حُمِّلْتُمْ. وَإِنْ تُطِيعُوهُ، تَهْتَدُوا». ~ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ.

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ، لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ، كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ. وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ. وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا [...] يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا. ~ وَمَنْ كَفَرَ بَعْدَ ذَلِكَ، فَأُولَئِكَ هُمُ الْفَاسِقُونَ.

وَأَقِيمُوا الصَّلَاةَ، وَآتُوا الزَّكَاةَ، وَأَطِيعُوا الرَّسُولَ. ~ لَعَلَّكُمْ تُرْحَمُونَ!

لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ [...] فِي الْأَرْضِ. وَمَا لَهُمْ فِي النَّارِ. ~ وَلَيْسَ الْمَصِيرُ!

[---] يَا أَيُّهَا الَّذِينَ آمَنُوا! لِيَسْتَذِنَكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ: مِنْ قَبْلِ صَلَاةِ الْفَجْرِ، وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ، وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ. ثَلَاثُ عَوْرَاتٍ لَكُمْ. لَيْسَ عَلَيْكُمْ جُنَاحٌ، بَعْدَهُنَّ، طَوَفُونَ<sup>4</sup> عَلَيْكُمْ [...] بَعْضُكُمْ عَلَى بَعْضٍ. ~ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ، وَاللَّهُ عَلِيمٌ، حَكِيمٌ.

وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ، فَلْيَسْتَذِنُوا كَمَا اسْتَذِنَ الَّذِينَ مِنْ قَبْلِهِمْ. كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ، ~ وَاللَّهُ عَلِيمٌ، حَكِيمٌ.

وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا، فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ<sup>1</sup>، غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ. وَأَنْ يَسْتَغْفِقْنَ<sup>2</sup> خَيْرٌ لَهُنَّ. ~ وَاللَّهُ سَمِيعٌ، عَلِيمٌ.

<sup>1</sup> وَيَتَّقِهِ، وَيَتَّقِهِ 1)

<sup>2</sup> طَاعَةٌ مَعْرُوفَةٌ 1)

<sup>3</sup> 1) Abrogated by the verse of the sword 113/9:5. ♦ A1 حَمَلٌ

<sup>4</sup> وَلَيُبَدِّلَنَّهُمْ (3 قراءة شيعية: وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ أَنْهُمْ يَرِثُونَ الْأَرْضَ وَيُمْكِنُ لَهُمْ فِيهَا دِينَهُمْ 2) اسْتَخْلَفَ

<sup>5</sup> وَمَاوَاهُمْ (2) تَحْسِبَنَّ، يَحْسِبَنَّ 1)

<sup>6</sup> 1) Abrogated by 102/24:59. ♦ T1 طَوَافِينَ (4) عَوْرَاتٍ (3) ثَلَاثَ (2) الْحُلُمَ 1)

<sup>7</sup> الْحُلُمَ 1)

<sup>8</sup> 1) Women advanced in years (Asad); menopausal/non child bearing from the women ♦ T1 تَتَغَفَّقْنَ (2) مِنْ ثِيَابِهِنَّ، مِنْ جَلَابِيهِنَّ، جَلَابِيَهِنَّ 1) Tm 2:9. (Ahmed Ali) ♦ R1

H-102/24:61<sup>1</sup>. There is no blame on the blind, no blame on the lame, no blame on the sick, and on yourselves, that you eat from your houses, or your fathers' houses, or your mothers' houses, or your brothers' houses, or your sisters' houses, or your paternal uncles' houses, or your paternal aunts' houses, or your maternal uncles' houses, or your maternal aunts' houses, or in what you possess the keys of, or your friend's house. There is no blame on that you eat together or separately. When you enter houses, greet each other,<sup>R1</sup> with a greeting from God, blessed, good. So God manifests to you his signs. ~ Maybe you reason!

H-102/24:62<sup>2</sup>. The believers are only those who believed in God and his messenger, and when they are with him for a common affair, do not leave until they ask his permission. Those who ask permission of you are those who believe in God and his messenger. So if they ask permission of you for some of their affairs, give permission to whom you wish from them, and ask forgiveness from God for them. ~ God is forgiver, very-merciful.

H-102/24:63<sup>3</sup>. Do not make the calling of the messenger among yourselves like your calling to each other. God knows those of you who slip away surreptitiously. Let those who diverge from his order beware lest a trial afflict them, or afflict them a painful punishment. H-102/24:64<sup>4</sup>. [---] God's is what is in the heavens and in the earth. He knows what you are up to. And the day they will be returned to him, he will inform them of what they did. ~ God is knower of everything.

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ، وَلَا عَلَى الْأَعْرَجِ حَرَجٌ، وَلَا عَلَى الْمَرِيضِ حَرَجٌ، وَلَا عَلَى أَنْفُسِكُمْ، أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ، أَوْ بُيُوتِ آبَائِكُمْ، أَوْ بُيُوتِ أُمَّهَاتِكُمْ، أَوْ بُيُوتِ إِخْوَانِكُمْ، أَوْ بُيُوتِ أَخَوَاتِكُمْ، أَوْ بُيُوتِ أَعْمَامِكُمْ، أَوْ بُيُوتِ عَمَّاتِكُمْ، أَوْ بُيُوتِ أَخَوَاتِكُمْ، أَوْ بُيُوتِ خَالَاتِكُمْ، أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ<sup>1</sup> مَفَاتِحَهُ<sup>2</sup>، أَوْ صَدِيقِكُمْ<sup>3</sup>. لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا. فَإِذَا دَخَلْتُمْ بُيُوتًا، فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةً مِّنْ عِنْدِ اللَّهِ، مُبَارَكَةً، طَيِّبَةً. كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ. ~ لَعَلَّكُمْ تَعْقِلُونَ!

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ، وَإِذَا كَانُوا مَعَهُ عَلَى أَمْرٍ جَامِعٍ، لَمْ يَذْهَبُوا حَتَّى يَسْتَأْذِنُوهُ. إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ، أُولَٰئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ. فَإِذَا أَسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ، فَأَذِنَ لِمَنْ شِئْتَ مِنْهُمْ، وَاسْتَغْفَرَ لَهُمُ اللَّهُ. ~ إِنَّ اللَّهَ غَفُورٌ، رَحِيمٌ.

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ، كَدُعَاءِ بَعْضِكُمْ بَعْضًا. قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنْكُمُ اللَّوَادِ<sup>1</sup>. فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ<sup>3</sup> عَنْ أَمْرِ<sup>2</sup> أَنْ تُصِيبَهُمْ فِتْنَةٌ، أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ. [---] أَلَا إِنَّ لِلَّهِ مَا فِي السَّمُوتِ وَالْأَرْضِ. قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ. وَيَوْمَ يُرْجَعُونَ<sup>1</sup> إِلَيْهِ، فَيُنَبِّئُهُمْ<sup>2</sup> بِمَا عَمِلُوا. ~ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ.

## CHAPTER 103/22: THE PILGRIMAGE

### سورة الحج

78 verses Hegirian<sup>5</sup>

In the name of God, the all-merciful, the very-merciful.<sup>6</sup>

H-103/22:1. O humans! Fear your Lord. The shaking of the hour is a great thing.

H-103/22:2<sup>7</sup>. The day you see it, every suckling mother<sup>R1</sup> will be negligent of whomever she suckled, every pregnant woman shall deliver her burden, and you will see the humans intoxicated whereas they are not intoxicated. But God's punishment is severe.

H-103/22:3<sup>8</sup>. Of the humans, there is him who disputes about God without knowledge, and follows every rebellious Satan.

H-103/22:4<sup>9</sup>. It is prescribed against him that he will misguide whomever allies himself with him, and guide him to the punishment of the blaze.

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.  
يَا أَيُّهَا النَّاسُ! اتَّقُوا رَبَّكُمُ. إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ.  
يَوْمَ تَرَوْنها، تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ، وَتَضَعُ كُلُّ ذَاتِ حَمَلٍ حَمْلَهَا، وَتَرَى النَّاسَ سُكَارَى<sup>3</sup> وَمَا هُمْ بِسُكَارَى. وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ.

وَمِنَ النَّاسِ، مَنْ يُجَادِلُ فِي اللَّهِ، بِغَيْرِ عِلْمٍ، وَيَتَّبِعُ كُلَّ شَيْطَانٍ مَّرِيدٍ.  
كُتِبَ<sup>1</sup> عَلَيْهِ أَنَّهُ<sup>2</sup> مَنْ تَوَلَّاهُ فَاتَّخَذَ<sup>3</sup> ضِلَالَةً، وَيَهْدِيهِ إِلَى عَذَابِ السَّعِيرِ.

<sup>1</sup> 1) مَلِكُكُمْ 2) مَفَاتِحُهُ 3) صَدِيقِكُمْ ♦ R1) Mt 10:12.

<sup>2</sup> 1) جَمِيعٌ

<sup>3</sup> 1) يُخَالِفُونَ 2) تَبَيَّنَكُمْ 3) لَوَادًا

<sup>4</sup> 1) فَيُنَبِّئُهُمْ 2) يَرْجَعُونَ

<sup>5</sup> This chapter takes its name from verse 27.

<sup>6</sup> See footnote 2 of chapter 1/96.

<sup>7</sup> 1) سَكْرَى ... بسَكْرَى، سَكْرَى ... سُكَارَى، سَكْرَى ... بسَكْرَى، سَكْرَى ... سُكَارَى، سَكْرَى ... بسَكْرَى، سَكْرَى ... سُكَارَى، سَكْرَى ... بسَكْرَى، سَكْرَى ... سُكَارَى. Cf. Mt 24:19; Mk 13:17; Lk 21:23.

<sup>8</sup> 1) وَيَتَّبِعُ

<sup>9</sup> 1) فَاتَّخَذَ 2) كُتِبَ 3) إِنَّهُ

H-103/22:5<sup>1</sup>. O humans! If you are in doubt about the resurrection, it is us who created you from earth, then from a drop, then from an adhesion, then from an embryo formed and unformed, to show you [our power]. Then we fix in the wombs what we wish until an appointed term. And we bring you forth as children, then [we leave you advance in age] until you reach your full strength. There is among you he who dies [young], and there is among you he who is returned to the most humiliating age, so that he will not know anything after once having had knowledge. [---] You see the earth torpid. And when we descend on it the water, it stirs and grows, and brings forth from every couple of magnificent [plants].<sup>R1</sup>

H-103/22:6. That is because God is the truth, that he revives the dead, ~ that he is powerful over everything.

H-103/22:7<sup>2</sup>. that the hour is coming, there is no doubt therein, and that God will revive those who are in the graves.

H-103/22:8. Of the humans, there is him who disputes about God, without knowledge, or guidance, or luminous book,

H-103/22:9<sup>3</sup>. bending his neck to mislead from the path of God.

For him is ignominy in the worldly life. ~ And we will make him taste, the day of resurrection, the punishment of the burning fire.

H-103/22:10. That is for what your two hands advanced. ~ God is not oppressor to the servants.

H-103/22:11<sup>4</sup>. [---] Of the humans, there is him who adores God marginally.<sup>T1</sup> If good afflicts him, he is reassured by it. And if a trial afflicts him, he turns on the face, losing [thereby] the worldly life and the last life. ~ That is the manifest loss.

H-103/22:12. He calls, besides God, what does not benefit him nor harm him. ~ That is the far misguidance!

H-103/22:13<sup>5</sup>. He calls upon him whose harm is nearer than his benefit. What an awful ally, and what an awful companion!

H-103/22:14. [---] God enters those who believed and did the good deeds gardens beneath which the rivers run. ~ God makes what he wants.

H-103/22:15<sup>6</sup>. [---] Him who presumes that God will not succour him in the worldly life and in the last life, should stretch a rope up to the heaven, then cut [it],<sup>T1</sup> and see whether his plot will remove that which enrages.

H-103/22:16. [---] Thus we descended it manifest signs. ~ God guides whom he wants.

يٰۤاَيُّهَا النَّاسُ! اِنْ كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ،<sup>1</sup> فَاِنَّا خَلَقْنٰكُمْ مِّنْ تُرَابٍ، ثُمَّ مِّنْ نَّطْفَةٍ، ثُمَّ مِّنْ عَلَقَةٍ، ثُمَّ مِّنْ مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ<sup>2</sup> مُخَلَّقَةٍ، لِّنُبَيِّنَ<sup>3</sup> لَّكُمْ [...] وَنُقَرِّ<sup>4</sup> فِي الْاَرْحَامِ مَا نَشَاءُ، اِلَىٰ اَجَلٍ مُّسَمًّى، ثُمَّ نُخْرِجُكُمْ<sup>5</sup> طِفْلًا، ثُمَّ [...] لِنَتَلَوَّ<sup>6</sup> اَشْشُكُمْ. وَمِنْكُمْ مَّنْ يُّتَوَفَّى<sup>7</sup> [...]، وَمِنْكُمْ مَّنْ يُّرَدُّ اِلَى الْاَرْذَلِ الْعُمُرِ<sup>8</sup>، لِكَيْلَا يَعْلَمَ مَنۢ بَعْدَ عِلْمٍ شَيْئًا. [...] وَتَرَى الْاَرْضَ هَامِدَةً. فَاِذَا اُنْزِلْنَا عَلَيْهَا الْمَاءَ، اهْتَزَّتْ، وَرَبَتْ<sup>8</sup>، وَانْبَتَتْ مِنْ كُلِّ زَوْجٍ [...] بَهِيحٍ.

ذٰلِكَ بِاَنَّ اللّٰهَ هُوَ الْحَقُّ، وَاَنَّهُ يُحْيِي الْمَوْتٰى، وَ اَنَّهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ، وَاَنَّ السَّاعَةَ اٰتِيَةٌ، لَا رَيْبَ فِيْهَا، وَاَنَّ اللّٰهَ يَبْعَثُ<sup>1</sup> مَنۢ فِي الْقُبُوْرِ.

وَمِنَ النَّاسِ، مَنۢ يُجَادِلُ فِي اللّٰهِ، بِغَيْرِ عِلْمٍ، وَلَا هُدًى، وَلَا كِتٰبٍ مُّنبِيْءٍ، ثٰلِثِي عَظْفَةٍ<sup>2</sup>، لِّيُضِلَّ<sup>2</sup> عَن سَبِيْلِ اللّٰهِ. لَهُ فِي الدُّنْيَا خِزْيٌ. ~ وَنُذِيفُهُ<sup>3</sup>، يَوْمَ الْقِيَمَةِ، عَذَابَ الْخَرِيْقِ.

ذٰلِكَ بِمَا قَدَّمْتَ يَدَكَ. ~ وَاَنَّ اللّٰهَ لَيْسَ بِظَلَمٍ لِّلْعَبِيْدِ.

[---] وَمِنَ النَّاسِ، مَنۢ يَّعْبُدُ اللّٰهَ عَلٰى حَرْفٍ. فَاِنْ اَصَابَهُ خَيْرٌ، اَطْمَأَنَّ بِهِ. وَاِنْ اَصَابَتْهُ فِتْنَةٌ، اِنْقَلَبَ عَلٰى وَجْهِهِ، [...] خَسِرَ الدُّنْيَا وَالْآخِرَةَ. ~ ذٰلِكَ هُوَ الْخُسْرٰنُ الْمُبِيْنُ.

يَدْعُوْا، مِّنۢ دُوْنِ اللّٰهِ، مَا لَا يَضُرُّهُ وَمَا لَا نَبْفَعُهُ. ~ ذٰلِكَ هُوَ الضَّلٰلُ الْبَعِيْدُ.

يَدْعُوْا لِمَنۢ! ضَرُّهُ اَقْرَبُ مِّنۢ نَّفْعِهِ. لَيْسَ الْمَوٰلٰى! وَلَيْسَ الْعَشِيْرُ!

[---] اِنَّ اللّٰهَ يُدْخِلُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ جَنَّٰتٍ تَجْرٰى مِنْ تَحْتِهَا الْاَنْهٰرُ. ~ اِنَّ اللّٰهَ يَفْعَلُ مَا يُرِيْدُ.

[---] مَنۢ كَانَ يَظُنُّ اَنْ لَّنۢ يَّصْرُفَهُ اللّٰهُ [...] فِي الدُّنْيَا وَالْآخِرَةِ، فَلْيَمْدُدْ<sup>1</sup> بِسَبَبٍ اِلَى السَّمَاءِ، ثُمَّ لْيَقْطَعْ<sup>2</sup> [...], فَلْيَنْتَظِرْ<sup>3</sup> هَلۢ يُّذٰهِنُ كَيْدُهُ مَا يَغِيْظُ.

[---] وَكَذٰلِكَ اُنْزَلْنٰهُ اٰيٰتٍ بَيِّنٰتٍ. ~ وَاَنَّ اللّٰهَ يَهْدِي مَنۢ يُّرِيْدُ.

<sup>1</sup> وَرَبَّاتٌ، (8) ومنكم من يكون شيوخاً (7) يتوفى (6) نخرجكم، يُخرجكم، يُخرجكم (5) ويقر، ونقر، ويقر، ونقر، ونقر، ويقر (4) لينين (3) مخلقة وغير (2) البعث (1) ورببت Cf. Si 33:15; 42:24. ♦ R1

<sup>2</sup> وانه باعث

<sup>3</sup> وأدبفه (3) ليضل (2) عطفه، عطفه

<sup>4</sup> ♦ T1 Based on 1 S 17:10, Sawma (p. 356) translates: Among the humans, there is he who adores God while challenging him. .. والأخرة، خاسر .. والأخرة، خاسر .. والأخرة، خاسر

<sup>5</sup> من

<sup>6</sup> ♦ T1 And let him hang himself (Pickthall). The commentary of Al-Azhar says: He who feels that Allah shall not afford His Prophet help here nor Hereafter, may attach a rope to the ceiling or stretch a rope the heavenward to hang himself and cuts off his own breath or tries to stop the Prophet's help from the heaven and sees whether such a plan or a scheme shall annul his rage! (2) فليمدد (3) ثم لينظر (3) ثم ليقطعه، فليقطعه (2) فليمدد

إِنَّ الَّذِينَ ءَامَنُوا، وَالَّذِينَ هَادُوا، وَالصَّيِّئِينَ،  
وَالنَّاصِرِينَ، وَالْمُجْرِمِينَ، وَالَّذِينَ أُشْرِكُوا، إِنَّ اللَّهَ  
يَفْصِلُ بَيْنَهُمْ، يَوْمَ الْقِيَمَةِ. ~ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ  
شَهِيدٌ.

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ فِي السَّمَوَاتِ وَمِنْ فِي  
الْأَرْضِ، وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ  
وَالْدَوَابُّ، وَكَثِيرٌ مِنَ النَّاسِ؟ وَكَثِيرٌ<sup>٢</sup> حَقٌّ عَلَيْهِ  
الْعَذَابُ. وَمَنْ يُهِنِ اللَّهَ، فَمَا لَهُ مِنْ مُكْرِمٍ<sup>٣</sup>. ~ إِنَّ اللَّهَ  
يَفْعَلُ مَا يَشَاءُ.

[[---]] هُذَانِ خَصْمَانِ<sup>1</sup> اِخْتَصَمُوا<sup>2</sup> فِي رِبِّهِمْ. فَالَّذِينَ  
كَفَرُوا، قُطِعَتْ<sup>3</sup> لَهُمْ ثِيَابٌ مِّنْ نَّارٍ. يُصَبُّ مِنْ فَوْقِ  
رُءُوسِهِمُ الْآحْمِيمُ<sup>4</sup>،

يُصْهَرُ<sup>١</sup> بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ.

وَلَهُمْ مَقْعٌ مِنْ حَدِيدٍ.

[...]: ~ «وَذُوقُوا عَذَابَ الْحَرِيقِ».

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ، جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ. يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ<sup>1</sup> مِنْ ذَهَبٍ وَلُؤْلُؤًا<sup>2</sup>. وَلِبَاسُهُمْ فِيهَا حَرِيرٌ.

وَهْدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ، ~ وَهْدُوا إِلَى صِرَاطِ  
الْحَمِيدِ.

[---] إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ  
وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً<sup>1</sup>  
الْعَافِ<sup>2</sup> فِيهِ، وَالتَّائِبِ<sup>3</sup>. وَمَنْ يَرُدَّ<sup>4</sup> فِيهِ بِإِحَادٍ<sup>5</sup>، يُظْلَمْ،  
نُذِقْهُ مِنْ عَذَابِ أَلِيمٍ.

[...] وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ، [...] أَنْ: «لَا شَرِكَ<sup>2</sup> بِي شَيْءٍ، وَطَهَّرَ بَيْتِي لِلطَّائِفِينَ، وَالْقَائِمِينَ، وَالرُّكَّعِ السُّجُودِ».

وَأَذِّنْ<sup>1</sup> فِي النَّاسِ بِالْحَجِّ<sup>2</sup>. يَأْتُوكَ، رِجَالًا<sup>3</sup>، وَعَلَى كُلِّ ضَامِرٍ، يَأْتِينَ<sup>4</sup> مِنْ كُلِّ فَجٍّ عَمِيقٍ<sup>5</sup>.

لَيْسَ هُذُوا مُنْفَعٌ لَهُمْ<sup>2</sup>، وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ  
مَّعْلُومَةٍ، عَلَىٰ مَا رَزَقَهُمْ مِّنْ بَهِيمَةِ الْأَنْعَامِ. فَاكْلُوا  
مِنْهَا، وَأَطْعُمُوا الْبَائِسَ، الْفَقِيرَ.

ثُمَّ لِيَقْضُوا<sup>١</sup> تَفْهَمَ، وَلِيُوفُوا<sup>٢</sup> نُذُورَهُمْ، وَلِيُطَوِّفُوا<sup>٣</sup>  
بِالْبَيْتِ الْعَتِيقِ.

2 مُكْرَم (3 حُقَّ، حَقٌّ، حَقًّا) 2) وَكَبِيرٌ 1)

4 1) يُصَهَّرُ

[illegible]

8 يُشْرِكُ 2) بَوَّانَا 1)

10) A1) This verse and the verse 103/22:36 ♦ قراءة شيعية: ليشهدوا منافع لهم في الدين والدنيا أو: ليشهدوا منافع لهم في الدنيا والآخرة (2) قراءة شيعية: ليحضروا 1) abrogate the pre-Islamic prohibition to eat from the sacrifice.

ذَلِكَ. وَمَنْ يُعْظَمْ حُرْمَتِ اللَّهِ، فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ. [وَأَجَلَتْ لَكُمْ الْآلَعُمْ، إِلَّا مَا يَنْتَلِي عَلَيْكُمْ.] فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ، وَاجْتَنِبُوا قَوْلَ الزُّورِ.

[...] حُفَاءَ لِلَّهِ، غَيْرَ مُشْرِكِينَ بِهِ. وَمَنْ يُشْرِكْ بِاللَّهِ، فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتُحَطُّهُ الْأُطْيُرُ، أَوْ تَهْوِي بِهِ الرِّيحُ<sup>2</sup> فِي مَكَانٍ سَحِيقٍ.

ذَلِكَ. وَمَنْ يُعْظَمَ شَعِيرَ اللَّهِ، فَإِنَّهَا [...] مِنْ تَقْوَى  
الْقُلُوبِ<sup>1</sup>.

لَكُمْ فِيهَا مَنَافِعُ، إِلَى أَجَلٍ مُّسَمًّى، ثُمَّ مَحِلُّهَا إِلَى الْبَيْتِ الْعَتِيقِ.

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا، لِيَذْكُرُوا اسْمَ اللَّهِ عَلَى مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ. فَأَلْهَمَ الْإِلَهَ وَحْدَ، فَلَهُ اسْلُمُوا. ~ وَبَشِّرِ الْمُخْبِتِينَ،

الَّذِينَ، إِذَا ذُكِرَ اللَّهُ، وَجِلَتْ قُلُوبُهُمْ، وَالصَّابِرِينَ عَلَى  
مَا أَصَابَهُمْ، وَالْمُقِيمِي الصَّلَاةِ، وَمِمَّا رَزَقْنَاهُمْ  
يُنْفِقُونَ.

وَالَّذِينَ<sup>١</sup>، جَعَلْنَاهَا لَكُمْ مِّنْ سَعِيرٍ<sup>٢</sup> اللَّهُ. لَكُمْ فِيهَا خَيْرٌ.  
فَاذْكُرُوا<sup>٣</sup> أَسْمَ اللَّهِ عَلَيْهَا، صَوَافٍ<sup>٤</sup>. فَإِذَا وَجِئْتُ  
جُنُوبَهَا، فَكُلُوا مِنْهَا، وَأَطْعِمُوا الْقُلُقَاعَ<sup>٥</sup> وَالْمُعْتَرِ<sup>٦</sup>.  
كَذَلِكَ سَخَّرْنَاهَا لَكُمْ. ~ لَعَلَّكُمْ تَشْكُرُونَ!

لَنْ يَبَالَ اللَّهُ لِحُومِهَا وَلَا دِمَائِهَا.<sup>2</sup> وَلَكِنْ يَبَالُهُ<sup>3</sup> النَّفْقَى مِنْكُمْ. كَذَلِكَ سَخَّرَهَا لَكُمْ، لِتَكْتَبِرُوا اللَّهَ عَلَى مَا هَدَاكُمْ [...] ~ وَبَشِّرِ الْمُحْسِنِينَ.

[---] إِنَّ اللَّهَ يُدْفِعُ<sup>١</sup> عَنِ الَّذِينَ ءَامَنُوا. ~ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ، كَفُورٍ.

أَذِنَ<sup>1</sup> لِلَّذِينَ يَقْتُلُونَ<sup>2</sup> [...]، بِأَنَّهُمْ ظَلَمُوا. وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ.

الَّذِينَ أَخْرَجُوا مِنْ دِيَارِهِمْ بَغْيَ حَقٍّ، إِلَّا أَنْ يَقُولُوا: «رَبُّنَا اللَّهُ». وَلَوْلَا دَفْعُ اللَّهِ لِلنَّاسِ بَعْضَهُمْ بِبَعْضٍ، لَهَيْجَمَتْ صُومُعٌ<sup>2</sup> وَبَيْعٌ، وَصُلُوتٌ<sup>3</sup>، وَمَسْجِدٌ، يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا. وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ. ~ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ.

الَّذِينَ، إِنْ مَكَّنَّهُمْ فِي الْأَرْضِ، أَقَامُوا الصَّلَاةَ،  
وَأَتَوْا الزَّكَاةَ، وَأَمَرُوا بِالْمَعْرُوفِ، وَنَهَوْا عَنِ  
الْمُنْكَرِ. ~ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ.

<sup>2</sup> 1) الْقُلُوبُ ♦ T1) The offerings consecrated to Allah (Pickthall); the decrees of God (Progressive Muslims); God's waymarks (Arberry).

4 وَ الْمُقِيمِينَ الصَّلَاةَ، وَ الْمُقِيمِي الصَّلَاةَ، وَ الْمُقِيمِ الصَّلَاةَ 1)

<sup>6</sup> 1) نَتَّال 2) نَتَّال 3) لَنْ يَنَالَ اللهُ لَحُومَهَا وَلَا دِمَاءَهَا R1) Cf. Am 5:21-22, Lv 1:9, 13, 17.

8 يُقَاتِلُونَ 2) أَذِنَ 1)

[illegible]

H-103/22:42. [---] If they belie you, [don't be astonished]. Before them, have belied the people of Noah, Aad and Tamud, H-103/22:43. the people of Abraham, the people of Lot, H-103/22:44<sup>1</sup>. and the people of Madian. Moses has also been belied. I respited those who disbelieved, and then I seized them. ~

How was then my disapproval!

H-103/22:45<sup>2</sup>. [---] How many cities did we destroy when they were oppressing! Here they are ruined with their foundations, abandoned well, and elevated palace.

H-103/22:46<sup>3</sup>. Have they not travelled in the earth, so they have hearts with which to reason, or ears to hear?<sup>R1</sup> It is not the eyes that are blind. But it is the hearts that are in the chests that are blind.

H-103/22:47<sup>4</sup>. They ask you to hasten the punishment. God will never break his promise. A day with your Lord is like one thousand years of what you count.<sup>R1</sup>

H-103/22:48<sup>5</sup>. How many cities I respited when they were oppressing! Then I seized them. To me is the destination!

H-103/22:49. [---] Say: «O humans! I am but a manifest warner for you».

H-103/22:50. Those who believed and did the good deeds, ~ will have forgiveness, and honourable provision.

H-103/22:51<sup>6</sup>. Those who hasten [to annihilate] our signs challenging [God's orders], ~ those are the companions of the Gehenna.

H-103/22:52<sup>7</sup>. [---] We did not send, before you, neither a messenger, nor prophet, but, when he had desires, the Satan threw [doubt] in his desire. God abrogates what the Satan throws, and then God makes decisive his signs. ~ God is knower, wise.

H-103/22:53<sup>8</sup>. So that he makes from what the Satan throws a trial for those in whose hearts is a sickness,<sup>T1</sup> and for those whose hearts are hardened. ~ The oppressors are in a far dissension.

H-103/22:54<sup>9</sup>. And that those who were given the knowledge may know that it is the truth from your Lord, that they believe therein, and that their hearts be made humble before him. ~ God guides those who believed to a straight path.

H-103/22:55<sup>10</sup>. Those who disbelieved will not cease to be in doubt about it, until the hour comes to them suddenly, ~ or there comes on them the punishment of a sterile day.

H-103/22:56. The kingdom, that day, will be God's. He will judge between them. Those who believed and did the good deeds will be in the gardens of delight.

[---] وَإِنْ يُكَذِّبُوكَ [...] فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ، وَثَمُودٌ،

وَقَوْمُ إِبْرَاهِيمَ، وَقَوْمُ لُوطٍ، وَأَصْحَابُ مَدْيَنَ. وَكَذَّبَ مُوسَى. فَأَمْلَيْتُ لِلْكَافِرِينَ، ثُمَّ أَخَذْتَهُمْ. ~ فَكَيْفَ كَانَ نَكِيرِ!

[---] فَكَأَيِّنْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا<sup>2</sup> وَهِيَ ظَالِمَةٌ! فَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا، وَبُيْرٌ<sup>3</sup> مُعْطَلَةٌ، وَقَصْرٌ مَشِيدٌ.

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ، فَتَكُونُوا لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا، أَوْ آذَانٌ يَسْمَعُونَ بِهَا؟ فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ. وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ.

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ. وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ. وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ، مِمَّا تَعُدُّونَ!

وَكَأَيِّنْ مِنْ قَرْيَةٍ أَهْلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ! ثُمَّ أَخَذْتُهَا. ~ وَإِلَى الْمَصِيرِ.

[---] قُلْ: «يَا أَيُّهَا النَّاسُ! إِنَّمَا أَنَا لَكُمْ نَذِيرٌ مُبِينٌ».

فَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ، ~ لَهُمْ مَغْفِرَةٌ، وَرِزْقٌ كَرِيمٌ.

وَالَّذِينَ سَعَوْا فِي [...] ءَايَاتِنَا مُعْجِزِينَ! [...], ~ أُولَئِكَ أَصْحَابُ الْجَحِيمِ.

[---] وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ، مِنْ رَسُولٍ، وَلَا نَبِيٍّ، إِلَّا، إِذَا تَمَنَّى، أَلْقَى الشَّيْطَانُ [...] فِي أُمْنِيَّتِهِ<sup>2</sup>. فَيَنسُخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ، ثُمَّ يُحْكِمُ اللَّهُ ءَايَتَهُ. ~ وَاللَّهُ عَلِيمٌ، حَكِيمٌ.

لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ، وَالْقَاسِيَةِ قُلُوبُهُمْ. ~ وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ.

وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ، فَيُؤْمِنُوا بِهِ، فَتُخْبِتَ لَهُ قُلُوبُهُمْ. ~ وَإِنَّ اللَّهَ لَهَادٍ الَّذِينَ ءَامَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ.

وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مَرِيَّةٍ<sup>1</sup> مِنْهُ، حَتَّى تَأْتِيَهُمُ السَّاعَةُ بَغْئَةً<sup>2</sup>، ~ أَوْ يَأْتِيَهُمْ عَذَابٌ يَوْمٍ عَقِيمٍ.

الْمَلَأُكَ، يَوْمَئِذٍ، لِلَّهِ. يَحْكُمُ بَيْنَهُمْ. فَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي حَبْتٍ أَلْعِيمِ.

1 نَكِيرِ

2 مُعْطَلَةٌ (4) وَبُيْرٌ (3) أَهْلَكْنَاهَا (2) فَكَأَيِّنْ، فَكَأَيِّنْ، فَكَأَيِّنْ

3 (1) فَكَيْفَ (2) فَكَيْفُونَ (R1) Cf. Ps 115:5-6; Is 6:9-10; Mt 13:13-14.

4 (1) يَغْدُونَ (R1) Cf. Ps 90:4; 2 P 3:8-9.

5 وَكَأَيِّنْ، وَكَأَيِّنْ، وَكَأَيِّنْ، وَكَأَيِّنْ، وَكَأَيِّنْ، وَكَأَيِّنْ، وَكَأَيِّنْ

6 مُعْجِزِينَ، مُعْجِزِينَ

7 أُمْنِيَّتِهِ، قراءة شيعية: وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ وَلَا مُحَدِّثٍ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ (2) وَلَا نَبِيٍّ وَلَا مُحَدِّثٍ

8 T1 Referring to the term *marad* in Jos 22:16-29, Bonnet-Eymard (vol. 1, p. 28) translates: rebellion.

9 لَهَادٍ، لَهَادٍ

10 بَغْئَةً، بَغْئَةً (2) مَرِيَّةٍ

H-103/22:57. And those who disbelieved and belied our signs, ~ those will have a humiliating punishment.

H-103/22:58<sup>1</sup>. [---] Those who emigrated in God's way, then got killed or died, God will provide for them a good provision. ~ God is the best of the providers.

H-103/22:59<sup>2</sup>. He will enter them by an entry they will be pleased with. ~ God is knower, magnanimous.

H-103/22:60. [---] So it is. Whoever punishes with the like of what he was punished, then got abused, God will succour him. ~ God is gracious, forgiver.

H-103/22:61. [---] So it is. God merges the night into the day, and merges the day into the night. ~ God is hearer, seer.

H-103/22:62<sup>3</sup>. [---] So it is. God is the truth, and what they call, besides him, is the false. ~ God is the elevated, the great.

H-103/22:63<sup>4</sup>. [---] Have you not seen that God descended water from the heaven, and thereby the earth becomes verdant? ~ God is accommodating, aware.

H-103/22:64. His is what is in the heavens and in the earth. ~ God is the independent, the laudable.

H-103/22:65<sup>5</sup>. Have you not seen that God subjected to you everything that is in the earth, that the felucca runs in the sea by his order, and that he withholds the heaven [lest] it should fall on the earth, except with his permission? ~ God is compassionate, very-merciful to the humans.

H-103/22:66. It is him who revived you, then he will make you to die, then he will revive you. ~ The human is ungrateful.

H-103/22:67<sup>6</sup>. [---] To every nation, we made a ritual that they follow. Let them not then dispute with you on the affair. Call to your Lord. ~ You are on a right way.

H-103/22:68<sup>7</sup>. If they dispute with you, then say: «God knows best what you do».<sup>A1</sup>

H-103/22:69<sup>8</sup>. God will judge between you on the day of the resurrection, ~ in that wherein they were diverging.<sup>A1</sup>

H-103/22:70. [---] Did not you know that God knows what is in the heaven and the earth? That is in a book. ~ That is easy for God.

H-103/22:71<sup>9</sup>. [---] They adore, besides God, that for which he did not descend any authority,<sup>T1</sup> and that of which they have no knowledge. ~ The oppressors will have no succourer.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا، فَاُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ.

[---] وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ، ثُمَّ قُتِلُوا، أَوْ مَاتُوا، لَيَرْزُقْنَهُمُ اللَّهُ رِزْقًا حَسَنًا. ~ وَإِنَّ اللَّهَ لَهُوَ خَيْرُ الرَّازِقِينَ.

لَيَدْخُلْنَهُمْ مُّدْخَلًا يَرْضَوْنَهُ. ~ وَإِنَّ اللَّهَ لَعَلِيمٌ، حَلِيمٌ.

[---] ذَلِكَ. وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوِقِبَ بِهِ، ثُمَّ بُغِيَ عَلَيْهِ، لَيَنْصُرْنَاهُ اللَّهُ. ~ إِنَّ اللَّهَ لَعَفُوٌّ، غَفُورٌ.

[---] ذَلِكَ. بَإِنَّ اللَّهَ يُوَلِّجُ اللَّيْلَ فِي النَّهَارِ، وَيُوَلِّجُ النَّهَارَ فِي اللَّيْلِ. ~ وَأَنَّ اللَّهَ سَمِيعٌ، بَصِيرٌ.

[---] ذَلِكَ. بَإِنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ<sup>2</sup>، مِنْ دُونِهِ، هُوَ الْبَاطِلُ. ~ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ.

[---] أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً، فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً؟! ~ إِنَّ اللَّهَ لَطِيفٌ، خَبِيرٌ.

لَهُ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ. ~ وَإِنَّ اللَّهَ لَهُوَ الْغَنِيُّ، الْحَمِيدُ.

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي الْأَرْضِ، وَالْفُلُوكَ<sup>1</sup> تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ، وَيُمْسِكُ السَّمَاءَ [...] أَنْ تَقَعَ عَلَى الْأَرْضِ، إِلَّا بِإِذْنِهِ؟ ~ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ، رَحِيمٌ.

وَهُوَ الَّذِي أَحْيَاكُمْ، ثُمَّ يُمِيتُكُمْ، ثُمَّ يُحْيِيكُمْ. ~ إِنَّ الْإِنْسَانَ لَكَفُورٌ.

[---] لِكُلِّ أُمَّةٍ، جَعَلْنَا مَنَسَكًا<sup>1</sup>، هُمْ نَاسِكُوهُ. فَلَا يُنْزِعُ عَنْكَ<sup>2</sup> فِي الْأَمْرِ. وَادْعُ إِلَى رَبِّكَ. ~ إِنَّكَ لَعَلَى هُدًى مُسْتَقِيمٌ<sup>1</sup>. وَإِنْ جَدَلُوكَ، فَقُلْ: «اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ».

اللَّهُ يَحْكُمُ بَيْنَكُمْ، يَوْمَ الْقِيَمَةِ، ~ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ.

[---] أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ؟ إِنَّ ذَلِكَ فِي كِتَابٍ. ~ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ.

[---] وَيَعْبُدُونَ، مِنْ دُونِ اللَّهِ، مَا لَمْ يُنَزَّلْ بِهِ<sup>1</sup> سُلْطَانًا، وَمَا لَيْسَ لَهُمْ بِهِ عِلْمٌ. ~ وَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ.

1 قُتِلُوا

2 مَدْخَلًا

3 تَدْعُونَ، يُدْعُونَ (2) وَإِنَّ

4 مَخْضَرَّةً

5 وَالْفُلُوكَ، وَالْفُلُوكَ

6 يُنْزِعُ عَنْكَ، يُنْزِعُ عَنْكَ (2) مَنَسَكًا

7 A1) Abrogated by the verse of the sword 113/9:5.

8 A1) Abrogated by the verse of the sword 113/9:5.

9 1) يُنْزَلُ ♦ T1) See the footnote of 23/53:23.

H-103/22:72<sup>1</sup>. When our manifest signs are recited to them, you recognize the reluctance on the faces of those who disbelieved. They would almost assault those who recite our signs to them. Say: «Shall I inform you of what is worse than that? The fire, that God promised to those who disbelieved. ~ What an awful destination!»

H-103/22:73<sup>2</sup>. O humans! An example has been cited, so hear to it: «Those on whom you call, besides God, could not create a fly, though they were all to gather for it. And were the fly to steal something from them, they would not recover it therefrom. The pursuer and the pursued are weak!»

H-103/22:74. They did not measure God according to his rightful measure. ~ God is strong, mighty.

H-103/22:75. [---] God chooses messengers from the angels, and from the humans. ~ God is hearer, seer.

H-103/22:76<sup>3</sup>. He knows what is before them and behind them. ~ To God return the affairs.

H-103/22:77. [---] O you who believed! Kneel, prostrate, adore your Lord, and do good. ~ Maybe you succeed!

H-103/22:78<sup>4</sup>. Struggle for God his rightful struggle.<sup>A1</sup> It is him who elected you. He has not laid upon you in religion any hardship. [Follow] the religion of your father Abraham. It is him who named you the submitters before, as in this [Koran], so that the messenger could be witness on you, and you could be witnesses on the humans. Perform the prayer, and give the tithe. Seek protection with God. He is your ally. ~ What a marvellous ally! And what a marvellous succourer!

وَإِذَا تُلِّيَتْ عَلَيْهِمْ ءَايَاتُنَا نَبِئْتُ، تَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا الْمُنْكَرَ<sup>1</sup>. يَكَادُونَ يَسْطُونُ<sup>2</sup> بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ ءَايَاتُنَا قُلْ: «أَفَأَنْتُمْ بِشَرِّ ذَلِكَُمْ أَتَارَ، وَغَدَا اللَّهُ الَّذِينَ كَفَرُوا. ~ وَبِئْسَ الْمَصِيرُ!»

يَا أَيُّهَا النَّاسُ! ضَرْبٌ مَثَلٌ، فَاسْتَمِعُوا لَهُ: «إِنَّ الَّذِينَ تَدْعُونَ<sup>1</sup>، مِنْ دُونِ اللَّهِ، لَنْ يَخْلُقُوا ذَبَابًا، وَلَوْ اجْتَمَعُوا لَهُ. وَإِنْ يَسْتَنْقِذُوهُ مِنْهُ. ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ!»

مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ. ~ إِنَّ اللَّهَ لَقَوِيٌّ، عَزِيزٌ.

[---] اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا، وَمِنَ النَّاسِ. ~ إِنَّ اللَّهَ سَمِيعٌ، بَصِيرٌ.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ. ~ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ.

[---] يَا أَيُّهَا الَّذِينَ ءَامَنُوا! ارْكَعُوا، وَاسْجُدُوا، وَاعْبُدُوا رَبَّكُمْ، وَاقْعُوا الْخَبِيرَ. ~ لَعَلَّكُمْ تُفْلِحُونَ! وَجَاهِدُوا فِي [...] اللَّهِ حَقَّ جِهَادِهِ. هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ. [...] مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ. هُوَ سَمَّاكُمُ الْمُسْلِمِينَ، مِنْ قَبْلُ، وَفِي هَذَا [...]، لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ، وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ. فَأَقِيمُوا الصَّلَاةَ، وَءَاتُوا الزَّكَاةَ. وَاعْتَصِمُوا بِاللَّهِ. هُوَ مَوْلَاكُمْ. ~ فَنِعْمَ الْمَوْلَى، وَنِعْمَ النَّصِيرُ!

## CHAPTER 104/63: THE HYPOCRITES

### سورة المنافقون

#### 11 verses Hegirian<sup>5</sup>

In the name of God, the all-merciful, the very-merciful.<sup>6</sup>

H-104/63:1. When the hypocrites come to you, they say: «We testify that you are God's messenger». God knows that you are his messenger. And God testifies that the hypocrites are liars.

H-104/63:2<sup>7</sup>. They took their oaths as a cover,<sup>T1</sup> and thus they diverted from God's way. ~ How evil are the things they were doing!

H-104/63:3<sup>8</sup>. That is for they believed, and then disbelieved. Their hearts have then been sealed. So they do not understand.

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.  
إِذَا جَاءَكَ الْمُنَافِقُونَ، قَالُوا: «نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ». وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ. وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ.  
اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً، فَصَدُّوا عَنْ سَبِيلِ اللَّهِ. ~ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ!  
ذَلِكَ بِأَنَّهُمْ ءَامَنُوا، ثُمَّ كَفَرُوا. فَأَطْعَمَ<sup>1</sup> عَلَى قُلُوبِهِمْ. ~ فَهُمْ لَا يَفْقَهُونَ.

<sup>1</sup> يَسْطُونُ (2) يُعْرِفُ ... الْمُنْكَرَ

<sup>2</sup> يَدْعُونَ، يُدْعُونَ

<sup>3</sup> تَرْجَعُ

<sup>4</sup> 1) الله ♦ A1) Abrogated by 108/64:16 which puts as limits «as much as you can».

<sup>5</sup> This chapter takes its name from verse 1.

<sup>6</sup> See footnote 2 of chapter 1/96.

<sup>7</sup> 1) اِيْمَانُهُم ♦ T1) Shelter (Shakir); pretext (Bakhtiar); deceit (Progressive Muslims).

<sup>8</sup> فُطِنَ، فُطِنَ اللَّهُ



H-104/63:4<sup>1</sup>. When you see them, their bodies astonish you. When they speak, you hear their speech. They are as supported wood. They think every shout to be against them. They are the enemy. So beware of them. May God combat them. ~ How then are they perverted?

H-104/63:5<sup>2</sup>. When it is said to them: «Come to God's messenger so that he asks forgiveness for you», they turn their heads away, and you see them divert, while becoming arrogant.

H-104/63:6<sup>3</sup>. [---] It is the same to them whether you ask forgiveness for them or you do not ask forgiveness for them. God will never forgive them. God does not guide the perverse people.

H-104/63:7<sup>4</sup>. [---] It is they who say: «Do not spend on those who are with God's messenger, so that they disperse». God's are the storages of the heavens and of the earth. ~ But the hypocrites do not understand.

H-104/63:8<sup>5</sup>. [---] They say: «If we return to Medina, the mightiest will oust the humblest therefrom». The might belongs to God, his messenger and the believers. ~ But the hypocrites do not know.

H-104/63:9. [---] O you who believed! Let neither your wealth nor your children distract you from God's remembrance. Whoever makes so, ~ they are the losers.

H-104/63:10<sup>6</sup>. Spend from what we provided you before the death comes to one of you and he then says: «My Lord! If only you respite me to a near term, then I would give alms and be of the righteous!»

H-104/63:11<sup>7</sup>. Never will God respite a soul when its term has come. ~ God is aware of what you do.

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ. وَإِنْ يَتَكَلَّمُوا، تَسْمَعُ<sup>1</sup> لِقَوْلِهِمْ. كَأَنَّهُمْ خُشْبٌ<sup>2</sup> مُسْنَدَةٌ. يَحْسِبُونَ<sup>3</sup> كُلَّ صَيْحَةٍ عَلَيْهِمْ. هُمْ الْعَدُوُّ فَأَحْذَرْهُمْ. فَتَلَهُمُ اللَّهُ. ~ أَتَى يُؤْفَكُونَ؟

وَإِذَا قِيلَ لَهُمْ: «تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ»، لَوَّأ<sup>1</sup> رُءُوسَهُمْ، وَرَأَيْتَهُمْ يَصُدُّونَ<sup>2</sup>، ~ وَهُمْ مُسْتَكْبِرُونَ.

[---] سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ<sup>1</sup> لَهُمْ<sup>2</sup> أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ. لَنْ يَغْفِرَ اللَّهُ لَهُمْ. ~ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ.

[---] هُمْ الَّذِينَ يَقُولُونَ: «لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ، حَتَّى يَنْفَضُوا<sup>1</sup>». وَاللَّهُ خَزَائِنُ السَّمَوَاتِ وَالْأَرْضِ. ~ وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ.

[---] يَقُولُونَ: «لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ، لَيُخْرِجَنَّ<sup>1</sup> الْأَعَزُّ<sup>2</sup> مِنْهَا الْأَذَلَّ». وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ. ~ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ.

[---] يَا أَيُّهَا الَّذِينَ ءَامَنُوا! لَا تَتْلَوْكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ. وَمَنْ يَفْعَلْ ذَلِكَ، ~ فَأُولَئِكَ هُمُ الْخَاسِرُونَ.

وَأَنْفِقُوا مِنْ مَا رَزَقْنَاكُمْ، مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمْ الْمَوْتُ فَيَقُولَ: «رَبِّ! لَوْ لَا أَخَّرْتَنِي<sup>1</sup> إِلَى أَجَلٍ قَرِيبٍ، فَأَصَّدَّقَ<sup>2</sup> وَأَكُنْ<sup>3</sup> مِنَ الصَّالِحِينَ<sup>4</sup>!»

وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا، إِذَا جَاءَ أَجَلُهَا. ~ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ<sup>1</sup>.

## CHAPTER 105/58: THE DISPUTER

### سورة المجادلة

#### 22 verses Hegirian<sup>8</sup>

In the name of God, the all-merciful, the very-merciful.<sup>9</sup>

H-105/58:1<sup>10</sup>. God heard the saying of her who disputed with you about her husband, and complained to God. God hears your conversation. ~ God is hearer, seer.

H-105/58:2<sup>11</sup>. Those of you who assimilate their wives with the maternal back, they are not their mothers. Their mothers are only those who gave them birth. They say a detestable and untrue word. ~ God is gracious, forgiver.

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.  
قَدْ سَمِعَ<sup>1</sup> اللَّهُ قَوْلَ الَّتِي تُجَادِلُ<sup>2</sup> فِي زَوْجِهَا، وَتَشْتَكِي إِلَى اللَّهِ. وَاللَّهُ يَسْمَعُ تَخَاوُرَكُمْ<sup>3</sup>. ~ إِنَّ اللَّهَ سَمِيعٌ، بَصِيرٌ.

الَّذِينَ يُظَاهِرُونَ<sup>1</sup> مِنْكُمْ مِنْ نِسَائِهِمْ، مَا هُنَّ أُمَّهَاتُهُمْ. إِنَّ أُمَّهَاتُهُمْ إِلَّا آلِي<sup>3</sup> وَلَدْنَهُمْ. وَإِنَّهُمْ لَيَقُولُونَ مُنْكَرًا مِنْ الْقَوْلِ وَزُورًا. ~ وَإِنَّ اللَّهَ لَعَفُوفٌ، غَفُورٌ.

<sup>1</sup> يَحْسِبُونَ (3) خُشْبٌ، خُشْبٌ (2) يُسْمَعُ 1)

<sup>2</sup> يَصُدُّونَ (2) لَوَّأ 1)

<sup>3</sup> قراءة شيعية: استغفرت لهم سبعين مرة (2) أَسْتَغْفَرْتَ 1)

<sup>4</sup> يُنْفَضُوا 1)

<sup>5</sup> لَيُخْرِجَنَّ، لَنُخْرِجَنَّ - الْأَعَزُّ (2) لَيُخْرِجَنَّ، لَيُخْرِجَنَّ 1)

<sup>6</sup> فَأَرْكَى وَأَكُونُ مِنَ الصَّادِقِينَ (4) وَأَكُونُ، وَأَكُونُ (3) فَأَتَصَدَّقُ (2) أَخَّرْتَنِي 1)

<sup>7</sup> يَغْمَلُونَ 1)

<sup>8</sup> This chapter takes its name from verse 1. Translated also: The Pleading (Asad); She Who Pleaded (Pickthall); The Debate (Rashad Khalifa); The Disputer (Arberry). Other title: الظهار

<sup>9</sup> See footnote 2 of chapter 1/96.

<sup>10</sup> تَخَاوُرُكَ (2) يُسْمَعُ 1)

<sup>11</sup> اللَّائِي، اللَّاءِ (3) أُمَّهَاتُهُمْ، بِأُمَّهَاتِهِمْ (2) يَظَاهِرُونَ، يَظَاهِرُونَ، يَظَاهِرُونَ، يَظَاهِرُونَ 1)

H-105/58:3<sup>1</sup>. Those who assimilate their wives with the maternal back, then would go back on [what] they have said, [must] free a [slave]'s neck before they touch each other. That is of what you are exhorted. ~ God is aware of what you do.

H-105/58:4. Whoever does not find, [he should] fast for two months consecutively before they touch each other. Whoever is not able, [he must] feed sixty paupers. That is so you would believe in God and his messenger. Those are God's bounds. ~ The disbelievers will have a painful punishment.

H-105/58:5. [---] Those who oppose God and his messenger will be appalled as were appalled those before them. We descended manifest signs. ~ The disbelievers will have a humiliating punishment,

H-105/58:6. the day when God will revive them all, and inform them of what they did. God counted it, but they forgot it. ~ God is witness of everything.

H-105/58:7<sup>2</sup>. [---] Have you not seen that God knows what is in the heavens and in the earth? There will be no confidence of three, but he is their fourth,<sup>R1</sup> nor of five, but he is their sixth, nor of fewer than that nor of more but he is with them, wherever they were. Then he will inform them of what they did, on the day of resurrection. ~ God is knower of everything.

H-105/58:8<sup>3</sup>. Have you not seen those who were forbidden confidences, and then they return to what they are forbidden, and hold confidences for sin, aggression and disobedience to the messenger? When they come to you, they greet you with a greeting wherewith God did not greet you, and say within themselves: «If only God punishes us for what we say!» The Gehenna will be sufficient for them, where they will roast. ~ What an awful destination!

H-105/58:9<sup>4</sup>. O you who believed! When you hold confidences, do not hold confidences for sin, aggression and disobedience to the messenger, but hold confidences for goodness and fear. ~ Fear God to whom you will be gathered.

H-105/58:10<sup>5</sup>. The confidence is only of the Satan, to sadden those who believed. But he will not harm them in anything except with God's permission. ~ The believers should confide in God.

H-105/58:11<sup>6</sup>. [---] O you who believed! When it is said to you: «Make room for one another in your assemblies», then make room, God will make room for you. When it is said: «Rise up», then rise up, God will raise those of you who believed and those who were given the knowledge in degrees. ~ God is aware of what you do.

H-105/58:12<sup>7</sup>. [---] O you who believed! When you hold confidence with the messenger, give before your confidence an alms.<sup>A1</sup> That is better for you and purer. ~ But if you do not find, God is forgiver, very-merciful!

وَالَّذِينَ يُطَهَّرُونَ<sup>1</sup> مِنْ نِسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا [...]، [...] فَتَحْرِيرُ رَقَبَةٍ مِنْ قَبْلِ أَنْ يَتَمَاسَا. ذَلِكَ تَوْعَدُونَ بِهِ. ~ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ.

فَمَنْ لَمْ يَجِدْ، [...] فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ قَبْلِ أَنْ يَتَمَاسَا. فَمَنْ لَمْ يَسْتَطِعْ، [...] فَاطْعَامُ سِتِّينَ مِسْكِينًا. ذَلِكَ لِيُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ. وَتِلْكَ حُدُودُ اللَّهِ. ~ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ.

[---] إِنَّ الَّذِينَ يُحَادِّثُونَ اللَّهَ وَرَسُولَهُ كُنُيُوا كَمَا كُتِبَ الَّذِينَ مِنْ قَبْلِهِمْ. وَقَدْ أَنْزَلْنَا آيَاتٍ بَيِّنَاتٍ. ~ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ، يَوْمَ يُبْعَثُهُمُ اللَّهُ جَمِيعًا، فَيُنَبِّئُهُمْ بِمَا عَمِلُوا. أَحْصَاهُ اللَّهُ، وَنُصُوهُ. ~ وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ.

[---] أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ؟ مَا يَكُونُ<sup>1</sup> مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ<sup>3</sup> رَابِعُهُمْ، وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ، وَلَا آدْنَى<sup>5</sup> مِنْ ذَلِكَ وَلَا أَكْثَرُ<sup>6</sup> إِلَّا هُوَ<sup>3</sup> مَعَهُمْ، أَتَيْنَ مَا كَانُوا<sup>7</sup>. ثُمَّ يُنَبِّئُهُمْ<sup>8</sup> بِمَا عَمِلُوا، يَوْمَ الْقِيَمَةِ. ~ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ.

أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ النَّجْوَى، ثُمَّ يَعُودُونَ لِمَا نُهُوا عَنْهُ، وَيَتَنَجَّوْنَ<sup>1</sup> بِاللَّيْلِ، وَالْعُدُودُ<sup>2</sup>، وَمَعْصِيَتِ<sup>3</sup> الرَّسُولِ؟ وَإِذَا جَاءُوكَ، حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ، وَيَقُولُونَ فِي أَنْفُسِهِمْ: «لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ!» حَسْبُكُمْ جَهَنَّمُ، يَصَلَوْنَهَا. ~ فَيُنَسِّ<sup>4</sup> الْمَصِيرُ!

يَا أَيُّهَا الَّذِينَ ءَامَنُوا! إِذَا تَنَجَّيْتُمْ<sup>1</sup>، فَلَا تَنَجَّوْا<sup>2</sup> بِاللَّيْلِ، وَالْعُدُودِ<sup>3</sup>، وَمَعْصِيَتِ<sup>4</sup> الرَّسُولِ. وَتَنَجَّوْا بِاللَّيْلِ وَالتَّقْوَى. ~ وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ.

إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزَنَ<sup>1</sup> الَّذِينَ ءَامَنُوا. وَلَيْسَ بِضَارٍّ لَهُمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ. ~ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ.

[---] يَا أَيُّهَا الَّذِينَ ءَامَنُوا! إِذَا قِيلَ لَكُمْ: «تَفَسَّحُوا<sup>1</sup> فِي الْمَجْلِسِ»، فَافْسَحُوا. يَفْسَحِ اللَّهُ لَكُمْ. وَإِذَا قِيلَ: «أَنْشَرُوا»، فَانْشَرُوا<sup>3</sup>. [يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ، دَرَجَاتٍ. ~ وَاللَّهُ بِمَا تَعْمَلُونَ<sup>4</sup> خَبِيرٌ.]

[---] يَا أَيُّهَا الَّذِينَ ءَامَنُوا! إِذَا تُجِبْتُمْ الرَّسُولَ، فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةً. ذَلِكَ خَيْرٌ لَكُمْ وَأَطْهَرُ. ~ فَإِنْ لَمْ تَجِدُوا، فَإِنَّ اللَّهَ غَفُورٌ، رَحِيمٌ.

<sup>1</sup> يَطَهَّرُونَ، يَطَاهَرُونَ، يَتَطَهَّرُونَ، يَتَطَهَّرُونَ

<sup>2</sup> 1) أَكْثَرُ، أَكْثَرُ 6) أَقَلُّ 5) خَمْسَةٌ 4) الله 3) ثَلَاثَةٌ 2) تَكُونُ 1) فَيُنَبِّئُهُمْ ♦ R1) Cf. Mt 18:20.

<sup>3</sup> فَيُنَبِّئُهُمْ 8) أَتَيْنَ مَا كَانُوا = إِذَا تَنَجَّيْتُمْ 7) أَكْثَرُ، أَكْثَرُ 6) أَقَلُّ 5) خَمْسَةٌ 4) الله 3) ثَلَاثَةٌ 2) تَكُونُ

<sup>4</sup> فَيُنَبِّئُهُمْ 8) أَتَيْنَ مَا كَانُوا = إِذَا تَنَجَّيْتُمْ 7) أَكْثَرُ، أَكْثَرُ 6) أَقَلُّ 5) خَمْسَةٌ 4) الله 3) ثَلَاثَةٌ 2) تَكُونُ

<sup>5</sup> فَيُنَبِّئُهُمْ 8) أَتَيْنَ مَا كَانُوا = إِذَا تَنَجَّيْتُمْ 7) أَكْثَرُ، أَكْثَرُ 6) أَقَلُّ 5) خَمْسَةٌ 4) الله 3) ثَلَاثَةٌ 2) تَكُونُ

<sup>6</sup> فَيُنَبِّئُهُمْ 8) أَتَيْنَ مَا كَانُوا = إِذَا تَنَجَّيْتُمْ 7) أَكْثَرُ، أَكْثَرُ 6) أَقَلُّ 5) خَمْسَةٌ 4) الله 3) ثَلَاثَةٌ 2) تَكُونُ

<sup>7</sup> فَيُنَبِّئُهُمْ 8) أَتَيْنَ مَا كَانُوا = إِذَا تَنَجَّيْتُمْ 7) أَكْثَرُ، أَكْثَرُ 6) أَقَلُّ 5) خَمْسَةٌ 4) الله 3) ثَلَاثَةٌ 2) تَكُونُ

H-105/58:13<sup>1</sup>. Have you been preoccupied to give before your confidence alms? If you do not do it, and God has turned to you, then perform the prayer, give the tithe, and obey God and his messenger. ~ God is aware of what you do.

H-105/58:14. [---] Have you not seen those who made allies of a people against whom God is in anger? They are neither from you, nor [you] from them. They swear untruthfully, ~ whereas they know.

H-105/58:15. God prepared for them a severe punishment. ~ How evil is what they were doing!

H-105/58:16<sup>2</sup>. They took their oaths as a cover,<sup>T1</sup> and thus they diverted from God's way. ~ They will have a humiliating punishment.

H-105/58:17. Neither their wealth nor their children will avail them anything against God. Those are the companions of the fire. ~ They will be therein eternally.

H-105/58:18<sup>3</sup>. The day when God will resurrect them all, they will swear to him as they swear to you, thinking to have something. ~ It is they who are the liars.

H-105/58:19<sup>4</sup>. The Satan surrounded them, and made them forget God's remembrance. That is the coalition of the Satan. ~ The coalition of the Satan will be the loser.

H-105/58:20. Those who oppose God and his messenger, those will be among the most humiliated.

H-105/58:21. God prescribed: «I will defeat, I and my messengers». ~ God is strong, mighty.

H-105/58:22<sup>5</sup>. You will not find a people who believe in God and the last day loving those who opposed God and his messenger, even though they be their fathers, their sons, their brothers, or their kinsfolk.<sup>R1</sup> Those, he inscribed the faith into their hearts and fortified them with a spirit from himself. He will enter them gardens beneath which the rivers run, wherein they will be eternally. God is pleased with them, and they are pleased with him. That is the coalition of God. The coalition of God will be the successful.

عَاسَفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقْتُمْ؟ فَإِذَا لَمْ تَفْعَلُوا، وَتَابَ اللَّهُ عَلَيْكُمْ، فَأَقِيمُوا الصَّلَاةَ، وَآتُوا الزَّكَاةَ، وَاطِيعُوا اللَّهَ وَرَسُولَهُ. ~ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ<sup>1</sup>.

[---] أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ؟ مَا هُمْ مِنْكُمْ، وَلَا [...] مِنْهُمْ. وَيَحْلِفُونَ عَلَى الْكَذِبِ، ~ وَهُمْ يَعْلَمُونَ.

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا. ~ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ!

اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً، فَصَدُّوا عَنْ سَبِيلِ اللَّهِ. ~ فَلَهُمْ عَذَابٌ مُهِينٌ.

لَنْ تَنْفَعِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا. أُولَئِكَ أَصْحَابُ النَّارِ. ~ هُمْ فِيهَا خَالِدُونَ.

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا، فَيَحْلِفُونَ لَهُ، كَمَا يَحْلِفُونَ لَكُمْ، وَيَحْسَبُونَ أَنَّهُمْ عَلَى شَيْءٍ. ~ أَلَا إِنَّهُمْ هُمُ الْكَاذِبُونَ.

اسْتَحْذَرُوا عَلَيْهِمُ الشَّيْطَانَ، فَأَنْسَلَهُمْ ذِكْرُ اللَّهِ. أُولَئِكَ حِزْبُ الشَّيْطَانِ. ~ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ.

إِنَّ الَّذِينَ يُحَادِّثُونَ اللَّهَ وَرَسُولَهُ، أُولَئِكَ فِي الْآذَانِ.

كُتِبَ اللَّهُ: «لَا غَلِبَنِي أَنَا وَرُسُلِي». ~ إِنَّ اللَّهَ قَوِيٌّ، عَزِيزٌ.

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ، وَلَوْ كَانُوا آبَاءَهُمْ، أَوْ أَبْنَاءَهُمْ، أَوْ إِخْوَانَهُمْ، أَوْ عَشِيرَتَهُمْ. أُولَئِكَ، كُتِبَ فِي قُلُوبِهِمُ الْإِيمَانُ<sup>2</sup>، وَأَيَّدَهُم بِرُوحٍ مِنْهُ. وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ، خَالِدِينَ فِيهَا. رَضِيَ اللَّهُ عَنْهُمْ، وَرَضُوا عَنْهُ. أُولَئِكَ حِزْبُ اللَّهِ. ~ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ.

<sup>1</sup> 1) يَعْمَلُونَ

<sup>2</sup> 1) إِيْمَانُهُمْ ♦ T1) See the footnote of 104/63:2.

<sup>3</sup> 1) وَيَحْسِبُونَ

<sup>4</sup> 1) اسْتَحْذَرُوا

<sup>5</sup> 1) كُتِبَ ... الْإِيمَانُ (2) عَشِيرَتَهُمْ ♦ R1) Cf. Mt 10:34-37.

## CHAPTER 106/49: THE CLUSTERS

### سورة الحجرات

#### 18 verses Hegirian<sup>1</sup>

In the name of God, the all-merciful, the very-merciful.<sup>2</sup>

H-106/49:1<sup>3</sup>. O you who believed! Do not precede God and his messenger. Fear God. ~ God is hearer, knower.

H-106/49:2<sup>4</sup>. O you who believed! Do not raise your voices above the Prophet's voices, and do not speak manifestly to him, as you speak manifestly to each other, so that your deeds do [not] fail, ~ while you do not perceive.

H-106/49:3. Those who lower their voices before God's messenger, those are they whose hearts God has proved by the fear. ~ They will have forgiveness and a great wage.

H-106/49:4<sup>5</sup>. Those who call you from behind the clusters, ~ most of them do not reason.

H-106/49:5. If they endured until you come out to them, it would be better for them. ~ God is forgiver, very-merciful.

H-106/49:6<sup>6</sup>. [---] O you who believed! If a perverse comes to you with news, inquire [lest] you touch a people [with a harm], in ignorance. You will then regret what you did.

H-106/49:7. Know that God's messenger is among you. Were he to obey you in many affairs, you would have been overwhelmed. But God made you love faith, adorned it in your hearts, and made you hate disbelief, perversity and disobedience. Those are the guided.

H-106/49:8. A favour and a grace from God. ~ God is knower, wise.

H-106/49:9<sup>7</sup>. [---] If two groups of believers combat each other, reconcile them. If one of them abuses the other, combat the group that abuse until they revert to God's order. If they revert, then reconcile them with justice. And be equitable. ~ God loves the equitable.

H-106/49:10<sup>8</sup>. The believers are but brothers. So reconcile your brothers. And fear God. ~ Maybe you be shown mercy!

H-106/49:11<sup>9</sup>. [---] O you who believed! Let not people ridicule other people. They are maybe better than them. And let not women ridicule other women. They are maybe better than them. Neither criticise one another, nor insult one another by nicknames. What an awful word the «perversity»<sup>R1</sup> after belief! Whoever does not repent, ~ those are the oppressors.

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.  
يَا أَيُّهَا الَّذِينَ ءَامَنُوا! لَا تَقْدِمُوا<sup>1</sup> بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ.  
وَاتَّقُوا اللَّهَ. ~ إِنَّ اللَّهَ سَمِيعٌ، عَلِيمٌ.  
يَا أَيُّهَا الَّذِينَ ءَامَنُوا! لَا تَرْفَعُوا<sup>2</sup> أَصْوَاتَكُمْ فَوْقَ صَوْتِ  
النَّبِيِّ، وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ،  
[...] أَنْ تَحْبَطَ<sup>3</sup> أَعْمَالُكُمْ، ~ وَأَنْتُمْ لَا تَشْعُرُونَ.

إِنَّ الَّذِينَ يَغْضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ، أُولَئِكَ  
الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى. ~ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ  
عَظِيمٌ.

إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ<sup>1</sup>، ~ أَكْثَرُهُمْ لَا  
يَعْقِلُونَ.

وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ، لَكَانَ خَيْرًا لَهُمْ.  
~ وَاللَّهُ غَفُورٌ، رَحِيمٌ.

[---] يَا أَيُّهَا الَّذِينَ ءَامَنُوا! إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ،  
فَتَبَيَّنُوا<sup>1</sup> [...] أَنْ تُصِيبُوا قَوْمًا [...] بِجَهْلَةٍ. فَتُصْبِحُوا  
عَلَى مَا فَعَلْتُمْ نَادِمِينَ.

وَأَعْلَمُوا أَنْ فِيكُمْ رَسُولَ اللَّهِ. لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ  
الْأَمْرِ، لَعَنِتُمْ. وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ، وَزَيَّنَهُ فِي  
قُلُوبِكُمْ، وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ، وَالْفُسُوقَ، وَالْعِصْيَانَ.  
أُولَئِكَ هُمُ الرُّشْدُونَ.

فَضْلًا مِّنَ اللَّهِ وَنِعْمَةً. ~ وَاللَّهُ عَلِيمٌ، حَكِيمٌ.

[---] وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا<sup>1</sup>، فَأَصْلَحُوا<sup>2</sup>  
بَيْنَهُمَا<sup>3</sup>. فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى، فُقِلُوا<sup>4</sup> النَّبِيُّ  
تَبْعِي، حَتَّى تَفِيءَ<sup>4</sup> إِلَى أَمْرِ اللَّهِ. فَإِنْ فَاءَتْ، فَأَصْلَحُوا  
بَيْنَهُمَا بِالْعَدْلِ. وَأَقْسِطُوا<sup>5</sup>. ~ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ.  
إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ. فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ! وَاتَّقُوا  
اللَّهَ. ~ لَعَلَّكُمْ تُرْحَمُونَ!

[---] يَا أَيُّهَا الَّذِينَ ءَامَنُوا! لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ.  
عَسَى<sup>1</sup> أَنْ يَكُونُوا خَيْرًا مِنْهُمْ. وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ.  
عَسَى<sup>2</sup> أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ. وَلَا تَلْمِزُوا<sup>3</sup> أَنْفُسَكُمْ، وَلَا  
تُنَابَزُوا بِالْأَلْقَابِ. بِئْسَ الْأَسْمُ «الْفُسُوقُ» بَعْدَ الْإِيمَانِ!  
وَمَنْ لَمْ يَتُبْ، ~ فَأُولَئِكَ هُمُ الظَّالِمُونَ.

<sup>1</sup> This chapter takes its name from verse 4. Translated also: The Private Apartments (Asad); The Chambers (Pickthall); The Walls (Rashad Khalifa).

<sup>2</sup> See footnote 2 of chapter 1/96.

<sup>3</sup> 1) تَقْدِمُوا، تَقْدِمُوا

<sup>4</sup> 1) أَنْ تَحْبَطَ = فَتَحْبَطَ 3) بِأَصْوَاتِكُمْ 2) تَرْفَعُوا

<sup>5</sup> 1) أَكْثَرُهُمْ بِنُو تَمِيم، قِرَاءَةُ شَيْعِيَّةٍ: بِنُو تَمِيم أَكْثَرُهُمْ 2) الْحُجُرَاتِ، الْحُجُرَاتِ

<sup>6</sup> 1) فَتَبَيَّنُوا

<sup>7</sup> 1) فَإِنْ فَاءَتْ فَأَصْلَحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا = فَإِنْ فَاءُوا فَخَدُوا بَيْنَهُم بِالْقِسْطِ 5) تَفِيءُوا 4) بَيْنَهُمْ 3) فَخَدُوا 2) اقْتَتَلُوا

<sup>8</sup> 1) إِخْوَتَكُمْ، إِخْوَانَكُمْ

<sup>9</sup> 1) تَلْمِزُوا 3) عَسَى 2) عَسَا

H-106/49:12<sup>1</sup>. O you who believed! Avoid much of the presumption. Some presumption is sin. Do not spy upon each other, neither backbite one another. Would one of you love to eat the flesh of his dead brother? [If this would happen], you would dislike it. Fear God. ~ God is returning, very-merciful.

H-106/49:13<sup>2</sup>. [---] O humans! We created you from a male and a female, and we made you peoples and tribes, that you may know each other. The most honourable of you, with God, is he who fears the most. ~ God is knower, aware.

H-106/49:14<sup>3</sup>. [---] The nomads said: «We believed». Say: «You did not believe, but say: "We submitted". Because the faith did not enter your hearts. If you obey God and his messenger, he will not diminish any of your deeds». ~ God is forgiver, very-merciful.

H-106/49:15. The believers are only those who believed in God and his messenger, then they did not doubt, and they struggled with their wealth and their persons in God's way. ~ Those are the truthful.

H-106/49:16. Say: «Would you teach God about your religion, whereas God knows what is in the heavens and in the earth?» ~ God is knower of everything.

H-106/49:17<sup>4</sup>. Do they make a favour on you while submitting? Say: «You do not make a favour to me by your submission. It is rather God who makes a favour on you while guiding you to the faith. ~ If you were truthful».

H-106/49:18<sup>5</sup>. God knows the secret of the heavens and of the earth. ~ God is seer of what you do.

يَأْبِهَا الَّذِينَ ءَامَنُوا! اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ، إِنَّ بَعْضَ الظَّنِّ إِثْمٌ. وَلَا تَجَسَّسُوا<sup>1</sup>، وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا. أَتُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا؟<sup>2</sup> [...] فَكَّرَ هُنُمُوهُ<sup>3</sup>. وَاتَّقُوا اللَّهَ. ~ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ.

[---] يَأْيَهَا النَّاسُ! إِنَّا خَلَقْنَكُمْ مِّن ذَكَرٍ وَأُنْثَى، وَجَعَلْنَكُمْ شُعُوبًا وَقَبَائِلَ، لِتَعَارَفُوا<sup>1</sup>. إِنَّ<sup>2</sup> أَكْرَمَكُمْ عِنْدَ اللَّهِ، أَتَقْلَكُمْ. ~ إِنَّ اللَّهَ عَلِيمٌ، خَبِيرٌ.

[---] قَالَتْ آلَ عَرَابٍ: «ءَامِنًا». قُلْ: «لَمْ تُؤْمِنُوا. وَلَكِنْ قُولُوا: "أَسْلَمْنَا". وَلَمَّا يَدْخُلِ الْإِيمَنُ فِي قُلُوبِكُمْ. وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ، لَا يَلِتْكُمْ<sup>1</sup> مِّنْ أَعْمَالِكُمْ شَيْئًا». ~ إِنَّ اللَّهَ غَفُورٌ، رَّحِيمٌ.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ، ثُمَّ لَمْ يَرْتَابُوا، وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ. ~ أُولَئِكَ هُمُ الصَّادِقُونَ.

قُلْ: «أَتُعَلِّمُونَ اللَّهَ بِدِينِكُمْ، وَاللَّهُ يَعْلَمُ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ؟» ~ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ.

يَمُنُونَ عَلَيْكَ أَنْ أَسْلَمُوا<sup>1</sup>؟ قُلْ: «لَا تَمُنُوا عَلَيَّ إِسْلَمَكُمْ. بَلِ اللَّهُ يَمُنُ عَلَيْكُمْ أَنْ<sup>2</sup> هَدَيْتُكُمْ<sup>3</sup> لِلْإِيمَنِ. ~ إِنْ كُنْتُمْ صَادِقِينَ».

إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمُوتِ وَالْأَرْضِ. ~ وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ<sup>1</sup>.

<sup>1</sup> فَكَّرَ هُنُمُوهُ (3) مَيْتًا (2) تَحَسَّسُوا (1)

<sup>2</sup> لَتَعَارَفُوا بَيْنَكُمْ وَخَيْرُكُمْ عِنْدَ (3) أَنْ (2) لَتَعَارَفُوا، لَتَعَارَفُوا، لَتَعَارَفُوا (1)

<sup>3</sup> يَأْتِيَكُمْ، يَأْتِيَكُمْ (1)

<sup>4</sup> هَادَكُمْ (3) إِنْ، إِذْ (2) إِنْ أَسْلَمُوا، إِسْلَامَهُمْ (1)

<sup>5</sup> يَغْمَلُونَ (1)

## CHAPTER 107/66: THE PROHIBITION

### سورة التحريم

#### 12 verses Hegirian<sup>1</sup>

In the name of God, the all-merciful, the very-merciful.<sup>2</sup>

H-107/66:1<sup>3</sup>. O Prophet! Why do you prohibit what God has permitted to you, seeking the pleasure of your spouses? ~ God is forgiving, very-merciful.

H-107/66:2<sup>4</sup>. God imposed on you the dissolution of your oaths.

God is your ally. ~ He is the knower, the wise.

H-107/66:3<sup>5</sup>. [Remember] when the Prophet confided a narrative unto some of his spouses. When she informed [her companion] about it and God made it apparent to him, he made known a part thereof and passed over a part. When he informed her thereof, she said: «Who informed you of this?» He said: «The knower, the aware informed me».

H-107/66:4<sup>6</sup>. If you two repent to God, your hearts so inclined. But if you support one another against him, then his allies will be God, Gabriel, and the righteous of the believers. And the angels, furthermore, are a support.

H-107/66:5<sup>7</sup>. If he repudiates you, maybe his Lord will give him in your place spouses better than you, submissive, believing, devout, repenting, adoring, fasting,<sup>T1</sup> previously married women as well as virgins.

H-107/66:6<sup>8</sup>. [---] O you who believed! Protect yourselves and your own families from a fire whose fuel is humans and stones, over which are angels rough, strong, who never disobey what God orders them, ~ and do what they are ordered.

H-107/66:7. [---] O you who disbelieved! Do not apologize today. ~ You will only be rewarded for what you were doing.

H-107/66:8<sup>9</sup>. O you who believed! Repent to God in sincere repentance. Maybe your Lord will remove from you your misdeeds and enter you gardens beneath which the rivers run, on a day whereon God will not humiliate the prophet and those who believed with him. Their light will hasten before them and in their right hands, saying: «Our Lord! Complete our light for us and forgive us. ~ You are powerful over everything».

H-107/66:9<sup>10</sup>. [---] O Prophet! Struggle against the disbelievers and the hypocrites, and be rough with them. Their shelter will be the Gehenna. ~ What an awful destination!

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.  
يَا أَيُّهَا النَّبِيُّ! لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ، تَتَّبِعِي  
مَرْضَاتِ<sup>2</sup> أَرْوَاجِكَ؟ ~ وَاللَّهُ غَفُورٌ، رَحِيمٌ.

قَدْ فَرَضَ اللَّهُ لَكُمْ تَحْلَةَ أَيْمَانِكُمْ. وَاللَّهُ مَوْلَاكُمْ. ~ وَهُوَ  
الْعَلِيمُ، الْحَكِيمُ.

[...] وَإِذْ أَسَرَّ النَّبِيُّ إِلَى بَعْضِ أَرْوَاجِهِ حَدِيثًا. فَلَمَّا  
نَبَّأَتْ<sup>1</sup> بِهِ [...] وَأَظْهَرَهُ اللَّهُ عَلَيْهِ، عَرَفَتْ<sup>2</sup> بَعْضَهُ  
وَأَعْرَضَ عَنْ بَعْضٍ. فَلَمَّا نَبَّأَهَا بِهِ، قَالَتْ: «مَنْ أَنْبَأَكَ  
هَذَا؟» قَالَ: «نَبَّأَنِي الْعَلِيمُ، الْخَبِيرُ».

إِنْ تَتُوبَا إِلَى اللَّهِ، فَقَدْ صَغَتْ قُلُوبُكُمَا [...] وَإِنْ  
تَظَاهَرَا عَلَيْهِ، فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ، وَجِبْرِيلُ، وَصَلْحُ  
الْمُؤْمِنِينَ. وَالْمَلَائِكَةُ، بَعْدَ ذَلِكَ، ظَهِيرٌ.

عَسَى رَبُّهُ، إِنْ طَلَّقَكُنَّ، أَنْ يُبَدِّلَ أَرْوَاجًا خَيْرًا مِنْكُنَّ،  
مُسْلِمَاتٍ، مُؤْمِنَاتٍ، قَانِتَاتٍ، تَائِبَاتٍ، عَابِدَاتٍ، سَاجِدَاتٍ،  
سُجِّدَاتٍ وَأَبْكَارًا.

[---] يَا أَيُّهَا الَّذِينَ ءَامَنُوا! قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا  
وَقُودُهَا<sup>2</sup> النَّاسُ وَالْحِجَارَةُ، عَلَيْهَا مَلَائِكَةٌ غِلَظٌ، شِدَادٌ،  
لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ، ~ وَيَفْعَلُونَ مَا يُؤْمَرُونَ.

[---] يَا أَيُّهَا الَّذِينَ كَفَرُوا! لَا تَعْتَذِرُوا الْيَوْمَ. ~ إِنَّمَا  
تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ.  
يَا أَيُّهَا الَّذِينَ ءَامَنُوا! تَوْبُوا إِلَى اللَّهِ، تَوْبَةً نَصُوحًا.<sup>2</sup>  
عَسَى رَبُّكُمْ أَنْ يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُمْ<sup>3</sup> جَنَّاتٍ  
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ، يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ  
وَالَّذِينَ ءَامَنُوا مَعَهُ. نُورُهُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ  
وَبِأَيْمَانِهِمْ<sup>4</sup>، يَقُولُونَ: «رَبَّنَا! اكْشِفْ عَنْهُمُ الظُّلُمَاتِ. وَاعْفُ رَأْفَةً  
~ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ».

[---] يَا أَيُّهَا النَّبِيُّ! جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ<sup>1</sup>، وَأَغْلَظْ<sup>2</sup>  
عَلَيْهِمْ. وَمَا لَهُمْ<sup>2</sup> جَهَنَّمَ. ~ وَبِئْسَ الْمَصِيرُ!

<sup>1</sup> المتحرم - لم تحرم This chapter takes its name from verse 1. Other titles:

<sup>2</sup> See footnote 2 of chapter 1/96.

<sup>3</sup> مَرْضَاتُ (2) لِمَهُ (1)

<sup>4</sup> كَفَّارَةً (1)

<sup>5</sup> عَرَفَتْ، عَرَّافَتْ (2) أَنْبَأَتْ (1)

<sup>6</sup> تَظَاهَرَا، تَتَّظَاهَرَا، تَظَاهَرَا، قِرَاءَةُ شِبَعِيَّةٍ: تَظَاهَرُوا (2) زَاغَتْ (1)

<sup>7</sup> تَوْبُوا إِلَى اللَّهِ، تَوْبَةً نَصُوحًا (2) يُبَدِّلُهُ (1) T1 Inclined to fasting (Pickthall); who travel (for Faith) and fast (Yusuf Ali); pious (Progressive Muslims).

<sup>8</sup> وَدُخِلَكُمْ (2) وَأَهْلُوكُمْ (1)

<sup>9</sup> وَيُدْخِلُهُمْ (4) وَيُدْخِلَكُمْ (3) نَصُوحًا (2) تَوْبًا (1)

<sup>10</sup> وَمَا لَهُمْ (2) بِالْمُنَافِقِينَ (1) وَأَغْلَظْ (3)

H-107/66:10<sup>1</sup>. [---] God cited as an example, for those who disbelieved, the wife of Noah<sup>R1</sup> and the wife of Lot. They were under two righteous of our servants, but they betrayed them, and they availed them nothing against God. It was said [to them]: «Enter the fire with those who enter».

H-107/66:11<sup>2</sup>. God cited as an example, for those who believed, the wife of Pharaoh<sup>R1</sup> when she said: «My Lord! Build for me a house in the garden with you, save me from Pharaoh and his work, ~ and save me from the oppressive people».

H-107/66:12<sup>3</sup>. [God also quoted as an example] Mary, the daughter of Imran, who preserved her sex. We breathed our spirit<sup>T1</sup> therein. She declared truthful the words of her Lord and his books, ~ and she was of the devout.

[---] ضَرَبَ اللَّهُ مَثَلًا، لِلَّذِينَ كَفَرُوا، أَمْرَاتُ نُوحٍ وَأَمْرَاتُ لُوطَ. كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ، فَخَانَتَاهُمَا. فَلَمْ يَغْنِيَا<sup>4</sup> عَنْهُمَا مِنَ اللَّهِ شَيْئًا. وَقِيلَ [...] : «ادْخُلَا النَّارَ، مَعَ الدَّاحِلِينَ».

وَضَرَبَ اللَّهُ مَثَلًا، لِلَّذِينَ ءَامَنُوا، أَمْرَاتُ<sup>1</sup> فِرْعَوْنَ إِذْ قَالَتْ: «رَبِّ! أَبْنِ لِي، عِنْدَكَ، بَيْتًا فِي الْجَنَّةِ، وَنَجِّنِي مِنْ فِرْعَوْنَ وَعَمَلِهِ، ~ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ».

[...] وَمَرْيَمَ، ابْنَتُ عِمْرَانَ، الَّتِي أَحْصَنَتْ فَرْجَهَا. فَنَفَخْنَا فِيهِ<sup>2</sup> مِنْ رُوحِنَا. وَصَدَقَتْ<sup>3</sup> بِكَلِمَاتِ رَبِّهَا وَكُنْتِ<sup>5</sup> مِنَ الْقَانِنِينَ. ~ وَكَانَتْ مِنَ الْقَانِنِينَ.

## CHAPTER 108/64: THE MUTUAL FRAUD

### سورة التغابن

#### 18 verses Hegirian<sup>4</sup>

In the name of God, the all-merciful, the very-merciful.<sup>5</sup>

H-108/64:1. What is in the heavens and in the earth exalts God. His is the kingdom and his is the praise. ~ He is powerful over everything.

H-108/64:2. It is him who created you. Among you is a disbeliever, and among you is a believer. ~ God is seer of what you do.

H-108/64:3<sup>6</sup>. He created the heavens and the earth with the truth, he formed you, and he made well your forms. ~ To him is the destination.

H-108/64:4<sup>7</sup>. He knows what is in the heavens and in the earth, and he knows what you keep secret and what you say publicly. ~ God is knower of what is in the chests.

H-108/64:5. [---] Did not news come to you of those who disbelieved, before, and so they tasted the devastation of their affair? ~ They will have a painful punishment.

H-108/64:6. That is because their messengers were bringing them the proofs, but they said: «Will humans guide us?» So they disbelieved and turned the back [to the faith]. God does not need [their faith]. ~ God is independent, laudable.

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.  
يُسَبِّحُ لِلَّهِ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ. لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ. ~ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

هُوَ الَّذِي خَلَقَكُمْ. فَمِنْكُمْ كَافِرٌ، وَمِنْكُمْ مُؤْمِنٌ. ~ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ.  
خَلَقَ السَّمُوتِ وَالْأَرْضَ بِالْحَقِّ، وَصَوَّرَكُمْ، فَأَحْسَنَ صُورَكُمْ<sup>1</sup>. ~ وَإِلَيْهِ الْمَصِيرُ.

يَعْلَمُ مَا فِي السَّمُوتِ وَالْأَرْضِ، وَيَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ<sup>1</sup>. ~ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ.

[---] أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ كَفَرُوا، مِنْ قَبْلُ، فَذَاقُوا وَبَالَ أَمْرِهِمْ؟ ~ وَلَهُمْ عَذَابٌ أَلِيمٌ.

ذَلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ، فَقَالُوا: «أُبَشِّرْ يَهُودُنَا؟» فَكَفَرُوا وَتَوَلَّوْا [...] . وَأَسْتَعْنَى اللَّهُ [...] . ~ وَاللَّهُ غَنِيٌّ، حَمِيدٌ.

<sup>1</sup> 1) (R1) Nothing is said in the Jews or Christians writings about Noah's wife. A Jewish legend says that her name is Naamah and was pious (Ginzberg, vol. 1, p. 62). But another Jewish legend mentions another woman with the same name but depraved and idolatrous (Ginzberg, vol. 1, p. 47). It may be that the Koran has confused these two women.

<sup>2</sup> 1) (R1) The Bible does not speak of the conversion of the wife of Pharaoh, but the event is reported by a Jewish legend (see Ginzberg, vol. 2, p. 102).

<sup>3</sup> 1) (T1) Variation: We breathed our spirit in her cleft (synonymous of sex). Cf. the footnote of 102/24:31.

<sup>4</sup> This chapter takes its name from verse 9. Translated also: Loss And Gain (Asad); The Cheating (Pickthall); Mutual Blaming (Rashad Khalifa).

<sup>5</sup> See footnote 2 of chapter 1/96.

<sup>6</sup> 1) وَصَوَّرَكُمْ

<sup>7</sup> 1) يُسِرُّونَ وَمَا يُعْلِنُونَ

H-108/64:7. [---] Those who disbelieved affirmed that they would not be revived. Say: «Yes indeed! By my Lord! You will be revived, then you will be informed of what you did. ~ That is easy for God».

H-108/64:8. Believe then in God, in his messenger, and in the light that we descended. ~ God is aware of what you do.

H-108/64:9<sup>1</sup>. The day when he will gather you for the day of gathering that will be the day of the mutual fraud. Him who believes in God and does good, he will remove from him his misdeeds and enter him gardens beneath which the rivers run, wherein they will be eternally, forever. ~ That is the great success.

H-108/64:10. Those who disbelieved and belied our signs, those are the companions of the fire, wherein they will be eternally. ~ What an awful destination!

H-108/64:11<sup>2</sup>. [---] No affliction touched except with God's permission. And whoever believes in God, he guides his heart. ~ God is knower of everything.

H-108/64:12. Obey God and obey the messenger. ~ If you turn the back, upon our messenger is only the manifest notification.

H-108/64:13. [---] God, there is no god but him. ~ The believers should confide in God.

H-108/64:14<sup>3</sup>. [---] O you who believed! Of your spouses and your children there is an enemy for you,<sup>R1</sup> so beware of them. [But if you pardon,<sup>A1</sup> absolve and forgive, [god will forgive you]. ~ God is forgiver, very-merciful.]

H-108/64:15. Your wealth and your children are only a test. ~ And with God is a great wage.

H-108/64:16<sup>4</sup>. So fear God as much as you can, hear, obey and spend. [That would be] better for you. Whoever is preserved from his own greed, ~ those are the successful.<sup>T1</sup>

H-108/64:17<sup>5</sup>. If you lend unto God a good loan, he will double it for you<sup>R1</sup> and forgive you. ~ God is thankful, magnanimous.

H-108/64:18. The knower of the secret and of the visible, ~ the almighty, the wise.

[---] رَعِمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا. قُلْ: «بَلَى! وَرَبِّي! لَتُبْعَثُنَّ، ثُمَّ لَتُنَبَّيُنَّ بِمَا عَمِلْتُمْ. ~ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ».

فَآمِنُوا بِاللَّهِ، وَرَسُولِهِ، وَالنُّورِ الَّذِي أَنْزَلْنَا. ~ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ.

يَوْمَ يَجْمَعُكُمْ إِلَى يَوْمِ الْجَمْعِ، ذَلِكَ يَوْمُ التَّلَافِينِ. وَمَنْ يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ صَالِحًا، يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُدْخِلْهُ<sup>3</sup> جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ، خَالِدِينَ فِيهَا، أَبَدًا. ~ ذَلِكَ الْفَوْزُ الْعَظِيمُ.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا، أُولَئِكَ أَصْحَابُ النَّارِ، خَالِدِينَ فِيهَا. ~ وَبِئْسَ الْمَصِيرُ!

[---] مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ. وَمَنْ يُؤْمِنْ بِاللَّهِ، يَهْدِ اللَّهُ<sup>2</sup> قَلْبَهُ. ~ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ.

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ. ~ فَإِنْ تَوَلَّيْتُمْ، فَإِنَّمَا عَلَى رَسُولِنَا الْبَلْغُ الْمُبِينُ.

[---] اللَّهُ، لَا إِلَهَ إِلَّا هُوَ. ~ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ.

[---] يَا أَيُّهَا الَّذِينَ ءَامَنُوا! إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ<sup>1</sup> عَدُوًّا لَكُمْ، فَأَحْذَرُوهُمْ. [وَإِنْ تَعَفَّوْا وَتَصَفَّحُوا وَتَغْفِرُوا [...]. ~ فَإِنَّ اللَّهَ غَفُورٌ، رَحِيمٌ.]

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ. ~ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ.

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ، وَاسْمَعُوا، وَأَطِيعُوا، وَأَنْفِقُوا. [...] خَيْرٌ لَكُمْ أَنْفُسُكُمْ. ~ وَمَنْ يَوْقُ شَحًّا نَفْسِيَّةً، ~ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ.

إِنْ نَقَرَضُوا اللَّهَ قَرْضًا حَسَنًا، يَضَعْفُهُ لَكُمْ وَيَعْفِرْ لَكُمْ. ~ وَاللَّهُ شَكُورٌ، حَلِيمٌ.

عَلِمَ الْغَيْبِ وَالشَّهَادَةِ، ~ الْعَزِيزُ، الْحَكِيمُ.

## CHAPTER 109/61: THE RANK

### سورة الصف

#### 14 verses Hegirian<sup>6</sup>

In the name of God, the all-merciful, the very-merciful.<sup>7</sup>

H-109/61:1. What is in the heavens and in the earth exalted God. ~ He is the almighty, the wise.

H-109/61:2. [---] O you who believed! Why do you say what you do not do?

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.  
سَبَّحَ لِلَّهِ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ. ~ وَهُوَ  
الْعَزِيزُ، الْحَكِيمُ.

[---] يَا أَيُّهَا الَّذِينَ ءَامَنُوا! لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ؟

<sup>1</sup> وَنُدْخِلْهُ (3) نُكَفِّرْ (2) يَجْمَعُكُمْ، نَجْمَعُكُمْ

<sup>2</sup> يُهْدِي، يَهْدِي، يَهْدِي، يَهْدِي - قَلْبُهُ (2) نَهْدِي

<sup>3</sup> (1) Abrogated by the verse of the sword 113/9:5 ♦ R1) Cf. Dt 13:7-12; Mt. 10:37; Lk 14:26.

<sup>4</sup> (1) See the footnote of 39/7:8. ♦ T1) شَحٌّ

<sup>5</sup> (1) Cf. Pr 19:17. ♦ R1) يَضَعْفُهُ، يُضَعِّفُهُ، يُضَعِّفُهُ

<sup>6</sup> This chapter takes its name from verse 4. Other title: الحواريين

<sup>7</sup> See footnote 2 of chapter 1/96.



H-109/61:3. It is a great execration, at God, that you say what you do not do.

H-109/61:4<sup>1</sup>. [---] God loves those who combat in his way, in ranks, as if they were a leaded building.<sup>T1</sup>

H-109/61:5. [---] [Remember] when Moses said to his people: «O my people! Why do you harm me while you know that I am God's messenger to you?» When they deviated, God deviated their hearts. ~ God does not guide the perverse people.

H-109/61:6<sup>2</sup>. [---] [Remember] when Jesus, son of Mary, said: «O children of Israel! I am God's messenger to you, confirming what was before me in the Torah, and announcing a messenger who will come after me, whose name is Ahmad».<sup>R1</sup> When he came to them with the proofs, they said: «This is a manifest sorcery».

H-109/61:7<sup>3</sup>. Who is more oppressor than him who forged lies against God, whereas he was called to the submission? ~ God does not guide the oppressive people.

H-109/61:8<sup>4</sup>. They want to extinguish God's light with their mouths, whereas God will accomplish his light. ~ Even though the disbelievers dislike [it].

H-109/61:9<sup>5</sup>. It is him who sent his messenger with the direction and the religion of the truth, so that he makes it prevail over any other religion. ~ Even though the associators dislike [it].

H-109/61:10<sup>6</sup>. [Say:] «O you who believed! Shall I indicate you a trade that will save you from a painful punishment?

H-109/61:11<sup>7</sup>. Believe in God and his messenger, and struggle with your wealth and your persons in God's way. That is better for you. ~ If you were knowing!

H-109/61:12. He will forgive you your faults, and will enter you gardens beneath which the rivers run, and good dwellings in the gardens of Eden. ~ That is the great success.

H-109/61:13<sup>8</sup>. And [he will give you] other [favour] which you like: a succour from God and a near conquest». ~ And announce to the believers.

H-109/61:14<sup>9</sup>. O you who believed! Be God's succourers, as Jesus, son of Mary, said to the apostles: «Who are my succourers [going] to [the succour of] God?» The apostles said: «We are God's succourers».<sup>R1</sup> A group of the children of Israel believed, while a group has disbelieved. Then we fortified those who believed against their enemy, and they prevailed.

كَبُرَ مَقَاتًا، عِنْدَ اللَّهِ، أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ.

[---] إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ، صَفًّا، كَانَتْهُمْ بُنْيَانٌ مَرْصُوصًا.

[---][...] وَإِذْ قَالَ مُوسَى لِقَوْمِهِ: «يَقَوْمُ! لِمَ تَوَدُّونَنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ؟» فَلَمَّا زَاغُوا، أَزَاغَ اللَّهُ قُلُوبَهُمْ. ~ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ.

[---][...] وَإِذْ قَالَ عِيسَى، ابْنُ مَرْيَمَ: «يَبَنِي إِسْرَءِيلَ! إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ، مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ، وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي، اسْمُهُ أَحْمَدُ». فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ، قَالُوا: «هَذَا سِحْرٌ مُبِينٌ».

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ الْكَذِبَ، وَهُوَ يُدْعَى إِلَى الْإِسْلَامِ؟ ~ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ.

يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَقْوَاهِمَ، وَاللَّهُ مُنِمْ نُورَهُ. ~ وَلَوْ كَرِهَ الْكَافِرُونَ [...]!

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ، لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ. ~ وَلَوْ كَرِهَ الْمُشْرِكُونَ [...]!

[...] «يَا أَيُّهَا الَّذِينَ آمَنُوا! هَلْ أَدُلُّكُمْ عَلَى تَجَرَّةٍ تَنْجِيكُمْ مِنْ عَذَابِ أَلِيمٍ؟

تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ، وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ. ذَلِكَ خَيْرٌ لَكُمْ. ~ إِنْ كُنْتُمْ تَعْلَمُونَ.

يَغْفِرَ لَكُمْ ذُنُوبَكُمْ، وَيُدْخِلَكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ، وَمَسْكِنٍ طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ. ~ ذَلِكَ الْفَوْزُ الْعَظِيمُ.

[...] وَآخِرُ تَحْبُوبِنَا: نَصْرٌ مِنَ اللَّهِ وَفَتْحٌ قَرِيبٌ»<sup>1</sup>. ~ وَبَشِيرٌ الْمُؤْمِنِينَ.

يَا أَيُّهَا الَّذِينَ آمَنُوا! كُونُوا أَنْصَارَ اللَّهِ<sup>1</sup>، كَمَا قَالَ عِيسَى، ابْنُ مَرْيَمَ، لِلْحَوَارِيِّينَ: «مَنْ أَنْصَارِي [...] إِلَى [...] اللَّهِ؟» قَالَ الْحَوَارِيُّونَ<sup>2</sup>: «نَحْنُ أَنْصَارُ اللَّهِ». فَأَمْنَتْ طَائِفَةٌ مِنْ بَنِي إِسْرَءِيلَ، وَكَفَرَتْ طَائِفَةٌ. فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَى عَدُوِّهِمْ، فَأَصْبَحُوا ظَاهِرِينَ.

<sup>1</sup> 1) يُقَاتِلُونَ، ♦ T1 Solid structure (Pickthall); like bricks in a wall (Progressive Muslims); well-built walls (Bewley).

<sup>2</sup> 1) سَاجِر ♦ R1 See the footnote of 90/33: 40. Ahmad and Muhammad are nicknames adopted by the Prophet of Islam (whose real name is Qatham Ibn Abd-al-Lat) likely to link with the Hebrew term חַמּוּדוּת contained in Daniel 9: 20-24 and 10: 11-19.

<sup>3</sup> 1) يُدْعَى، يَدْعَى

<sup>4</sup> 1) نُورُهُ 2) لِيُطْفِئُوا

<sup>5</sup> 1) نَبِيَّهُ، قِرَاءَةُ شَيْعِيَّةٍ: عِبْدِهِ

<sup>6</sup> 1) تَنْجِيكُمْ

<sup>7</sup> 1) وَتُجَاهِدُوا، وَجَاهِدُوا 2) تُؤْمِنُوا، آمَنُوا

<sup>8</sup> 1) نَصْرًا ... وَفَتْحًا قَرِيبًا

<sup>9</sup> 1) ♦ R1 See the footnote of 89/3:52. 2) أَنْصَارًا لِلَّهِ، أَنْتُمْ أَنْصَارُ اللَّهِ، مِنْ أَنْصَارِ اللَّهِ

## CHAPTER 110/62: FRIDAY

### سورة الجمعة

#### 11 verses Hegirian<sup>1</sup>

In the name of God, the all-merciful, the very-merciful.<sup>2</sup>

H-110/62:1<sup>3</sup>. What is in the heavens and in the earth exalts God, the king,<sup>R1</sup> the holy, ~ the almighty, the wise.

H-110/62:2<sup>4</sup>. [---] It is him who sent, to the gentiles,<sup>T1</sup> a messenger among them, to recite to them his signs, to purify them, and to teach them the book and the wisdom. ~ Though before they were in manifest misguidance.

H-110/62:3. And [he sent him] to others among them those who have not yet joined them. ~ He is the almighty, the wise.

H-110/62:4. That is God's favour that he gives to whom he wishes. ~ God is the possessor of the great favour.

H-110/62:5<sup>5</sup>. [---] Those charged with the Torah, but did not take it in charge, are similar to the donkey charged with books.<sup>R1</sup> What an awful resemblance of the people who belied God's signs! ~ God does not guide the oppressive people.

H-110/62:6<sup>6</sup>. Say: «O Jews! If you affirm to be God's allies, out of the humans, so wish for death. ~ If you were truthful».

H-110/62:7. But they will never wish for it, for what their hands advanced. ~ God is knower of the oppressors.

H-110/62:8<sup>7</sup>. [---] Say: «The death from which you flee will meet you. Then you will be brought back to the knower of the secret and of the visible. ~ He will then inform you of what you were doing».

H-110/62:9<sup>8</sup>. [---] O you who believed! When the call is made for the prayer of Friday,<sup>T1</sup> hasten to God's remembrance, and leave off the sale. That is better for you. ~ If you were knowing!

H-110/62:10<sup>9</sup>. When the prayer is finished, disperse in the earth, seek God's favour, and remember God much. ~ Maybe you succeed!

H-110/62:11<sup>10</sup>. Yet, when they see a trade or a distraction, they rush to it and leave you standing. Say: «What is with God is better than the distraction and the trade. ~ God is the best of the providers».<sup>R1</sup>

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.

يُسَبِّحُ لِلَّهِ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ، الْمَلِكِ، الْقُدُّوسِ<sup>1</sup>، ~ الْعَزِيزِ، الْحَكِيمِ<sup>2</sup>.

[---] هُوَ الَّذِي بَعَثَ، فِي الْأُمَمِينَ<sup>1</sup>، رَسُولًا مِنْهُمْ، يَتْلُوا عَلَيْهِمْ آيَاتِهِ، وَيُزَكِّيهِمْ، وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ. ~ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ.

[...] وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ. ~ وَهُوَ الْعَزِيزُ، الْحَكِيمُ.

ذَلِكَ فَضْلُ اللَّهِ. يُؤْتِيهِ مَنْ يَشَاءُ. ~ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ.

[---] مِثْلَ الَّذِينَ حَمَلُوا<sup>1</sup> الْتَوْرَةَ، ثُمَّ لَمْ يَحْمِلُوهَا، كَمِثْلِ الْحِمَارِ<sup>2</sup> يَحْمِلُ<sup>3</sup> أَثْقَالًا. يَنْسِ مِثْلَ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ! ~ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ.

قُلْ: «يَا أَيُّهَا الَّذِينَ هَادُوا! إِنْ زَعَمْتُمْ أَنْكُمْ أَوْلِيَاءُ لِلَّهِ، مِنْ دُونِ النَّاسِ، فَتَمَنَّوْا<sup>1</sup> الْمَوْتَ. ~ إِنْ كُنْتُمْ صَادِقِينَ».

وَلَا يَتَمَنَّوْنَهُ أَبَدًا، بِمَا قَدَّمْتُمْ أَيْدِيهِمْ. ~ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ.

[---] قُلْ: «إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ، فَإِنَّهُ مُلَاقِيكُمْ<sup>1</sup>. ثُمَّ تُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ. ~ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ».

[---] يَا أَيُّهَا الَّذِينَ ءَامَنُوا! إِذَا نُودِيَ لِلصَّلَاةِ، مِنْ يَوْمِ الْجُمُعَةِ، فَاسْعَوْا<sup>2</sup> إِلَىٰ ذِكْرِ اللَّهِ، وَذَرُوا الْبَيْعَ<sup>3</sup>. ذَلِكَ خَيْرٌ لَكُمْ. ~ إِنْ كُنْتُمْ تَعْلَمُونَ.

فَإِذَا قُضِيَتِ الصَّلَاةُ، فَانْتَشِرُوا فِي الْأَرْضِ، وَابْتَغُوا مِنْ فَضْلِ اللَّهِ، وَادْكُرُوا اللَّهَ كَثِيرًا. ~ لَعَلَّكُمْ تُفْلِحُونَ!

[---] وَإِذَا رَأَوْا تِجْرَةً أَوْ لَهْوًا<sup>1</sup>، انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا. قُلْ: «مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهِوِ وَمِنَ التِّجْرَةِ<sup>3</sup>. ~ وَاللَّهُ خَيْرُ الرَّازِقِينَ».

<sup>1</sup> This chapter takes its name from verse 9.

<sup>2</sup> See footnote 2 of chapter 1/96.

<sup>3</sup> 1) الْمَلِكُ الْقُدُّوسُ الْعَزِيزُ الْحَكِيمُ 2) الْقُدُّوسُ R1) See the footnote of 21/114:2.

<sup>4</sup> 1) الْأُمَمِينَ T1) See the footnote of 39/7:157.

<sup>5</sup> 1) يَحْمِلُ R1) The term comes from Hebrew (Geiger, p. 71); the Arabs in the time of Muhammad did not have any books.

<sup>6</sup> 1) فَتَمَنَّوْا، فَتَمَنَّوْا

<sup>7</sup> 1) إِنَّهُ مَلَاقِيكُمْ، مَلَاقِيكُمْ

<sup>8</sup> 1) T1) On the day of congregation (Asad). قراءة شيعية: البيع والتجارة 3) فَامُضُّوا 2) الْجُمُعَةُ، الْجُمُعَةُ

<sup>9</sup> 1) قراءة شيعية: وابتغوا فضل الله

<sup>10</sup> 1) التِّجَارَةُ للذين آمنوا، قراءة شيعية: وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انصرفوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهِوِ وَمِنَ 3) إِلَيْهَا، إِلَيْهَا 2) التِّجَارَةُ وَاللَّهُوِ، لَهْوًا أَوْ تِجَارَةً R1) Cf. Mt 6:26. التِّجَارَةُ للذين اتقوا

## CHAPTER 111/48: THE CONQUEST

### سورة الفتح

#### 29 verses Hegirian<sup>1</sup>

In the name of God, the all-merciful, the very-merciful.<sup>2</sup>

H-111/48:1. It is us who granted you a manifest conquest,

H-111/48:2<sup>3</sup>. so God may forgive you your anterior and posterior faults, complete his grace on you, guide you on a straight path,

H-111/48:3. and so God may succour you with a mighty help.

H-111/48:4<sup>4</sup>. It is him who descended the tranquillity<sup>T1</sup> in the hearts of the believers, so that they may increase faith upon their faith.

[God's are the soldiers of the heavens and of the earth. ~ God was knower, wise.]

H-111/48:5. [He prescribed the combat] so that he may enter the believing men and women gardens beneath which the rivers run, wherein they will be eternally, and that he may remove from them their misdeeds. ~ That was with God a great success.

H-111/48:6<sup>5</sup>. And so that he may punish the hypocritical men and women, as well as the associating men and women who presume an evil thought about God. On them be the evil turn of fortune. God angered against them, cursed them, and prepared for them the Gehenna. ~ How evil is the destination!

H-111/48:7. God's are the soldiers of the heavens and of the earth. ~ God was mighty, wise.

H-111/48:8. [---] We sent you as witness, announcer and warner,

H-111/48:9<sup>6</sup>. so that you may believe in God and his messenger, support him, revere him, and exalt him morning and evening.

H-111/48:10<sup>7</sup>. Those who swear allegiance to you, do but swear allegiance to God, God's hand above their hands. Whoever recants [the allegiance], recants upon himself. Whoever fulfilled his covenant with God, he will give him a great wage.

H-111/48:11<sup>8</sup>. [---] The nomads who remained backward will say to you: «Our wealth and our families occupied us. So ask forgiveness for us». They say with their tongues what is not in their hearts. Say: «Who can be of any avail to you against God, should he want harm for you, or want benefit for you? ~ God was rather aware of what you do.

H-111/48:12<sup>9</sup>. You rather presumed that the messenger and the believers would never return to their families. That was adorned in your hearts, and you presumed an evil thought. ~ You were an ignorant people».<sup>T1</sup>

H-111/48:13. Whoever did not believe in God and his messenger, ~ we prepared for the disbelievers a blaze.

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا،

لِيُغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ، وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ، وَيَهْدِيكَ [...] صِرَاطًا مُسْتَقِيمًا،

وَيَنْصُرَكَ اللَّهُ نَصْرًا عَزِيزًا.

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ، لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ. [وَلِلَّهِ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ. ~ وَكَانَ اللَّهُ عَلِيمًا، حَكِيمًا.]

[...] لِيَدْخُلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ

تَحْتِهَا الْأَنْهَارُ، خَالِدِينَ فِيهَا، وَيُكَفِّرُ عَنْهُمْ سَيِّئَاتِهِمْ. ~ وَكَانَ ذَلِكَ عِنْدَ اللَّهِ فَوْزًا عَظِيمًا.

وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّالِمِينَ بِاللَّهِ ظُنَّ السُّوءِ<sup>1</sup>. عَلَيْهِمْ دَائِرَةُ السُّوءِ<sup>1</sup>.

وَعَذَابُ اللَّهِ عَلَيْهِمْ، وَلَعَنَهُمْ، وَأَعَدَّ لَهُمْ جَهَنَّمَ. ~ وَسَاءَتْ مَصِيرًا.

[وَلِلَّهِ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ. ~ وَكَانَ اللَّهُ عَزِيزًا، حَكِيمًا.]

[---] إِنَّا أَرْسَلْنَاكَ شَهِدًا، وَمُبَشِّرًا، وَنَذِيرًا،

لِتُؤْمِنُوا<sup>1</sup> بِاللَّهِ وَرَسُولِهِ، وَتُعَزِّرُوهُ<sup>2</sup>، وَتُقِرُّوهُ<sup>3</sup>، وَتُسَبِّحُوهُ<sup>4</sup> بُكْرَةً وَأَصِيلًا.

إِنَّ الَّذِينَ يُبَايِعُونَكَ، إِنَّمَا يُبَايِعُونَ اللَّهَ، يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ. فَمَنْ نَكَثَ<sup>2</sup> [...]، فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ. وَمَنْ أَوْفَى بِمَا عَاهَدَ<sup>3</sup> عَلَيْهِ اللَّهُ، فَسَيُؤْتِيهِ<sup>4</sup> أَجْرًا عَظِيمًا.

[---] سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ: «شَغَلَتْنَا

أَمْوَالُنَا وَأَهْلُونَا. فَاسْتَغْفِرْ لَنَا». يَقُولُونَ بِأَلْسِنَتِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ. قُلْ: «فَمَنْ يَمْلِكُ لَكُمْ مِنْ اللَّهِ شَيْئًا، إِنْ أَرَادَ بِكُمْ ضَرًّا<sup>2</sup>، أَوْ أَرَادَ بِكُمْ نَفْعًا<sup>3</sup>? ~ بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا».

بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَى

أَهْلِيهِمْ أَبَدًا. وَرَبَّنْ ذَلِكَ فِي قُلُوبِكُمْ، وَظَنَّتُمْ ظُنَّ السُّوءِ<sup>1</sup>، ~ وَكُنْتُمْ قَوْمًا بُورًا.

وَمَنْ لَمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ، ~ فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا.

<sup>1</sup> This chapter takes its name from verse 1. Translated also: Victory (Asad).

<sup>2</sup> See footnote 2 of chapter 1/96.

<sup>3</sup> قراءة شيعية: زيدت هذه الآية في كتاب الله، وما كان لرسول الله ذنب

<sup>4</sup> T1) See the footnote of 87/2:248.

<sup>5</sup> السُّوء

<sup>6</sup> وَيُسَبِّحُوهُ (4) وَتُقِرُّوهُ، وَتُعَزِّرُوهُ، وَتُعَزِّرُوهُ، وَتُعَزِّرُوهُ (2) لِيُؤْمِنُوا

<sup>7</sup> فَسَيُؤْتِيهِ (4) عَهْدٌ (3) يَنْكُثُ (2) لِلَّهِ

<sup>8</sup> رَحْمَةً (3) ضَرًّا (2) شَغَلَتْنَا

<sup>9</sup> T1) See the footnote of 42/25:18. ♦ السُّوء

H-111/48:14. God's is the kingdom of the heavens and of the earth. He forgives whom he wishes, and punishes whom he wishes. ~ God was forgiver, very-merciful.

H-111/48:15<sup>1</sup>. Those who remained backward will say when you go to the spoils to take them: «Let us follow you». They would like to change God's word. Say: «You will never follow us. Thus God said before». They will say: «Rather you envy us». ~ Rather they were not understanding, but a little.

H-111/48:16<sup>2</sup>. Say to the nomads who remained backward: «You will be called against a people endowed with a strong vigour: that you will combat or they submit.<sup>T1</sup> If you obey, God will give you a good wage, and if you turn the back [to the call] as you turned the back before, he will punish you with a painful punishment».

H-111/48:17<sup>3</sup>. There is no blame on the blind, no blame on the lame, and no blame on the sick. Whoever obeys God and his messenger, he will enter him gardens beneath which the rivers run. ~ And whoever will turn the back, he will punish him with a painful punishment.

H-111/48:18<sup>4</sup>. [---] God was pleased with the believers when they were swearing allegiance to you under the tree. He knew what is in their hearts, descended tranquillity<sup>T1</sup> on them, and rewarded them with a near conquest,

H-111/48:19<sup>5</sup>. and with many spoils that they will take. ~ God was mighty, wise.

H-111/48:20. God promised you many spoils that you will take. Then he hastened them for you, and held back the hands of the humans from you. ~ So that it may be a sign for the believers, and that he may guide you to a straight path.

H-111/48:21. And [he promised you] other [spoils] on which you had no power, but which God encompassed. ~ God was powerful over everything.

H-111/48:22. If those who disbelieved were to fight you, they would have turned their backs. ~ Then they would not have found for them neither an ally nor a succourer.

H-111/48:23<sup>6</sup>. [That is] God's law that passed away before. ~ You will never find any alteration in God's law.

H-111/48:24<sup>7</sup>. It is him who held back their hands from you and your hands from them, in the valley of Makka, after he had made you triumph over them. ~ God was seer of what you do.

وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ. يَعْفِرُ لِمَن يَشَاءُ، وَيُعَذِّبُ مَن يَشَاءُ. ~ وَكَانَ اللَّهُ غَفُورًا، رَحِيمًا.

سَيَقُولُ الْمَخْلُوفُونَ إِذَا أَنْطَلَقْتُمْ إِلَى مَغَائِمٍ لِنَأْخُذُوهَا: «ذُرُونَا نَتَّبِعْكُمْ». يُرِيدُونَ أَنْ يُبَدِّلُوا كَلِمَ اللَّهِ. قُلْ: «لَنْ تَتَّبِعُونَا. كَذَلِكُمْ قَالَ اللَّهُ مِنْ قَبْلُ». فَسَيَقُولُونَ: «بَلْ تَحْسُدُونَنَا». ~ بَلْ كَانُوا لَا يَفْقَهُونَ، إِلَّا قَلِيلًا.

قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ: «سَتَدْعُونَ إِلَى قَوْمٍ أُولِي بَأْسٍ شَدِيدٍ: تُقَاتِلُونَهُمْ أَوْ يُسَلِّمُونَ<sup>1</sup>. فَإِنْ تُطِيعُوا، يُؤْتِكُمْ اللَّهُ أَجْرًا حَسَنًا. وَإِنْ تَوَلَّوْا [...] كَمَا تَوَلَّيْتُمْ مِنْ قَبْلُ، يُعَذِّبْكُمْ عَذَابًا أَلِيمًا».

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ، وَلَا عَلَى الْأَعْرَجِ حَرَجٌ، وَلَا عَلَى الْمَرِيضِ حَرَجٌ. وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ، يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ. ~ وَمَنْ يَتَوَلَّ، يُعَذِّبْهُ<sup>2</sup> عَذَابًا أَلِيمًا.

[---] لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ. فَعَلِمَ مَا فِي قُلُوبِهِمْ. فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ، وَأَثَبَهُمْ فَتْحًا قَرِيبًا،

وَمَغَائِمَ كَثِيرَةً يَأْخُذُونَهَا. ~ وَكَانَ اللَّهُ عَزِيزًا، حَكِيمًا.

وَعَدَكُمْ اللَّهُ مَغَائِمَ كَثِيرَةً تَأْخُذُونَهَا. فَعَجَّلَ لَكُمْ هَذِهِ، وَكَفَّ أَيْدِي النَّاسِ عَنْكُمْ. ~ وَلِتَكُونَ آيَةً لِلْمُؤْمِنِينَ، وَيَهْدِيَكُمْ [...] صِرَاطًا مُسْتَقِيمًا.

[...] وَأَخْرَى لَمْ تَقْدِرُوا عَلَيْهَا، فَذَاحَاطَ اللَّهُ بِهَا. ~ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا.

وَلَوْ قَاتَلَكُمْ الَّذِينَ كَفَرُوا، لَوَلَّوْا الْأَذْيَرُ. ~ ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا.

[...] سَنَّةُ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ. ~ وَلَنْ تَجِدَ لِسَنَةِ اللَّهِ تَبْدِيلًا.

وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ، وَأَيْدِيَكُمْ عَنْهُمْ، بِبَطْنِ مَكَّةَ، مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ. ~ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ<sup>1</sup> بَصِيرًا.

<sup>1</sup> تَحْسُدُونَنَا، يَحْسِدُونَنَا (3) كَلِمَ (2) تُبَدِّلُوا

<sup>2</sup> (1) T1) Become Muslims (Ali Ünal) ♦ يُسَلِّمُوا

<sup>3</sup> نُعَذِّبُهُ (2) نُدْخِلْهُ

<sup>4</sup> (1) T1) See the footnote of 87/2:248. ♦ وَأَثَابَهُمْ

<sup>5</sup> تَأْخُذُونَهَا

<sup>6</sup> لِسَنَةِ (2) سَنَةٍ

<sup>7</sup> (1) T1) See the footnote of 87/2:142. ♦ يَغْمَلُونَ

H-111/48:25<sup>1</sup>. [---] It is them who disbelieved and diverted you from the forbidden sanctuary,<sup>T1</sup> whereas the offerings were detained, so that they do [not] reach their place [of immolation]. Had not been believing men and women [who were staying in Makka and] whom you did not know, [he would have incited you against the people of Makka. But he did not allow it by fear] that you might have trodden them down, and thus guilt may have touched you because of them, without knowledge. So God enters whomever he wishes into his mercy. Had they separated themselves, we would have punished those among them him who disbelieved with a painful punishment.

H-111/48:26<sup>2</sup>. When those who disbelieved had put in their hearts the ardour, the ardour of the epoch of the ignorance,<sup>T1</sup> God descended tranquillity<sup>T2</sup> on his messenger and on the believers, and imposed on them the word of the fear which they had more right to, and were more worthy of. ~ God was knower of everything.

H-111/48:27<sup>3</sup>. God was truthful to his messenger in the vision with the truth: «You will enter the forbidden sanctuary,<sup>T1</sup> if God wishes, secure, with your heads shaven and [your hair] shortened, having no fear». He knew what you did not know, and granted, besides that, near conquest.

H-111/48:28. [---] It is him who sent his messenger with the guidance and the religion of the truth, so that he could make it prevail over all the religions. ~ God suffices as witness.

H-111/48:29<sup>4</sup>. Muhammad<sup>T1</sup> is God's messenger. Those who are with him are strong against the disbelievers, all-merciful among themselves. You see them kneeling, prostrate, seeking God's favour and pleasure. Their marks<sup>T2</sup> are on their faces, trace of the prostration. They look like what is in the Torah. In the Gospel, they look like a culture that brought out its shoot, became strong, grew thick, and stood on its stem, astonishing the cultivators.<sup>R1</sup> In order to enrage, by them, the disbelievers. ~ God promised to those among them who believed and did the good deeds, forgiveness and great wage.

[---] هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْيِ<sup>1</sup> مَعْكُوفًا، [...] أَنْ يَبْلُغَ مَجْلَهُ. وَلَوْلَا رَجَالٌ مُؤْمِنُونَ وَنِسَاءٌ مُؤْمِنَاتٌ [...] لَمْ تَعْلَمُوهُمْ، [...] أَنْ تَطُوهُمْ<sup>2</sup>، فَتُصِيبَكُمْ<sup>3</sup> مِنْهُمْ مَعْرَةٌ، بِغَيْرِ عِلْمٍ. لِيَدْخُلَ اللَّهُ فِي رَحْمَةٍ مِنْ يَشَاءُ. لَوْ تَزَيَّلُوا<sup>4</sup>، لَعَذَبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا.

إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ، حَمِيَّةَ الْجَاهِلِيَّةِ، فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ، وَالزَّمَهُمْ كَلِمَةَ التَّقْوَى، وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا. ~ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا.

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّعْبَا بِالْحَقِّ: «لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ، إِنْ شَاءَ اللَّهُ، ءَامِنِينَ<sup>2</sup>، مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ [...]»، لَا تَخَافُونَ». فَعَلِمَ مَا لَمْ تَعْلَمُوا، فَجَعَلَ، مِنْ دُونِ ذَلِكَ، فَتْحًا قَرِيبًا.

[---] هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ، لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ. ~ وَكَفَى بِاللَّهِ شَهِيدًا.

مُحَمَّدٌ رَسُولُ اللَّهِ. وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ، رُحَمَاءُ<sup>2</sup> بَيْنَهُمْ. تَرَاهُمْ رُكَّعًا سُجَّدًا، يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا. سِيمَاهُمْ<sup>3</sup> فِي وُجُوهِهِمْ، مِنْ أُنْثَرِ<sup>4</sup> السُّجُودِ. ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ. وَمَثَلُهُمْ، فِي الْإِنْجِيلِ، كَزَرْعٍ أَخْرَجَ شَطْأَهُ<sup>5</sup>، فَازْرَوْهُ<sup>6</sup>، فَاسْتَعْطَفَ، فَاسْتَوَى عَلَى سَوْفَةٍ<sup>7</sup>، يُعْجِبُ الرُّرَاعَ. لِنُغِيطَ بِهِمْ الْكُفَّارَ. ~ وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ، مَغْفِرَةً وَأَجْرًا عَظِيمًا.

<sup>1</sup> 1) See the footnote of 50/17:1. ♦ T1) تَزَيَّلُوا (4) فَتَنَّاكُمْ (3) تَطُوهُمْ (2) وَالْهَدْيِ، وَالْهَدْيِ (1).

<sup>2</sup> 1) ♦ T1) The pre-Islamic epoch. We find the same phrase in Ac 17:29-30. T2) See the footnote of 87/2:248. ♦ T1) وَكَانُوا أَهْلَهَا وَأَحَقَّ بِهَا، وَكَانُوا أَهْلَهَا أَحَقَّ بِهَا (1).

<sup>3</sup> 1) ♦ T1) See the footnote of 50/17:1. ♦ T1) لَا تَخَافُونَ (2) الرُّبَا، الرُّبَا (1).

<sup>4</sup> 1) See the footnote of 39/7:46 ♦ R1) Mt 13:31-32; Mc 4:26-32; Lk 13:18-19. ♦ T1) سَوْفَةٍ، سَوْفَةٍ (7) فَازْرَوْهُ (6) شَطْأَهُ، شَطْأَهُ، شَطْأَهُ، شَطْأَهُ (5) أَنْثَرِ، (4) سِيمَاهُمْ، سِيمَاهُمْ (3) أَشِدَّاءُ .. رُحَمَاءُ (2) رَسُولُ (1).

## سورة المائدة

In the name of God, the all-merciful, the very-merciful.<sup>2</sup>

H-112/5:4<sup>6</sup>. They ask you about what is permitted to them. Say:  
«Are permitted to you the good things, and [what is captured] by the  
carnivorous to which you taught what God taught you. Eat of what  
they seized for you, and remember God's name over it. Fear God. ~  
God is swift in account.

حُرِّمَتْ عَلَيْكُمْ [...] الْمَيْتَةُ، وَالْدَّمُ، وَلَحْمُ الْخَنَازِيرِ،  
وَمَا أَهَلَ لِغَيْرِ اللَّهِ بِهِ، وَالْمُنْخَفِقَةُ، وَالْمَوْفُودَةُ،  
وَالْمُنْزَيَّةُ، وَالنَّطِيطَةُ<sup>2</sup>، وَمَا أَكَلَ السَّبْعُ<sup>43</sup>، إِلَّا مَا  
ذُكِّرْتُمْ، وَمَا بُوِجَ عَلَى النَّصَبِ<sup>5</sup>، وَأَنْ تَسْتَقْسِمُوا  
بِالْأَزْلَمِ. ~ ذَلِكَ فَسَقٌ. [اليَوْمَ، يَبْسُ<sup>6</sup> الَّذِينَ كَفَرُوا مِنْ  
[...] دِينِكُمْ. فَلَا تَحْسَبُوهُمْ وَحْشُونَ<sup>7</sup>. الْيَوْمَ، أَكْمَلْتُ  
لَكُمْ دِينَكُمْ، وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي، وَرَضِيتُ لَكُمُ  
الْإِسْلَامَ دِينًا. [فَمَنْ أَضْطَرَّ<sup>8</sup> فِي مَخْمَصَةٍ، غَيْرِ  
مُتَجَانِفٍ<sup>9</sup> تَرْمِ<sup>10</sup> [...] <sup>0</sup>. قَالَ اللَّهُ غُفُورٌ، رَحِيمٌ.

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ. قُلْ: «أُحِلَّ لَكُمْ الطَّيِّبُ». [...] وَمَا عَلَّمْتُم مِّنْ جَوَارِحٍ مُّكَلَّبِينَ<sup>2</sup> تَعْلَمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ. فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ، وَادْكُرُوا اسْمَ اللَّهِ عَلَيْهِ». وَاقْفُوا اللَّهَ. ~ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ.

6 مُكَلِّبِينَ 2) عَلَّمْتُمْ 1)

H-112/5:5<sup>1</sup>. Today, are permitted to you the good things. Is also permitted to you the food of those who were given the book, and your food is permitted to them. [Are also permitted to you] the preserved among the believing women, and the preserved women among those who were given the book before you, if you give them their wage, preserving them,<sup>T1</sup> not as debauchees nor taking lovers». [Whoever disbelieves in the faith, then his work will fail. ~ And he will be, in the last life, of the losers.]

H-112/5:6<sup>2</sup>. [---] O you who believed! When you rise up for prayer, wash<sup>A1</sup> your faces and your hands up to the elbows. Wipe [a part of] your heads with your hands and [wash] your feet to the ankles.<sup>R1</sup> If you were polluted, then purify yourselves. If you were sick or on journey, or one of you came from the closet, or you touched women, and could not find water, look for good soil,<sup>R2</sup> and rub your faces and hands with it. God does not want to lay upon you any hardship, but he wants to purify you and complete his grace on you. ~ Maybe you thank!

H-112/5:7<sup>3</sup>. [---] Remember God's grace on you, and his commitment that he committed with you, when you said: «We heard and we obeyed».<sup>TIR1</sup> Fear God. ~ God is knower of what is in the chests.

H-112/5:8<sup>4</sup>. O you who believed! Be steadfast toward God, witness with equity. Do not let hatred for a people incite you to not be just. Be just, it is closer to the fear. Fear God. ~ God is aware of what you do.

H-112/5:9. God promised to those who believed and did the good deeds [that] they will have forgiveness and great wage.

H-112/5:10. Those who disbelieved and belied our signs, those are the companions of the Gehenna.

H-112/5:11<sup>5</sup>. O you who believed! Remember God's grace on you when a people were about to stretch out against you their hands. He then held back their hands from you. Fear God. ~ The believers should confide in God.

H-112/5:12<sup>6</sup>. [---] God took the commitment from the children of Israel. We raised among them twelve chiefs.<sup>R1</sup> God said: «I am with you. If you perform the prayer, give the tithe, believe in my messengers, and support them, and lend to God a good loan, I will remove from you your misdeeds, and enter you gardens beneath which the rivers run. Whoever disbelieves, thereafter, among you, he is misguided from the right way».

الْيَوْمَ، أَجَلٌ لَكُمْ الطَّيِّبُ. وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ جَلٌ لَكُمْ، وَطَعَامُكُمْ جَلٌ لَهُمْ. وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ، وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ [...]، إِذَا عَاتَيْنَهُنَّ أَجُورَهُنَّ، مُحْصِنِينَ<sup>2</sup>، غَيْرِ مُسَفِّحِينَ وَلَا مُتَّجِدِينَ أَخَذَانِ. [وَمَنْ يَكْفُرْ بِالْإِيمَانِ، فَقَدْ حَبِطَ<sup>3</sup> عَمَلُهُ. ~ وَهُوَ، فِي الْآخِرَةِ، مِنَ الْخَسِرِينَ.]

[---] يَا أَيُّهَا الَّذِينَ ءَامَنُوا! إِذَا قُمْتُمْ إِلَى الصَّلَاةِ، فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ<sup>1</sup>. وَامْسَحُوا بِرُءُوسِكُمْ [...] وَأَرْجُلَكُمْ<sup>2</sup> إِلَى الْكَعْبَيْنِ. وَإِنْ كُنْتُمْ جُنُبًا، فَاطْهَرُوا<sup>3</sup>. وَإِنْ كُنْتُمْ مَرْضَى، أَوْ عَلَى سَفَرٍ، أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَائِطِ<sup>4</sup>، أَوْ لَمَسْتُمُ النِّسَاءَ، فَلَمْ تَجِدُوا مَاءً، فَتَيَمَّمُوا<sup>5</sup> صَعِيدًا طَيِّبًا، فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ. مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ، وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ<sup>6</sup> وَلِيُنِمْذِرَكُمْ نِعْمَتَهُ عَلَيْكُمْ. ~ لَعَلَّكُمْ تَشْكُرُونَ!

[---] وَادْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيقَاتَهُ الَّتِي وَاقَقْتُمْ بِهِ، إِذْ قُلْتُمْ: «سَمِعْنَا وَأَطَعْنَا». وَاتَّقُوا اللَّهَ. ~ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ.  
يَا أَيُّهَا الَّذِينَ ءَامَنُوا! كُونُوا قَوْمِينَ لِلَّهِ، شُهَدَاءَ بِالْقِسْطِ. وَلَا يَجْرِمَنَّكُمْ شَنَا<sup>2</sup>نُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا. اْعْدِلُوا، هُوَ أَقْرَبُ لِلتَّقْوَى. وَاتَّقُوا اللَّهَ. ~ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ.

وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ [...] لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ.  
وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا. ~ أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا! اذْكُرُوا<sup>1</sup> نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ أَنْ يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ. فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ. وَاتَّقُوا اللَّهَ. ~ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ.

[---] وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَءِيلَ، وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا. وَقَالَ اللَّهُ: «إِنِّي مَعَكُمْ. لَئِنْ أَقَمْتُمُ الصَّلَاةَ، وَءَاتَيْتُمُ الزَّكَاةَ، وَءَامَنْتُمْ بِرُسُلِي، وَعَزَّرْتُمْ ثَمُوهُمْ<sup>1</sup>، وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا، لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ<sup>2</sup>، وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ. فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ، فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ».

<sup>1</sup> T1) See the footnote of 92/4:24. ♦ حَبِطَ (3) مُحْصِنِينَ (2) وَالْمُحْصَنَاتُ، وَالْمُحْصَنَاتُ

<sup>2</sup> ♦ لِيُطَهِّرَكُمْ (8) بِوُجُوهِكُمْ (7) فَأَمُوا (6) لَمَسْتُمْ (5) الْغَائِطِ (4) فَاطْهَرُوا، فَاطْهَرُوا (3) قِرَاءَةُ شَيْعِيَّةٍ: فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ مِنَ الْمَرَافِقِ (2) وَأَرْجُلَكُمْ (1) A1) Abrogated by a narration that permits the prayer without ablution if one didn't answer to the call of nature ♦ R1) Cf. Ex 30:18-21; Talmud, Joma 30b and Zebahim 19b; Jn 13:9. R2) See the footnote of 92/4:43.

<sup>3</sup> T1) Referring to Aramaean *te'a*, Bonnet-Eymard (vol. 1, p. 273 and vol. 3, p. 197) translates: wandered ♦ R1) See the footnote of 87/2:93.

<sup>4</sup> شَنَا (2) يُجْرِمَنَّكُمْ، يُجْرِمَنَّكُمْ

<sup>5</sup> هَمَّهُ (3) نِعْمَةً (2) اذْكُرُوا

<sup>6</sup> ♦ سَيِّئَاتِكُمْ (2) وَعَزَّرْتُمْهُمْ (1) R1) We find this same term in Am 6:1.

H-112/5:13<sup>1</sup>. But as they had broken their commitment, we cursed them, and hardened their hearts. They displace the words from their places, and forgot a part of what they were reminded of. You will not cease to see treason from them, but a few among them. So forgive them,<sup>A1</sup> and absolve. ~ God loves the good doers.

H-112/5:14<sup>2</sup>. From those who said: «We are Nazarenes»,<sup>T1</sup> we took their commitment. But they forgot a part of what they were reminded of. Therefore we have thrown enmity and hatred<sup>R1</sup> among them until the day of resurrection. ~ Then God will inform them of what they were doing.

H-112/5:15. O people of the book! Our messenger came to you, making manifest to you much of what you were hiding from the book, and forgiving much. A light and a manifest book came to you from God.

H-112/5:16<sup>3</sup>. God guides with it him who pursued his pleasure [to] the ways of the peace,<sup>T1</sup> brings them out from the darkness to the light, with his permission, and guides them to a straight path.

H-112/5:17. They disbelieved those who said: «God is the Messiah, son of Mary!» Say: «Who could do anything against God if he wanted to destroy the Messiah, son of Mary, his mother, and all those who are in the earth?» God's are the kingdom of the heavens and of the earth, and what is between them. He creates what he wishes. ~ God is powerful over everything.

H-112/5:18<sup>4</sup>. The Jews and the Nazarenes<sup>T1</sup> said: «We are the sons of God and his beloved». Say: «Why then does he punish you for your faults? Rather you are humans of those who he created». He forgives whom he wishes, and punishes whom he wishes. God's are the kingdom of the heavens and of the earth, and what is between them. ~ To him is the destination.

H-112/5:19<sup>5</sup>. O people of the book! Our messenger came to make manifest to you [the norms of the religion] after an interval of the messengers,<sup>T1</sup> [lest] you should say: «There did come to us neither an announcer nor a warner». Yet, there has come to you an announcer and a warner. ~ God is powerful over everything.

H-112/5:20<sup>6</sup>. [---] [Remember] when Moses said to his people: «O my people! Remember God's grace on you, when he made among you prophets, made you kings, and gave you what he did not give to anyone of the worlds.<sup>R1</sup>

H-112/5:21<sup>7</sup>. O my people! Enter the holy land that God prescribed for you,<sup>R1</sup> and do not turn the back. ~ Then you will turn back losers».

H-112/5:22<sup>8</sup>. They said: «O Moses! Therein are haughty people.<sup>R1</sup> We will never enter it unless they depart therefrom. ~ If they depart therefrom, then we will enter it».

فَمَا نَقْضِهِمْ مِيثَاقَهُمْ لَعَنَّاهُمْ، وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً. يُحَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهَا، وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ. وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ، إِلَّا قَلِيلًا مِنْهُمْ. فَاعْفُ عَنْهُمْ، وَاصْفَحْ. ~ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ.

وَمِنَ الَّذِينَ قَالُوا: «إِنَّا نَصْرِي» أَخَذْنَا مِيثَاقَهُمْ، فَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ. فَأَعَزَّ بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَمَةِ. ~ وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ بِمَا كَانُوا يَصْنَعُونَ.

يَا أَهْلَ الْكِتَابِ! قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ، وَيَعْفُو عَنْ كَثِيرٍ. قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ.

يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ [...] سُبُلَ السَّلَامِ، وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ، بِإِذْنِهِ، وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا: «إِنَّ اللَّهَ هُوَ الْمَسِيحُ، ابْنُ مَرْيَمَ». قُلْ: «فَمَن يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ الْمَسِيحَ، ابْنَ مَرْيَمَ، وَأُمَّهُ، وَمَن فِي الْأَرْضِ جَمِيعًا؟» وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ، وَمَا بَيْنَهُمَا. يَخْلُقُ مَا يَشَاءُ. ~ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

وَقَالَتِ الْيَهُودُ وَالنَّصَارَى: «نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبُّهُ». قُلْ: «فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ؟ بَلْ أَنْتُمْ بَشَرٌ مِّمَّنْ خَلَقَ». يَعْفُو لِمَن يَشَاءُ، وَيُعَذِّبُ مَن يَشَاءُ. وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا. ~ وَإِلَيْهِ الْمَصِيرُ.

يَا أَهْلَ الْكِتَابِ! قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ [...]، عَلَى فِتْرَةٍ مِنَ الرُّسُلِ، أَنْ [...] تَقُولُوا: «مَا جَاءَنَا مِنْ بَشِيرٍ وَلَا نَذِيرٍ». فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ. ~ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

[---][...] وَإِذْ قَالَ مُوسَى لِقَوْمِهِ: «يَقَوْمُ! اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ، إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ، وَجَعَلَكُمْ مُلُوكًا، وَآتَاكُمْ مَا لَمْ يُوْتِ أَحَدًا مِنَ الْعَالَمِينَ.

يَقَوْمُ! ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ، وَلَا تَرْتَدُّوا عَلَى أَدْبَارِكُمْ. ~ فَتَنَقَّلُوا خُسْرِينَ».

قَالُوا: «يُمُوسَى! إِنَّ فِيهَا قَوْمًا جَبَّارِينَ<sup>1</sup>. وَإِنَّا لَنَدْخُلُهَا حَتَّى يَخْرُجُوا مِنهَا. ~ فَإِنْ يَخْرُجُوا مِنهَا، فَإِنَّا دُخْلُونَ».

<sup>1</sup> 1) Abrogated by 113/9:29. ♦ خيانة (4) مؤصِّع (3) الكلام، الكلم (2) قَسِيَّةً، قَسِيَّةً، قَسِيَّةً

<sup>2</sup> 1) See the footnote of 87/2:62 ♦ T1) See the footnote of 87/2:62 ♦ T1) See the footnote of 87/2:62.

<sup>3</sup> 1) T1) Salvation (Asad): safety (Daryabadi); of the Salem [Jerusalem] (Bonnet-Eymard, vol. 3, p. 206). ♦ سُبُل

<sup>4</sup> T1) See the footnote of 87/2:62.

<sup>5</sup> 1) T1) After a long time during which no apostles have appeared (Asad). ♦ الرُّسُل

<sup>6</sup> 1) T1) Cf. Nb 13:17 to 14:38. ♦ يُوت (2) أَنْبِيَاء

<sup>7</sup> R1) Cf. Nb 13:21-33.

<sup>8</sup> 1) R1) The Bible speaks of the Amalekites as enemies in Moses' time (Ex 17:8; Nb 13:29; 14:25, etc.; Dt 1:28). They would be the descendants of Amaleq, grandson of Esau (Gn 36:12). The Arabic term 'amaliqah means the giants. The term



H-112/5:23<sup>1</sup>. Two men<sup>T1</sup> of those who feared, whom God gratified, said: «Enter upon them by the door. If you enter it, you will defeat. Confide in God. If you were believers».

H-112/5:24. They said: «O Moses! We will never enter it, as long as they will be therein. Go then, you with your Lord, and combat. We remain seated here».

H-112/5:25<sup>2</sup>. He said: «My Lord! I do not possess except myself and my brother. ~ So separate between us and the perverse people».

H-112/5:26<sup>3</sup>. He said: «It will be forbidden to them.<sup>R1</sup> They will wander forty years in the earth. ~ So do not sadden for the perverse people».

H-112/5:27<sup>4</sup>. [---] Recite to them the news of Adam's two sons in truth, when they offered an offering. It was accepted from one of them, and it was not accepted from the other. He said: «I will kill you». He said: «God accepts only from the fearers.<sup>R1</sup>

H-112/5:28<sup>5</sup>. Even if you stretch out your hand against me to kill me, I shall not stretch out my hand against you to kill you. ~ I fear God, the Lord of the worlds.

H-112/5:29<sup>6</sup>. I want that you incur my sin and your sin.<sup>T1</sup> Then you will be among the companions of the fire. ~ That is the reward of the oppressors».

H-112/5:30<sup>7</sup>. So his soul prompted him to kill his brother, and he killed him. ~ Thus he became of the losers.

H-112/5:31<sup>8</sup>. Then God sent a raven<sup>R1</sup> scratching the earth to show him how he might hide the shameful parts of his brother. He said: «Woe to me! Was I not even able to be as this raven, to hide the shameful parts of my brother?» ~ And he regretted.

H-112/5:32<sup>9</sup>. That is why we prescribed to the children of Israel that whoever killed a person without [killing of] a person or corruption in the earth, it shall be as if he had killed all humans.<sup>R1</sup> And whoever revived it, it shall be as if he had revived all humans. ~ Our messengers came to them with the proofs, but many among them, afterwards, became excessive in the earth.

قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ<sup>1</sup>، أَنْعَمَ اللَّهُ عَلَيْهِمَا<sup>2</sup>: «أَدْخُلُوا عَلَيْهِمُ الْبَابَ. فَإِذَا دَخَلْتُمُوهُ، فَإِنَّكُمْ غَالِبُونَ. وَعَلَى اللَّهِ فَتَوَكَّلُوا. ~ إِنْ كُنْتُمْ مُؤْمِنِينَ». قَالُوا: «يَهُوسَى! إِنَّا لَنْ نَدْخُلَهَا أَبَدًا، مَا دَامُوا فِيهَا. فَاذْهَبْ، أَنْتَ وَرَبُّكَ، فَقَاتِلَا. إِنَّا هَاهُنَا قَاعِدُونَ».

قَالَ: «رَبِّ! إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي. ~ فَافْرُقْ<sup>1</sup> بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ». قَالَ: «فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ. أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي الْأَرْضِ. ~ فَلَا تَأْسَ<sup>1</sup> عَلَى الْقَوْمِ الْفَاسِقِينَ».

[---] وَأَتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ، إِذْ قَرَّبَا قُرْبَانًا، فَتُقُبِّلَ<sup>1</sup> مِنْ أَحَدِهِمَا، وَلَمْ يُقْبَلْ مِنَ الْآخَرِ. قَالَ: «لَأَقْتُلَنَّكَ<sup>2</sup>». قَالَ: «إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ».

لَنْ بَسَطْتُ<sup>1</sup> إِلَيَّ يَدَكَ لِتَقْتُلَنِي، مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لِأَقْتُلَكَ. ~ إِنِّي أَخَافُ اللَّهَ، رَبَّ الْعَالَمِينَ.

إِنِّي أُرِيدُ أَنْ تَبْوَأَ<sup>1</sup> بِإِثْمِي وَإِثْمِكَ. فَتَكُونَ مِنَ الصَّاحِبِ النَّارِ. ~ وَذَلِكَ جَزَاءُ الظَّالِمِينَ».

فَطَوَّعَتْ<sup>1</sup> لَهُ نَفْسُهُ قَتْلَ أَخِيهِ، فَقَتَلَهُ. ~ فَأَصْبَحَ مِنَ الْخَاسِرِينَ.

فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُورِي سَوْءَةَ<sup>1</sup> أَخِيهِ. قَالَ: «يُؤْيِلُنِي<sup>2</sup>! أَعْجَزْتُ<sup>3</sup> أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ، فَأُورِي سَوْءَةَ<sup>1</sup> أَخِي؟» ~ فَأَصْبَحَ مِنَ النَّدِيمِينَ.

[...] مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَءِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ [...] نَفْسٍ أَوْ فَسَادٍ<sup>1</sup> فِي الْأَرْضِ، فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا. وَمَنْ أَحْيَاهَا، فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا. ~ وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ، ثُمَّ إِنَّ كَثِيرًا مِنْهُمْ، بَعْدَ ذَلِكَ، فِي الْأَرْضِ لَمُسْرِفُونَ.

*jabbarin* (in Hebrew *guibbor*) is translated by Pickthall by giants. We prefer the term haughty, what corresponds best to the term used elsewhere in the Koran in singular (34/50:45; 44/19:14; 47/26:130, etc.).

<sup>1</sup> 1) عَلَيْهِمَا وَيَكُم (2) يُخَافُونَ (T1) Referring to Hebrew *miragalim* in Jos 6:25, Bonnet-Eymard, vol. 3, p. 214) translates: two spies.

<sup>2</sup> 1) فَافْرُقْ، فَفَرَّقَ

<sup>3</sup> 1) تَأْسَ (R1) Cf. Nb 14:33, 32:13; Dt 2:7, 8:2, 29:4; Jos 5:6.

<sup>4</sup> 1) لَأَقْتُلَنَّكَ (R1) Cf. Gn 4:3-11.

<sup>5</sup> 1) بَسَطْتُ (2) بَسَطْتُ

<sup>6</sup> 1) تَبْوَأَ (T1) Referring to Hebrew *hebi* in Gn 4:4, Bonnet-Eymard (vol. 3, p. 217) translates: that you offer for my sin and your sin.

<sup>7</sup> 1) فَطَوَّعَتْ، فَطَوَّعَتْ

<sup>8</sup> 1) أَعْجَزْتُ (R1) Pirke de-Rabbi Eliezer, chap. 21, attributes the episode of the raven to Adam. Midrash Tanhuma, Beresit X, says that God sent two birds combating each other; one killed the other, then with its flippers it dug a hole where it buried it. Inspired by this example, Adam dug the soil and buried Abel. See Ginzberg, vol. 1, p. 46.

<sup>9</sup> 1) فَسَادًا (R1) This step comes in Sanhedrin 37 b: is an interpretation of the verse «The voice of your brother's blood is crying to me from the ground» (Gn 4:10). Blood is used in the plural in the Bible. Therefore, Cain, by killing his brother, is as if he killed all humans.

H-112/5:33<sup>1</sup>. The reward of those who combat God and his messenger, and hasten to corrupt in the earth, is that they be killed, or be crucified, or have their hands and feet cut off on alternate sides,<sup>T1</sup> or be banished from the earth.<sup>A1</sup> They will have that as ignominy in the worldly life. ~ And they will have in the last life a great punishment.

H-112/5:34. Except those who repented before you gain power over them. ~ Know that God is forgiver, very-merciful.

H-112/5:35. O you who believed! Fear God, seek the means [to come] closer to him, and combat in his way. ~ Maybe you succeed!

H-112/5:36<sup>2</sup>. Those who disbelieved, had they all that is in the earth, and the like thereof, to ransom themselves with it of the punishment of the day of resurrection, it would not have been accepted from them.<sup>R1</sup> ~ And they will have a painful punishment.

H-112/5:37<sup>3</sup>. They will want to get out from the fire, but they shall not get out therefrom. ~ And they will have a lasting punishment.

H-112/5:38<sup>4</sup>. [---] [It is prescribed concerning] the thief, man or woman: for both cut off their hands,<sup>R1</sup> in reward for what they realized, as intimidation from God. ~ God is mighty, wise.

H-112/5:39<sup>5</sup>. But whoever repented after having been oppressor and made righteous deed, God returns to him.<sup>R1</sup> ~ God is forgiver, very-merciful.

H-112/5:40. [---] Did you not know that God's is the kingdom of the heavens and of the earth? He punishes whom he wishes, and forgives whom he wishes. ~ God is powerful over everything.

H-112/5:41<sup>6</sup>. [---] O messenger! They should not sadden you those who hasten into disbelief among those who said: «We believed» with their mouths, whereas their hearts did not believe.<sup>R1</sup> There are among the Jews [a group] who hear the lies, and hear [you] [to tell lies on you to] other people who never came to you, and [there are a group who] displace the words from their places. They say: «If you have been given this, then take it. And if you have not been given it, beware». Whoever God wants to test, you cannot protect him at all against God. Those are they for whom God does not want to purify their hearts. They will have in the worldly life ignominy. ~ And they will have in the last life a great punishment.

H-112/5:42<sup>7</sup>. They are hearers to lies, and eaters of what is fraudulent.<sup>TIR1</sup> If they come to you, judge between them or disregard them.<sup>A1</sup> If you disregard them, they will not harm you in anything. If you judge, then judge between them with equity. ~ God loves the equitable.

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا، أَنْ يُقَتَّلُوا، أَوْ يُصَلَّبُوا<sup>2</sup>، أَوْ تُقَطَّعَ<sup>3</sup> أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلْفٍ، أَوْ يُنْفَوْا مِنَ الْأَرْضِ. ذَلِكَ لَهُمْ جزى في الدنيا. ~ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ.

إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ. ~ فَأَعْلَمُوا أَنَّ اللَّهَ غَفُورٌ، رَحِيمٌ. يَا أَيُّهَا الَّذِينَ آمَنُوا! اتَّقُوا اللَّهَ، وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ، وَجَاهِدُوا فِي سَبِيلِهِ. ~ لَعَلَّكُمْ تُفْلِحُونَ! إِنَّ الَّذِينَ كَفَرُوا، لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا، وَمِثْلَهُ مَعَهُ، لَيَفْتَدُوا بِهِ مِنْ عَذَابِ الْيَوْمِ الْقِيَمَةِ، مَا تُقْبَلُ<sup>1</sup> مِنْهُمْ. ~ وَلَهُمْ عَذَابٌ أَلِيمٌ.

يُرِيدُونَ أَنْ يُخْرِجُوا<sup>1</sup> مِنَ النَّارِ، وَمَا هُمْ بِخُرْجِينَ مِنْهَا. ~ وَلَهُمْ عَذَابٌ مُقِيمٌ. [---] [...] وَالسَّارِقُ وَالسَّارِقَةُ: فَاقْطَعُوا أَيْدِيَهُمَا<sup>2</sup>، جَزَاءً بِمَا كَسَبَا، نَكْلًا مِنَ اللَّهِ. ~ وَاللَّهُ عَزِيزٌ، حَكِيمٌ.

[---] فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ، فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ. ~ إِنَّ اللَّهَ غَفُورٌ، رَحِيمٌ.

[---] أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ؟ يُعَذِّبُ مَنْ يَشَاءُ، وَيَغْفِرُ لِمَنْ يَشَاءُ. ~ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

[---] يَا أَيُّهَا الرَّسُولُ! لَا يَحْزَنْكَ<sup>1</sup> الَّذِينَ يُسْرِغُونَ<sup>2</sup> فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا: «ءَامَنَّا» بِأَفْوَاهِهِمْ، وَلَمْ تُؤْمِنْ قُلُوبُهُمْ. وَمِنَ الَّذِينَ هَادُوا [...] سَمْعُونَ<sup>3</sup> لِلْكَذِبِ<sup>4</sup> [...] سَمْعُونَ [...] لِقَوْمٍ آخَرِينَ لَمْ يَأْتُوكَ، [...] خُزِفُونَ الْكَلِمَ<sup>5</sup> مِنْ بَعْدِ مَوَاضِعِهِ. يَقُولُونَ: «إِنْ أَوْثَقْتُمْ هَذَا، فَخَذُوهُ. وَإِنْ لَمْ تُؤْتُوهُ فَاحْذَرُوا». وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ، فَلَنْ تَمْلِكَ لَهُ مِنْ اللَّهِ شَيْئًا. أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرْ قُلُوبَهُمْ. لَهُمْ فِي الدُّنْيَا جِزْيٌ، ~ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ.

سَمْعُونَ لِلْكَذِبِ، أَكَلُونَ لِلْسَخْتِ<sup>1</sup>. فَإِنْ جَاءُوكَ، فَاحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ. وَإِنْ تُعْرِضْ عَنْهُمْ، فَلَنْ يَضُرُّوكَ شَيْئًا. وَإِنْ حَكَمْتَ، فَاحْكُم بَيْنَهُمْ بِالْقِسْطِ. ~ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ.

<sup>1</sup> 1) يُقَتَّلُوا (2) يُصَلَّبُوا (3) تُقَطَّعُ ♦ T1) Referring to the expression *yeda halaph yeda rigala halaph rigala* in Targum Ex 21:24, Bonnet-Eymard (vol. 3, p. 220-221) translates: hand for hand and foot for foot ♦ A1) Abrogated by 112/5:34.

<sup>2</sup> 1) تَقَبَّلَ ♦ R1) Cf. Ez 7:19; So 1:18; Mt 16:26.

<sup>3</sup> 1) يُخْرِجُوا

<sup>4</sup> 1) السَّارِقُونَ وَالسَّارِقَاتِ، وَالسُّرُوقِ وَالسُّرُوقَةِ (2) أَيْمَانُهُمَا، أَيْمَانَهُمْ ♦ R1) Dt 25:11-12 prescribes the amputation of the hand for another offense.

<sup>5</sup> R1) Cf. Ze 1:3; Mt 3:7.

<sup>6</sup> 1) الْكَلِمَ، الْكَلَامُ ♦ R1) Cf. Is 29:13 quoted in Mt 15:8 and Mk 7:6.

<sup>7</sup> 1) السَّخْتِ، لِلْسَخْتِ، لِلْسَخْتِ، لِلْسَخْتِ ♦ T1) Illicit gain (Pickthall). Referring to Hebrew *sehi* in Lm 3:45, Bonnet-Eymard (vol. 3, p. 229) translates: rubbish ♦ R1) It would especially make allusion to the corruption of the judges. Cf. Ex 23:8; Dt 16:19, 27:25 ♦ A1) Abrogated by 112/5:48 or 49.

H-112/5:43. How do they make you a judge while they have the Torah wherein is God's judgment, and they turn the back [to your judgment] thereafter? ~ Those are not the believers.

H-112/5:44<sup>1</sup>. We descended the Torah wherein is guidance and light. By it, the prophets who submitted<sup>T1</sup> judge the Jews, as wells as the rabbis<sup>T2</sup> and the doctors,<sup>T3</sup> for the protection of God's book had been trusted to them, and they were witnesses thereto. [We told them:] «Do not dread the humans, but dread me. Do not exchange [the acceptance of] my signs with a small price». ~ Whoever does not judge by that which God descended, those are the disbelievers.

H-112/5:45<sup>2</sup>. We prescribed for them therein<sup>R1</sup> life for life, eye for eye, nose for nose,<sup>T1</sup> ear for ear, tooth for tooth, and for wounds retaliation. Whoever forgoes it, this shall be for him an expiation.<sup>R2</sup> ~ Whoever does not judge by that which God descended, those are the oppressors.

H-112/5:46<sup>3</sup>. And we sent in their footsteps Jesus, son of Mary, confirming what was before him in the Torah. We gave him the Gospel wherein is guidance and light, confirming what is before him in the Torah,<sup>R1</sup> guidance and exhortation for fearers.

H-112/5:47<sup>4</sup>. The people of the Gospel should judge by that which God descended therein. ~ Whoever does not judge by that which God descended, those are the perverse.

H-112/5:48<sup>5</sup>. We descended to you the book with the truth, confirming what was before it in the book, and predominant on it. Therefore judge between them by that which God descended. Do not follow their desires, [far] from the truth that came to you. To each of you we made legislation and conduct.<sup>T1</sup> Had God wished, he would have made you only one nation. But [he did so] to examine you in what he gave you. So compete [in doing] the good. To God will be your return altogether, ~ and he will inform you about that wherein you were diverging.

H-112/5:49. [We ordered you:] «Judge between them by that which God descended, and do not follow their desires. Beware lest they divert you from some of what God descended on you. If they turn the back [to the judgment which descended], know that God wants to afflict them for a part of their faults». Many humans are perverse.

H-112/5:50<sup>6</sup>. Do they seek the judgment of the epoch of the ignorance?<sup>T1</sup> Who is better judge than God for convinced people?

وَكَيْفَ يُحْكِمُونَكَ وَعِنْدَهُمُ التَّوْرَةُ فِيهَا حُكْمُ اللَّهِ، ثُمَّ يَقُولُونَ [...] مِنْ بَعْدِ ذَلِكَ؟ وَمَا أَوْلَاكَ بِالْمُؤْمِنِينَ.

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ. يُحْكَمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا، وَالرَّبَّيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ، وَكُلُّوا عَلَيْهِ شَهَادَةً. [...] «فَلَا تَخْشَوُا النَّاسَ وَاحْشَوْنِي! وَلَا تَتَّبِعُوا [...] بِإِيتِي تَمَنَّا قَلِيلًا». ~ وَمَنْ لَمْ يُحْكَمْ بِمَا أَنْزَلَ اللَّهُ، فَأُولَئِكَ هُمُ الْكَافِرُونَ.

وَكَتَبْنَا عَلَيْهِمْ<sup>1</sup> فِيهَا أَنْ النَّفْسَ بِالنَّفْسِ، وَالْعَيْنَ بِالْعَيْنِ، وَالْأَنْفَ بِالْأَنْفِ، وَالْأَذْنَ بِالْأَذْنِ، وَالسِّنَّ بِالسِّنِّ، وَالْجُرُوحَ<sup>2</sup> قِصَاصٌ. فَمَنْ تَصَدَّقَ بِهِ، فَهُوَ كَفَّارَةٌ لَهُ. ~ وَمَنْ لَمْ يُحْكَمْ بِمَا أَنْزَلَ اللَّهُ، فَأُولَئِكَ هُمُ الظَّالِمُونَ.

وَفَقَّيْنَا عَلَىٰ عَائِثِهِمْ بِعِيسَى، ابْنِ مَرْيَمَ، مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ. وَأَتَيْنَاهُ الْإِنْجِيلَ فِيهِ هُدًى وَنُورٌ، وَمُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ، وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ.

وَلِيُحْكَمْ أَهْلُ الْإِنْجِيلِ بِمَا أَنْزَلَ اللَّهُ فِيهِ. ~ وَمَنْ لَمْ يُحْكَمْ بِمَا أَنْزَلَ اللَّهُ، فَأُولَئِكَ هُمُ الْفَاسِقُونَ.

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ، مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ، وَمُهِيمًا<sup>1</sup> عَلَيْهِ. فَأَحْكَمْ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ. وَلَا تَتَّبِعْ أَهْوَاءَهُمْ [...] عَمَّا جَاءَكَ مِنَ الْحَقِّ. لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً<sup>2</sup> وَمِنْهَا جَا. وَلَوْ شَاءَ اللَّهُ، لَجَعَلَكُمْ أُمَّةً وَاحِدَةً. وَلَكِنْ [...] لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ. فَاسْتَبِقُوا [...] الْخَيْرَاتِ. إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا، ~ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ.

[...] وَأَنْ: «أَحْكَمْ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ، وَلَا تَتَّبِعْ أَهْوَاءَهُمْ. وَاحْذَرَهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ. فَإِنْ تَوَلَّوْا [...]، فَأَعْلَمَ أَنَّمَا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ». وَإِنَّ كَثِيرًا مِنَ النَّاسِ لَفَاسِقُونَ.

أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ؟<sup>2</sup> وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ؟

<sup>1</sup> 1) ♦ T1) Were perfect (Bonnet-Eymard, vol. 3, p. 230). T2) See the footnote of 89/3:79. T3) The term *Ahbar* is mentioned four times in the Koran (see the index under this word). It comes from Hebrew and means companion; it also indicates a member of a sect having religious knowledge. We translate it by doctors.

<sup>2</sup> 1) قِصَاصٌ وَمِنْ (4) وَأَنْ الْجُرُوحَ (3) أَنْ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأَذْنَ بِالْأَذْنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ (2) وَكَتَبْنَا عَلَيْهِمْ = وَأَنْزَلَ اللَّهُ عَلَىٰ بَنِي إِسْرَائِيلَ (1) ♦ R1) See the footnote of 87/2:178. R2) We find the same term in the Bible: Ex 21:30, 29:33, 36, 30:10, 12, 15-16, etc. ♦ T1) The expression *nose for nose* is not in the Bible. Referring to Hebrew *anaf*, and evoking Jesus' command in Mt 5:22 and 38-38, whose Koran takes the opposite explicitly, Bonnet-Eymard (vol. 3, p. 230) translates: anger for anger.

<sup>3</sup> 1) ♦ R1) Cf. Mt 5:17-19.

<sup>4</sup> 1) وَلِيُحْكَمْ أَهْلُ، وَلِيُحْكَمْ أَهْلُ، وَأَنْ لِيُحْكَمْ أَهْلُ، وَأَنْ احْكَمْ أَهْلُ

<sup>5</sup> 1) ♦ T1) A traced-out way (Pickthall); a custom (Bonnet-Eymard, vol. 3, p. 236). The Hebrew term *mihnag* in 2 Kgs 9:20 is translated «drives».

<sup>6</sup> 1) ♦ T1) The pre-Islamic epoch. We find the same phrase in Ac 17:29-30.

H-112/5:51<sup>1</sup>. [---] O you who believed! Do not take the Jews and the Nazarenes for allies.<sup>T1</sup> They are allies of each other. Whoever from you allies to them is from them. ~ God does not guide the oppressive people.

H-112/5:52<sup>2</sup>. You will see those in whose hearts is a sickness<sup>T1</sup> hasten to them saying: «We fear lest the [evil] turn of fortune afflicts us». But maybe that God will come up with the conquest or an order from him, and then they will regret what they held secret within themselves.

H-112/5:53<sup>3</sup>. Those who believed say: «Are these they who swore by God, with strength oaths, that they are with you?» Their deeds have failed, and they became losers.

H-112/5:54<sup>4</sup>. O you who believed! Whoever of you forsakes his religion [will not harm God]. God will bring a people whom he loves and who love him, humble to the believers, and mighty to the disbelievers, combating in God's way, and fearing not the blame of any blamer. That is God's favour. He gives it to whom he wishes. ~ God is ample, knower.

H-112/5:55<sup>5</sup>. Your ally is God, as well as his messenger, and those who believed, who perform the prayer, give the tithe, and kneel.

H-112/5:56. Whoever allies to God, his messenger, and those who believed, [God will succour him]. The coalition of God will be the winner.

H-112/5:57<sup>6</sup>. O you who believed! Do not take those who took your religion for ridicule and a joke, among those who were given the book before you and the disbelievers, as allies. Fear God. ~ If you were believers.

H-112/5:58<sup>7</sup>. When you call to the prayer, they take it for ridiculous and a joke. ~ That is for they are a people who do not reason.

H-112/5:59<sup>8</sup>. Say: «O people of the book! Do you seek revenge on us only because we believed in God, in what descended to us, and in what descended before? ~ But most of you are perverse».

H-112/5:60<sup>9</sup>. Say: «Shall I inform you of what is worse than that, as remuneration by God? That whom God cursed, against whom he is in anger, of whom he made monkeys and pigs,<sup>R1</sup> and him who adored the idols. Those have the worse situation, and are most misguided from the right way».

H-112/5:61. When they come to you, they say: «We believed». Yet, they entered with the disbelief and left with it. ~ God knows best what they were concealing.

[---] يَا أَيُّهَا الَّذِينَ ءَامَنُوا! لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ. بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ. وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ، فَإِنَّهُ مِنْهُمْ. ~ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ.

فَرَىٰ<sup>1</sup> الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ يُسْرِعُونَ<sup>2</sup> فِيهِمْ. يَقُولُونَ: «نَخْشَىٰ أَنْ تُصِيبَنَا دَآئِرَةٌ [...]». فَعَسَىٰ اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِنْ عِنْدِهِ، فَيُصْبِحُوا<sup>3</sup> عَلَىٰ مَا أَسْرَوْا فِي أَنْفُسِهِمْ<sup>4</sup> نَدِيمِينَ.

وَيَقُولُ<sup>1</sup> الَّذِينَ ءَامَنُوا: «أَهَؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ إِنَّهُمْ لَمَعَكُمْ؟!» حَبِطَتْ<sup>2</sup> أَعْمَالُهُمْ، فَأَصْبَحُوا خَسِرِينَ.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا! مَنْ يَرْتَدَّ<sup>1</sup> مِنْكُمْ عَنْ دِينِهِ [...]]. فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ، أَذِلَّةٌ<sup>2</sup> عَلَى الْمُؤْمِنِينَ، أَعِزَّةٌ<sup>3</sup> عَلَى الْكَافِرِينَ، يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ، وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ. ذَلِكَ فَضْلُ اللَّهِ. يُؤْتِيهِ<sup>4</sup> مَنْ يَشَاءُ. ~ وَاللَّهُ وَاسِعٌ، عَلِيمٌ.

إِنَّمَا وَلِيُّكُمُ اللَّهُ، وَرَسُولُهُ، وَالَّذِينَ ءَامَنُوا، الَّذِينَ يُقِيمُونَ الصَّلَاةَ، وَيُؤْتُونَ<sup>3</sup> الزَّكَاةَ، وَهُمْ رُكَّعُونَ. وَمَنْ يَتَوَلَّ اللَّهَ، وَرَسُولَهُ، وَالَّذِينَ ءَامَنُوا [...]]. فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا! لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُؤًا<sup>1</sup> وَلَعِبًا، مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَالْكَافِرَ<sup>2</sup>، أَوْلِيَاءَ. وَاتَّقُوا اللَّهَ. ~ إِنْ كُنْتُمْ مُؤْمِنِينَ.

وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ، اتَّخَذُوهَا هُزُؤًا<sup>1</sup> وَلَعِبًا<sup>2</sup>. ~ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ.

قُلْ: «يَا أَهْلَ الْكِتَابِ! هَلْ تَنْتَقِمُونَ<sup>1</sup> مِنَّا إِلَّا أَنْ ءَامَنَّا بِاللَّهِ، وَمَا أُنْزِلَ<sup>2</sup> إِلَيْنَا، وَمَا أُنْزِلَ<sup>2</sup> مِنْ قَبْلُ؟ ~ وَأَنْ<sup>3</sup> أَكْثَرَكُمْ فَاسِقُونَ؟»

قُلْ: «هَلْ أَنْتِبُكُمْ<sup>1</sup> بِشَرِّ مِنْ ذَلِكَ، مَثْوِيَةً<sup>2</sup> عِنْدَ اللَّهِ؟ مَنْ لَعَنَهُ اللَّهُ، وَغَضِبَ عَلَيْهِ، وَجَعَلَ مِنْهُمْ الْفُرْدَةَ وَالْخَنَازِيرَ<sup>3</sup>، وَعَبَدَ الطَّغُوتَ<sup>4</sup>.<sup>5</sup> أُولَٰئِكَ شَرٌّ مَكَائًا، وَأَضَلُّ عَنْ سَوَاءِ السَّبِيلِ».

وَإِذَا جَاءُوكُمْ، قَالُوا: «ءَامِنَّا». وَقَدْ نَخَلُوا بِالْكَفَرِ وَهُمْ قَدْ خَرَجُوا<sup>1</sup> بِهِ. ~ وَاللَّهُ أَعْلَمُ بِمَا كَانُوا يَكْتُمُونَ.

<sup>1</sup> T1) See the footnote of 87/2:62.

<sup>2</sup> T1) Referring to the term *marad* in Jos 22:16-29, Bonnet-Eymard (vol. 1, p. 28 and vol. 3, p. 237) translates: rebellion.

<sup>3</sup> حَبِطَتْ (2) يَقُولُ، وَيَقُولُ

<sup>4</sup> يُؤْتِيهِ (4) أَعِزَّةٌ، غُلَظٌ (3) أَذِلَّةٌ (2) يَرْتَدُّ (1)

<sup>5</sup> وَيُؤْتُونَ (3) وَالَّذِينَ (2) مَوْلَاكُمْ (1)

<sup>6</sup> مِنْ قَبْلِكُمْ وَمَنْ الْكَافَرُ، مَنْ قَبْلَكُمْ وَمَنْ الَّذِينَ أَشْرَكُوا (2) هُزُؤًا، هُزَاءً، هُزُؤًا، هُزَاً (1)

<sup>7</sup> وَلَعِبًا (2) هُزُؤًا، هُزَاءً، هُزُؤًا، هُزَاً (1)

<sup>8</sup> أَنْزَلَ (2) تَنْتَقِمُونَ (1)

<sup>9</sup> وَعَبَدَ الطَّاغُوتَ، وَعَبَدُوا الطَّاغُوتَ، وَغَدَّتِ الطَّاغُوتُ، وَمَنْ عَيْدٌ (4) مَنْ لَعَنَهُ ... وَالْخَنَازِيرُ = مَنْ غَضِبَ اللَّهُ عَلَيْهِمْ وَجَعَلَ قُرْدَةً وَخَنَازِيرَ (3) مَثْوِيَةً (2) أَنْتِبُكُمْ (1) R1) See the footnote of 39/7:166.

H-112/5:62<sup>1</sup>. You see many among them hastening in sin and aggression, and eating what is fraudulent.<sup>T1R1</sup> ~ How awful is what they were doing!

H-112/5:63<sup>2</sup>. If only the rabbis<sup>T1</sup> and the doctors<sup>T2</sup> would forbid them from saying the lies and eating what is fraudulent!<sup>T3</sup> ~ How awful is what they were doing!

H-112/5:64<sup>3</sup>. The Jews said: «God's hand is shackled». May their own hands be shackled, and may they be cursed for what they say. Rather his hands are wide open, spending as he wishes.<sup>R1</sup> What descended to you from your Lord will increase for many among them the transgression and the disbelief. And we have thrown among them enmity and hatred until the day of resurrection. Whenever they kindled a fire for the war, God extinguished it. And they hasten to corrupt in the earth. ~ God does not love the corruptors.

H-112/5:65<sup>4</sup>. Had the people of the book believed and feared, we would have removed from them their misdeeds, and entered them the gardens of delight.

H-112/5:66. And had they implemented the Torah, the Gospel, and what descended to them from their Lord, they would have eaten from above them and from below their feet. There is among them a moderate nation. But many among them, how evil is what they do!

H-112/5:67<sup>5</sup>. O messenger! Deliver [all] what descended to you from your Lord. If you do not do it, then you will not have delivered his message. God protects you from the humans. ~ God does not guide the disbelieving people.

H-112/5:68<sup>6</sup>. Say: «O people of the book! You do not stand on anything unless you implement the Torah, the Gospel, and what descended to you from your Lord». What descended to you from your Lord will increase for many among them the transgression and the disbelief. ~ So do not sadden for the disbelieving people.

H-112/5:69<sup>7</sup>. [---] Those who believed, the Jews, the Sabians, and the Nazarenes,<sup>T1</sup> whoever [among them] believed in God and the last day and did good, ~ no fear on them, nor be they sad.<sup>A1</sup>

H-112/5:70<sup>8</sup>. [---] We took the commitment of the children of Israel, and sent to them messengers. Whenever a messenger came to them with what their souls do not want, ~ they belied a group and kill a group.<sup>R1</sup>

H-112/5:71<sup>9</sup>. They thought that there would be no trial. So they became blind and deaf, then God returned to them. Then many among them became blind and deaf. ~ God is seer of what they do.

وَتَرَى كَثِيرًا مِّنْهُمْ يُسْرِعُونَ فِي الْإِثْمِ وَالْعُدْوَانِ<sup>1</sup>،  
وَأَكْلِهِمُ السُّخْتِ<sup>2</sup>. ~ لَيْسَ مَا كَانُوا يَعْمَلُونَ!

لَوْلَا يَنْهَاهُمُ الرَّبُّبِيُّونَ<sup>1</sup> وَالْأَحْبَارُ عَنْ قَوْلِهِمُ الْإِثْمَ<sup>2</sup>  
وَأَكْلِهِمُ السُّخْتِ<sup>3</sup>! ~ لَيْسَ مَا كَانُوا يَصْنَعُونَ<sup>4</sup>!

وَقَالَتِ الْيَهُودُ: «يَدُ اللَّهِ مَغْلُولَةٌ». غَلَّتْ أَيْدِيهِمْ،  
وَلَعْنُوا<sup>1</sup> بِمَا قَالُوا. بَلْ يَدَاهُ مَبْسُوطَتَانِ<sup>2</sup>، يُنفِقُ كَيْفَ  
يَشَاءُ. وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُمْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ  
طُعْنًا<sup>3</sup> وَكُفْرًا. وَالَّذِينَ يَبْتِغُوا الْعُدْوَانَ وَالْبَغْضَاءَ إِلَى يَوْمِ  
الْقِيَامَةِ كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ، أَطْفَأَهَا<sup>3</sup> اللَّهُ.  
وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا. ~ وَاللَّهُ لَا يُحِبُّ  
الْمُفْسِدِينَ.

وَلَوْ أَنَّ أَهْلَ الْكِتَابِ ءَامَنُوا وَاتَّقَوْا، لَكَفَّرْنَا عَنْهُمْ  
سَيِّئَاتِهِمْ، وَلَدَخَلْنَاهُمْ جَنَّاتِ النَّعِيمِ.

وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ، وَالْإِنْجِيلَ، وَمَا أُنْزِلَ إِلَيْهِمْ  
مِّن رَّبِّهِمْ، لَأَكَلُوا مِن فَوْقِهِمْ وَمِن تَحْتِ أَرْجُلِهِمْ. مِنْهُمْ  
أُمَّةٌ مُّقْتَصِدَةٌ. وَكَثِيرٌ مِّنْهُمْ، سَاءَ مَا يَعْمَلُونَ!

يَا أَيُّهَا الرَّسُولُ! بَلِّغْ [...] مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ<sup>1</sup>.  
وَإِنْ لَّمْ تَفْعَلْ، فَمَا بَلَّغْتَ رِسَالَتَهُ<sup>2</sup>. وَاللَّهُ يَعْصِمُكَ مِنَ  
النَّاسِ. ~ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ.

قُلْ: «يَا أَهْلَ الْكِتَابِ! لَسْتُمْ عَلَى شَيْءٍ حَتَّى تُقِيمُوا  
التَّوْرَةَ، وَالْإِنْجِيلَ، وَمَا أُنْزِلَ إِلَيْكُمْ مِّن رَّبِّكُمْ».~  
وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُمْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ طُعْنًا  
وَكَفْرًا. ~ فَلَا تَأْسَ<sup>1</sup> عَلَى الْقَوْمِ الْكَافِرِينَ.

[---] إِنَّ الَّذِينَ ءَامَنُوا، وَالَّذِينَ هَادُوا، وَالصَّابِئِينَ<sup>2</sup>،  
وَالنَّصَارَى، مَن ءَامَنَ [...] بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ  
صَالِحًا، ~ فَلَا خَوْفٌ عَلَيْهِمْ، وَلَا هُمْ يَحْزَنُونَ.  
[---] لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ، وَارْسَلْنَا إِلَيْهِمْ  
رُسُلًا. كُلَّمَا جَاءَهُمْ رَسُولٌ مِّنَّا لَا تَهْوَىٰ أَنفُسُهُمْ، ~  
فَرِيقًا كَذَّبُوا، وَفَرِيقًا يَقْتُلُونَ.

وَحَسِبُوا أَلَّا تَكُونَ<sup>1</sup> فِتْنَةً<sup>2</sup>. فَعَمَّوْا<sup>3</sup> وَصَمَّوْا<sup>4</sup>، ثُمَّ تَابَ  
اللَّهُ عَلَيْهِمْ. ثُمَّ عَمَّوْا<sup>3</sup> وَصَمَّوْا<sup>4</sup> كَثِيرٌ<sup>6</sup> مِنْهُمْ. ~ وَاللَّهُ  
بَصِيرٌ بِمَا يَعْمَلُونَ.

<sup>1</sup> 1) (وَالْعُدْوَانِ) 2) السُّخْتِ، السُّخْتِ، السُّخْتِ ♦ T1) Illicit gain (Pickthall). Referring to Hebrew *sehi* in Lm 3:45, Bonnet-Eymard (vol. 3, p. 229 and 247) translates: rubbish ♦ R1) This verse refers notably to the corruption of the judges; cf. Ex 23:8; Dt 27:25.

<sup>2</sup> 1) (الرَّبُّبِيُّونَ) 2) العدوان 3) السُّخْتِ، السُّخْتِ، السُّخْتِ ♦ T1) See the footnote of 89/3:79. T2) See the footnote of 112/5:44. T3) See the footnote of 112/5:62.

<sup>3</sup> 1) (وَلَعْنُوا) 2) (وَلَعْنُوا) 3) (بُسْطَانٍ، بُسْطَانٍ، بُسْطَانٍ، بُسْطَانٍ، بُسْطَانٍ، بُسْطَانٍ، بُسْطَانٍ، بُسْطَانٍ) ♦ R1) Cf. Ps 104:27-28, 145:15-16.

<sup>4</sup> 1) سَيِّئَاتِهِمْ

<sup>5</sup> 1) رسالته 2) قراءة شيعية: يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ فِي عَلِي

<sup>6</sup> 1) ثَس

<sup>7</sup> 1) (وَالصَّابِئِينَ، وَالصَّابِئِينَ، وَالصَّابِئِينَ، وَالصَّابِئِينَ، وَالصَّابِئِينَ، وَالصَّابِئِينَ، وَالصَّابِئِينَ، وَالصَّابِئِينَ) ♦ T1) See the footnote of 87/2:62 ♦ A1) Abrogated by the verse 89/3:85.

<sup>8</sup> 1) (كَذَّبُوهُ) ♦ R1) Cf. Mt 21:33-39.

<sup>9</sup> 1) (كَثِيرًا) 2) (كَثِيرًا) 3) (فِتْنَةً) 4) (فِتْنَةً) 5) (وَصَمَّوْا) 6) (وَصَمَّوْا) 7) (وَصَمَّوْا) 8) (وَصَمَّوْا) 9) (وَصَمَّوْا)

H-112/5:72<sup>1</sup>. [---] They disbelieved those who said: «God is the Messiah, son of Mary». Yet, the Messiah said: «O children of Israel! Adore God, my Lord and your Lord.<sup>R1</sup> Whoever associates with God,<sup>R2</sup> God forbade to him the garden, and his shelter will be the fire. ~ The oppressors will have no succourers».

H-112/5:73. They disbelieved those who said: «God is the third of three». Yet, there is no god but one God. If they do not abstain from what they are saying, will touch those who disbelieved among them a painful punishment.

H-112/5:74. Will they not then turn to God and ask him for-giveness? ~ God is forgiver, very-merciful.

H-112/5:75<sup>2</sup>. The Messiah, son of Mary, is only a messenger before whom the messengers passed away, and his mother is truthful. They both were eating food. See how we make manifest the signs to them! ~ Then see how they are perverted!

H-112/5:76<sup>3</sup>. Say: «Do you adore, besides God, what possesses nei-ther harm nor benefit for you?»<sup>R1</sup> ~ God is the hearer, the knower.

H-112/5:77. [---] Say: «O people of the book! Do not exaggerate in your religion, [and do not say] but the truth. Do not follow the de-sires of a people who have been misguided before, misguided many, and were misguided from the right way».

H-112/5:78<sup>4</sup>. [---] Those who disbelieved among the children of Is-rael have been cursed by the tongue of David<sup>R1</sup> and Jesus, son of Mary.<sup>R2</sup> ~ That is for they disobeyed and were transgressing.

H-112/5:79<sup>5</sup>. They were not forbidding each other what they did as detestable. ~ How awful is what they were doing!

H-112/5:80. You see many among them allying themselves with those who disbelieved. How awful is what their souls advanced for themselves, angering God against them. They will be eternally in the punishment.

H-112/5:81. If they believed in God, the Prophet, and what de-scended to him, they would not take them for allies. ~ But many among them are perverse.

H-112/5:82<sup>6</sup>. [---] You will find that the strongest of the humans in enmity to those who believed are the Jews and the associators. And you will find that the nearest in love to those who believed are those who said: «We are Nazarenes».<sup>T1</sup> That is because there are among them priests<sup>T2</sup> and monks, and they are not arrogant.

H-112/5:83<sup>7</sup>. When they hear what descended to the messenger, you will see their eyes overflowing with tears, for they recognized the truth. They say: «Our Lord! We believed. ~ Inscribe us therefore with the witnesses.

H-112/5:84<sup>8</sup>. Why should we not believe in God, and the truth that has come to us, whereas we covet that our Lord will enter us with the righteous people?»

[---] لَقَدْ كَفَرَ الَّذِينَ قَالُوا: «إِنَّ اللَّهَ هُوَ الْمَسِيحُ، ابْنُ مَرْيَمَ». وَقَالَ الْمَسِيحُ: «يَبْنِي إِسْرَءِيلُ! أَعْبُدُوا اللَّهَ، رَبِّي وَرَبَّكُمْ. إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ، فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ، وَمَأْوَاهُ النَّارُ. ~ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ».

لَقَدْ كَفَرَ الَّذِينَ قَالُوا: «إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ». وَمَا مِنْ إِلَهٍ إِلَّا إِلَهٌ وَحْدٌ. وَإِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ، لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ.

أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَ؟ ~ وَاللَّهُ غَفُورٌ رَحِيمٌ.

مَا الْمَسِيحُ، ابْنُ مَرْيَمَ، إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ، وَأُمُّهُ صِدِّيقَةٌ. كَانَا يَأْكُلَانِ الطَّعَامَ. أَنْظِرْ كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ! ~ ثُمَّ أَنْظِرْ أَتَى يُؤَفِّكُونَ!<sup>3</sup>

قُلْ: «أَتَعْبُدُونَ، مِنْ دُونِ اللَّهِ، مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا؟» ~ وَاللَّهُ هُوَ السَّمِيعُ، الْعَلِيمُ.

[---] قُلْ: «يَا هَلْ الْكُتُبُ! لَا تَغْلُوا فِي دِينِكُمْ [...] غَيْرَ الْحَقِّ. وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ، وَأَضَلُّوا كَثِيرًا، وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ».

[---] لِعَنِ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَءِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى، ابْنِ مَرْيَمَ. ~ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ.

كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ. ~ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ!

تَرَى كَثِيرًا مِنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا. لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنْفُسُهُمْ، أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ. وَفِي الْعَذَابِ هُمْ خَالِدُونَ.

وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ، وَالنَّبِيِّ، وَمَا أُنْزِلَ إِلَيْهِ، مَا اتَّخَذُواهُمْ أَوْلِيَاءَ. ~ وَلَكِنْ كَثِيرًا مِنْهُمْ فَسِقُونَ.

[---] لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدُوًّا لِلَّذِينَ ءَامَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا. وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ ءَامَنُوا الَّذِينَ قَالُوا: «إِنَّا نَصْرُؤُ». ذَلِكَ بِأَنَّهُمْ قِسِيَّيْنِ وَرَهَبَانَا، وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ.

وَإِذَا سَمِعُوا مَا أُنْزِلَ إِلَى الرَّسُولِ، تَرَى أَعْيُنَهُمْ تَفِيضُ مِنَ الدَّمْعِ، مِمَّا عَرَفُوا مِنَ الْحَقِّ. يَقُولُونَ: «رَبَّنَا! ءَامِنَّا. ~ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ.

وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ، وَمَا جَاءَنَا مِنَ الْحَقِّ، وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبَّنَا مَعَ الْقَوْمِ الصَّالِحِينَ؟»

<sup>1</sup> 1) وَمَاوَاهُ ♦ R1) Cf. Jn 20:17. R2) Cf. Mk 12:28-30.

<sup>2</sup> 1) يُؤَفِّكُونَ 3) يَأْكُلَانِ 2) رَسَلٌ

<sup>3</sup> R1) Cf. Ba 6:33-37.

<sup>4</sup> R1) Cf. Ps 5:10, 69:22-28, 78:21-22, 109:17-18. R2) Cf. Mt 12:34 and chap. 23.

<sup>5</sup> 1) يَنْتَهُونَ

<sup>6</sup> T1) See the footnote of 87/2:62. T2) The term *qissisun*, translated by priests, comes from Syriac *qashisho*.

<sup>7</sup> 1) تَرَى أَعْيُنُهُمْ

<sup>8</sup> وما أنزل علينا ربنا من الحق 1)

H-112/5:85<sup>1</sup>. God rewarded them, for what they said, with gardens beneath which the rivers run, wherein they will be eternally. ~ That is the reward of the good doers.

H-112/5:86. Those who disbelieved and belied our signs, ~ those are the companions of the Gehenna.

H-112/5:87. O you who believed! Do not forbid the good things that God permitted you. [And do not transgress. ~ God does not love the transgressors!]

H-112/5:88. Eat from what God provided you, which is permitted, good. ~ Fear God in whom you believe.

H-112/5:89<sup>2</sup>. [---] God will not punish you for frivolity in your oaths. But he will punish you for what you bound yourselves [by] oaths. The expiation thereof is the feeding of ten paupers, with the average of that wherewith you feed your family, or the clothing of them, or the freeing of a [slave]'s neck. Whoever does not find, [he should] fast for three days.<sup>T1</sup> This is the expiation of your oaths, if you have sworn. Keep your oaths. So God makes manifest his signs to you. ~ Maybe you thank!

H-112/5:90<sup>3</sup>. [---] O you who believed! Wine, gambling,<sup>R1</sup> erected stones, and divinatory arrows are only abomination, from the work of the Satan. So avoid them. ~ Maybe you succeed!

H-112/5:91<sup>4</sup>. The Satan only wants to throw enmity and hatred among you, through the wine and the gambling,<sup>R1</sup> and to divert you from the remembrance of God and the prayer. Will you therefore not abstain [therefrom]?

H-112/5:92. Obey God and obey the messenger, and beware. If you turn the back [to the obedience], ~ know that upon our messenger is only the manifest notification.

H-112/5:93<sup>5</sup>. There is no blame on those who believed and did the good deeds for what they ate, if they feared, believed, and did the good deeds, then they feared and believed, then they feared and did good. ~ God loves the good doers.<sup>A1</sup>

H-112/5:94<sup>6</sup>. O you who believed! God will test you with some game within reach of your hands and spears, so that God may know who fears him in secret. ~ Whoever transgresses thereafter, he will have a painful punishment.

H-112/5:95<sup>7</sup>. O you who believed! Do not kill the game whereas you are in state of interdiction.<sup>T1</sup> Whoever of you kills it deliberately, [its] compensation is the equivalent of what he has killed in livestock, according to the judgment of two equitable from you, an offering to the Kaaba,<sup>T2</sup> or in expiation the feeding of paupers, or the equivalent of that in fasting, so that he may taste the result of his affair. God forgave what is past. But whoever relapses, God will take revenge on him. ~ God is mighty, avenger.

فَأَنبَهُمُ اللَّهُ، بِمَا قَالُوا، حَبَّتْ تَحْرِي مِنْ تَحْتِهَا الْأَنْهَارُ، خَالِدِينَ فِيهَا. ~ وَذَلِكَ جَزَاءُ الْمُحْسِنِينَ.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا. ~ أُولَئِكَ أَصْحَابُ الْجَحِيمِ.

يَا أَيُّهَا الَّذِينَ آمَنُوا! لَا تَحْرَمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ. [وَلَا تَعْتَدُوا. ~ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ.]

وَكُلُوا مِمَّا رَزَقَكُمْ اللَّهُ، حَلَالًا، طَيِّبًا. ~ وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ.

[---] لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ. وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ<sup>2</sup> [...] فَكَفَرْتُمْ إِيَّاهُ بِعَشْرَةٍ مَسْكِينٍ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ<sup>4</sup>، أَوْ كِسْوَتُهُمْ، أَوْ تَحْرِيرَ رَقَبَةٍ. فَمَنْ لَمْ يَجِدْ، [...] فَصِيَامُ<sup>6</sup> ثَلَاثَةِ أَيَّامٍ. ذَلِكَ كَفْرَةُ أَيْمَانِكُمْ، إِذَا حَلَفْتُمْ. وَاحْفَظُوا أَيْمَانَكُمْ. كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ. ~ لَعَلَّكُمْ تَشْكُرُونَ!

[---] يَا أَيُّهَا الَّذِينَ آمَنُوا! إِنَّمَا الْخَمْرُ، وَالْمَيْسِرُ، وَالْأَنْصَابُ، وَالْأَزْلَامُ رَجَسٌ، مِنْ عَمَلِ الشَّيْطَانِ. فَاجْتَنِبُوهُ. ~ لَعَلَّكُمْ تُفْلِحُونَ!

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدُوَّةَ وَالْبَغْضَاءَ، فِي الْخَمْرِ وَالْمَيْسِرِ، وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ. فَهَلْ أَنْتُمْ مُنْتَهُونَ [...]؟

وَاطِيعُوا اللَّهَ وَاطِيعُوا الرَّسُولَ، وَاحْذَرُوا. فَإِنْ تَوَلَّيْتُمْ [...]، ~ فَأَعْلَمُوا أَنَّمَا عَلَى رَسُولِنَا الْبَلْغُ الْمُبِينُ.

لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا، إِذَا مَا اتَّقَوْا، وَآمَنُوا، وَعَمِلُوا الصَّالِحَاتِ، ثُمَّ اتَّقَوْا وَآمَنُوا، ثُمَّ اتَّقَوْا وَأَحْسَنُوا. ~ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ.

يَا أَيُّهَا الَّذِينَ آمَنُوا! لَيَبْلُوَنَّكُمُ اللَّهُ بِشَيْءٍ مِنَ الصَّيِّدِ تَنَالُهُ أَيْدِيكُمْ وَرِمَاحُكُمْ، لِيَعْلَمَ<sup>2</sup> اللَّهُ مَنْ يَخَافُهُ بِالْغَيْبِ. ~ فَمَنْ أَعَدَّى، بَعْدَ ذَلِكَ، فَلَهُ عَذَابٌ أَلِيمٌ.

يَا أَيُّهَا الَّذِينَ آمَنُوا! لَا تَقْتُلُوا الصَّيِّدَ وَأَنْتُمْ حُرْمٌ. وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا، [...] فَجَزَاءٌ مِثْلُ مَا قَتَلَ مِنَ النَّعَمِ،<sup>2</sup> بِحَكْمِ بِهِ ذُو<sup>3</sup> عَدَلٍ مِنْكُمْ، هَدْيًا<sup>4</sup> بِلُغِ الْكَعْبَةِ، أَوْ كَفْرَةٌ طَعَامُ<sup>6</sup> 5 مَسْكِينٍ<sup>7</sup>، أَوْ عَدْلٌ<sup>8</sup> ذَلِكَ صِيَامًا، لِيَذُوقَ وَبَالَ أَمْرِهِ. عَفَا اللَّهُ عَمَّا سَلَفَ. وَمَنْ عَادَ، فَيَنْتَقِمِ اللَّهُ مِنْهُ. ~ وَاللَّهُ عَزِيزٌ، ذُو أَنْتِقَامٍ.

<sup>1</sup> فَأَتَاهُمُ، فَأَتَاهُم

<sup>2</sup> Variation: three consecutive days. ♦ T1 أيام متتابعات (7 فصوص (6 كُسُوْتُهُمْ، كَأَسْوَتُهُمْ، كَأَسْوَتُهُمْ (5 أَهَالِيكُمْ (4 عَقَدْتُ الْإِيمَانَ (3 عَقَدْتُمْ، عَاقَدْتُمْ (2 يُؤَاخِذُكُمْ (1)

<sup>3</sup> R1) See the footnote of 87/2:219.

<sup>4</sup> R1) See the footnote of 87/2:219.

<sup>5</sup> A1) Abrogated the two previous verses.

<sup>6</sup> لِيَعْلَمَ، قراءة شيعية: حتى يعلم (2 يناله

<sup>7</sup> (1) State of pilgrimage (Asad); in ♦ T1 عَدْلٌ (8 مَسْكِينٍ (7 طَعْمٌ (6 كَفَارَةٌ طَعَامٌ (5 هَدْيًا (4 ذُو (3 النَّعَمِ (2) فجزاءه مثل، فجزاءه مثل، فجزاءه مثل (1) في الحرم المقدس أو في جلباب الحجاج (Yusuf Ali); because you are a dedicated people (Bonnet-Eymard, vol. 3, 187 and 266). T2)

H-112/5:96<sup>1</sup>. Are permitted for you the game and the food of the sea, an enjoyment for you and for the caravans.<sup>T1</sup> But are forbidden for you the game of the land, whereas you are in state of interdiction. ~ Fear God to whom you will be gathered.

H-112/5:97<sup>2</sup>. [---] God made the Kaaba,<sup>T1</sup> the forbidden House, an institution for the humans.<sup>T2</sup> [The same for] the forbidden month, the offering and the garlands.<sup>R1</sup> [---] So that you may know that God knows what is in the heavens and in the earth, ~ and that God is knower of everything.

H-112/5:98. Know that God is severe in punishment, ~ and that God is forgiver, very-merciful!

H-112/5:99<sup>3</sup>. Upon the messenger is only the notification.<sup>A1</sup> ~ God knows what you show and what you conceal.

H-112/5:100. Say: «The bad and the good are not equal, even though the multiplicity of the bad may wonder you. Fear God, O endowed with intelligence! ~ Maybe you succeed!»

H-112/5:101<sup>4</sup>. [---] O you who believed! Do not ask about things that, if they are indicated to you, would harm you. If you ask about them, when the Koran descended, they will be shown to you. God forgave them. ~ God is forgiver, magnanimous.

H-112/5:102. A people before you asked [about] them, then disbelieved therein.

H-112/5:103<sup>5</sup>. [---] God did not make neither Bahirah, nor Saibah, nor Wasilah, nor Ham.<sup>T1</sup> But those who disbelieved forge lies against God. ~ Most of them do not reason.

H-112/5:104. [---] When it is said to them: «Come to what God descended and to the messenger», they say: «What we found with our fathers is sufficient for us». ~ Even though their fathers do not know anything, and are not guided?

H-112/5:105<sup>6</sup>. O you who believed! You are responsible for yourselves.<sup>A1</sup> Who is misguided will not harm you if you are guided. To God will be your return altogether. ~ He will inform you of what you were doing.

H-112/5:106<sup>7</sup>. [---] O you who believed! When death approaches any of you, [require] the testimony, at the time of bequest, of two equitable among you, or two others among others than you,<sup>A1</sup> if you travelled in the land, and the affliction of death touched you. Detain them after the prayer. Let them then swear by God, if you have any doubt: «We will not exchange [the falsification of our testimony] for a price, even if he was a relative, and we will not conceal God's testimony. ~ Otherwise, we would be of the sinners».

أَجَلَ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ<sup>1</sup>، مَتَعًا لَكُمْ وَلِلسَّيَّارَةِ. وَحَرَّمَ عَلَيْكُمْ صَيْدُ الْبَرِّ، مَا دُمْتُمْ حُرَمًا<sup>4</sup>. ~ وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ.

[---] جَعَلَ اللَّهُ الْكَعْبَةَ، الْبَيْتَ الْحَرَامَ، قِيَمًا<sup>1</sup> لِلنَّاسِ. [...] وَالشَّهْرَ الْحَرَامَ، وَالْهَدْيَ، وَالْقَلْبَدَ. [...] ذَلِكَ لِتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ، ~ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ.

أَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ، ~ وَأَنَّ اللَّهَ غَفُورٌ رَحِيمٌ.

مَا عَلَى الرَّسُولِ إِلَّا الْبَلْغُ. ~ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ.

قُلْ: «لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ، وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ. فَاتَّقُوا اللَّهَ، يَا أُولِي الْأَلْبَابِ! ~ لَعَلَّكُمْ تُفْلِحُونَ!»

[---] يَا أَيُّهَا الَّذِينَ ءَامَنُوا! لَا تَسْأَلُوا عَنْ أَشْيَاءَ، إِنْ بُدِّئَ لَكُمْ، تَسْأَلُكُمْ<sup>2</sup>. وَإِنْ تَسْأَلُوا عَنْهَا حِينَ يُنْزَلُ<sup>3</sup> الْفُرْقَانُ، تَبَدَّدَ لَكُمْ. عَفَا اللَّهُ عَنْهَا. ~ وَاللَّهُ غَفُورٌ حَلِيمٌ.

قَدْ سَأَلَهَا [...] قَوْمٌ مِّن قَبْلِكُمْ، ثُمَّ اصْبَحُوا بِهَا كَافِرِينَ.

[---] مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ، وَلَا سَائِبَةٍ، وَلَا وَصِيلَةٍ، وَلَا حَامٍ<sup>2</sup>. وَلَكِنَّ الَّذِينَ كَفَرُوا يَقْتُرُونَ عَلَى اللَّهِ الْكَذِبَ. ~ وَأَكْثَرُهُمْ لَا يَعْقِلُونَ<sup>3</sup>.

[---] وَإِذَا قِيلَ لَهُمْ: «تَعَالَوْا إِلَى مَا أَنزَلَ اللَّهُ وَإِلَى الرَّسُولِ»، قَالُوا: «حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا». ~ أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْلَمُونَ شَيْئًا، وَلَا يَهْتَدُونَ؟

يَا أَيُّهَا الَّذِينَ ءَامَنُوا! عَلَيْكُمْ أَنْفُسُكُمْ! لَا يَصُرْكُمْ<sup>2</sup> مَن ضَلَّ، إِذَا أَهْتَدَيْتُمْ. إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا. ~ فَيُنَبِّئُكُمْ<sup>3</sup> بِمَا كُنْتُمْ تَعْمَلُونَ.

[---] يَا أَيُّهَا الَّذِينَ ءَامَنُوا! [...] شَهَدَةُ<sup>1</sup> بَيْنَكُمْ، إِذَا حَضَرَ أَحَدُكُمْ الْمَوْتُ، حِينَ الْوَصِيَّةِ، اثْنَانِ ذَوَا عَدَلٍ مِّنْكُمْ. أَوْ أَحَرَارَانِ مِّنْ غَيْرِكُمْ، إِنْ أَنْتُمْ ضَرَبْتُمْ فِي الْأَرْضِ، فَاصْبِرْكُمْ مُصِيبَةَ الْمَوْتِ. تَحْسِبُونَهُمَا مِنْ بَعْدِ الْوَصْلَةِ. فَيَقْسِمَانِ بِاللَّهِ، إِنْ أَرْتَبْتُمْ: «لَا نَشْتَرِي بِهِ [...] ثَمَنًا، وَلَوْ كَانَ ذَا قُرْبَى»، وَلَا تَكُنَّ شَهَدَةُ اللَّهِ<sup>2</sup>. ~ إِنَّا إِذَا لَمِنَ الْأَتَمِينَ».

Bonnet-Eymard (vol. 3, p. 267 and 299-302) sustains that the Kaaba is not the square construction in Makka that shelters the black stone, but the one that is in Jerusalem along the path between the Virgin's dormition house and her tomb in Gethsemane.

<sup>1</sup> 1) وَطَعَامُهُ 2) حَرَمًا 3) وَحَرَّمَ عَلَيْكُمْ صَيْدُ 4) دُمْتُمْ T1) Seafarers (Pickthall); navigators (Bonnet-Eymard, vol. 3, p. 267).

<sup>2</sup> 1) قِيَمًا، قِيَمًا T1) See the footnote of 112/5:95. T2) A standard for mankind (Pickthall); a maintenance for the people (Shakir); an asylum of security for men (Yusuf Ali). Referring to Syriac, Luxenberg (p. 109) translates: a covenant for mankind ♦ R1) See the footnote of 112/5:2.

<sup>3</sup> A1) Abrogated by the verse of the sword 113/9:5.

<sup>4</sup> يُنْزَلُ (3) تَسْأَلُكُمْ، قِرَاءَةُ شَيْعِيَّةٍ: لَا تَسْأَلُوا عَنْ أَشْيَاءَ لَمْ تُبَدِّئْ لَكُمْ إِنْ تُبَدِّئْ لَكُمْ تَسْأَلُكُمْ (2) يُبَدِّئْ، يُبَدِّئْ

<sup>5</sup> 1) سَائِبَةٍ (2) حَامِي (3) يَقْفُونَ T1) Fetish beasts set free for idols: Bahirah: female camel whose ears were split after five; Saibah: dedicated camel to a god's service; Wasilah: an animal that gave birth to seven females consecutively; Ham: camel stallion having copulated ten times.

<sup>6</sup> 1) يُصِرُّكُمْ (2) أَنْفُسُكُمْ A1) Abrogated by the verse of the sword 113/9:5.

<sup>7</sup> 1) شَهَادَةُ اللَّهِ، شَهَادَةُ (2) شَهَادَةُ A1) Abrogated by 99/65:2 which forbids to take non-Muslim witnesses.



H-112/5:107<sup>1</sup>. If it is discovered that they are guilty of sin, two others take their place,<sup>A1</sup> among the first them who were guilty.<sup>T1</sup> They shall swear by God: «Our testimony is more just than their testimony, and we do not transgress. ~ Otherwise, we would be of the sinners».<sup>R1</sup>

H-112/5:108. This is most appropriate for them [to] bring a true testimony, or fear that their oaths be repelled after their oaths. Fear God and hear. ~ God does not guide the perverse people.

H-112/5:109<sup>2</sup>. [---] [Remember] the day God will gather the messengers and will say: «What were you answered?» They will say: «We have no knowledge. ~ You are the knower of the secrets».

H-112/5:110<sup>3</sup>. [---] [Remember] when God said: «O Jesus, son of Mary! Remember my grace unto you and your mother when I fortified you with the spirit of the holy<sup>R1</sup> speaking to the humans in the cradle as an adult.<sup>R2</sup> And when I taught you the writing, the wisdom, the Torah and the Gospel. And when you created from clay the figure of a bird with my permission,<sup>R3</sup> then you blew in it and it became a bird with my permission. And when you healed the blind<sup>R4</sup> and the leper with my permission.<sup>R5</sup> And when you brought forth the dead [from the graves] with my permission.<sup>R6</sup> And when I held back the children of Israel from you whereas you came to them with the proofs, but those among them who disbelieved said: ~ "This is nothing but a manifest sorcery"».<sup>R7</sup>

H-112/5:111<sup>4</sup>. [Remember] when I revealed to the apostles: «Believe in me and my messenger».<sup>R1</sup> They said: «We believed, be witness that we are submitters».<sup>T1</sup>

H-112/5:112<sup>5</sup>. [Remember] when the apostles said: «O Jesus, son of Mary! Can [you ask] your Lord to descend on us a banquet from the heaven?»<sup>R1</sup> He said to them: «Fear God. ~ If you were believers».

H-112/5:113<sup>6</sup>. They said: «We want to eat thereof to reassure our hearts, to know that you are truthful with us, ~ and to be witnesses of it».<sup>R1</sup>

H-112/5:114<sup>7</sup>. Jesus, son of Mary, said: «O God, Our Lord! Descend on us a banquet from the heaven that it may be a feast<sup>T1</sup> for us, for the first of us and for the last of us, and a sign from you. Provide for us. ~ You are the best of the providers».

فَإِنْ غُذِرَ عَلَىٰ أَنَّهُمَا اسْتَحَقَّا إِثْمًا، فَأَخْرَجَ إِيَّاهُمَا مِنْ مَقَامِهِمَا، مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأُولَايْنِ.<sup>2</sup> فَيَقْسِمَانِ بِاللَّهِ: «لَشَهِدْتُنَا أَحَقَّ مِنْ شَهِدَتِيهِمَا، وَمَا أَغْتَدِينَا. ~ إِنَّا إِذَا لَمِنَ الظَّالِمِينَ».

ذَلِكَ أَذْنَىٰ [...] أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَىٰ وَجْهَيْهَا، أَوْ يَخَافُوا أَنْ تَزْدَ أَيْمُنُ بَعْدَ أَيْمَنِهِمْ. وَاتَّقُوا اللَّهَ وَاسْمَعُوا. ~ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ.

[---] [...] [يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ: «مَاذَا أَجَبْتُمْ؟!»] قَالُوا: «لَا عِلْمَ لَنَا. ~ إِنَّكَ أَنْتَ عَٰلِمُ الْغُيُوبِ».

[---] [...] إِذْ قَالَ اللَّهُ: «يَعِيسَى، ابْنُ مَرْيَمَ! اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وُلَدَتِكَ إِذْ أَبَدْتُكَ بِرُوحِ الْقُدُسِ<sup>2</sup> نَكَلِمٍ النَّاسِ فِي الْمَهْدِ، وَكَهَلًا. وَإِذْ عَلَّمْتُكَ الْكِتَابَ، وَالْحِكْمَةَ، وَالتَّوْرَةَ، وَالْإِنْجِيلَ. وَإِذْ تَخَلَّقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ<sup>4</sup> بِأَذْنِي، فَتَنْفُخُ فِيهَا<sup>5</sup> فَتَكُونُ<sup>6</sup> طَيْرًا<sup>7</sup> بِأَذْنِي. وَتُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ بِأَذْنِي. وَإِذْ تُخْرِجُ الْمَوْتَىٰ [...] بِأَذْنِي. وَإِذْ كَفَفْتَ بَنِي إِسْرَءِيلَ عَنْكَ إِذْ جَنَّتْهُمْ بِالْبَلْيَةِ، فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ: ~ "إِنَّ هَذَا إِلَّا سِحْرٌ مُبِينٌ"».

[...] وَإِذْ أَوْحَيْتُ إِلَى الْخَوَارِجِ [...] أَنْ: «ءَامِنُوا بِي وَبِرَسُولِي». قَالُوا: «ءَامِنَا، وَاشْهَدْ بِأَنَّنَا مُسْلِمُونَ».

[...] إِذْ قَالَ الْخَوَارِجُونَ: «يَعِيسَى، ابْنُ مَرْيَمَ! هَلْ يَسْتَطِيعُ [...] رَبُّكَ أَنْ يَنْزِلَ<sup>2</sup> عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ؟» قَالَ: «اتَّقُوا اللَّهَ. ~ إِنْ كُنْتُمْ مُؤْمِنِينَ». قَالُوا: «ثَرِيدٌ أَنْ نَأْكُلَ مِنْهَا، وَتَطْمَئِنُّ قُلُوبُنَا، وَنَعْلَمَ أَنْ قَدْ صَدَّقْتَنَا، ~ وَتَكُونُ<sup>2</sup> عَلَيْهَا مِنَ الشَّاهِدِينَ».

قَالَ عِيسَى، ابْنُ مَرْيَمَ: «اللَّهُمَّ رَبَّنَا! أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ<sup>1</sup> لَنَا عِيدًا، لِأُولَانَا وَءَاخِرَانَا، وَءَايَةً مِنْكَ. وَارْزُقْنَا. ~ وَأَنْتَ خَيْرُ الرَّازِقِينَ».

<sup>1</sup> 1) (الأولان، الأوليين، الأولين، الأولين (2) استحق) (T1) From amongst those whose rights have been usurped (Wahiduddin Khan): of those nearly concerned (Pickthall) ♦ A1) Abrogated by 92/4:15 and 99/65:2 ♦ R1) Dt 19:15-21.

<sup>2</sup> 1) الغيوب، الغيوب (3) علام (2) أجبتكم

<sup>3</sup> 1) (T1) The same Hebrew term is found in Ps 51:13; Is 63:10-11. R2) EPM 18-19; AGI chap. 36. R3) HEJ chap. 2; AGI chap. 34. R4) Jn 9:1-7. R5) Mt 8:1-4, Mk 1:40-42; Lk 5:12-13, 17:12-14. R6) Mt 9:23-26; Mk 5:35-43; Lk 7:11-17; Jn 11:17-46. R7) Cf. Mt 12:24; Mk 3:22; Lk 11:15.

<sup>4</sup> R1) Cf. Jn 14:1 ♦ T1) Muslims (Yusuf Ali); perfect (Bonnet-Eymard, vol. 3, p. 275).

<sup>5</sup> 1) This miracle is not found in the Gospels. It may be referring to the miracle of the multiplication of breads and fish (Mt 14:17 and 15:34), the marriage in Cana (Jn 2:1-11), the last supper (Mt 26:26-28; Mk 14:22-24; Lk 22:19-20; 1 Co 11:23-26) or to Peter's dream (Ac 10:9). Foods coming down from the heaven: Ex 16:4; Dt 8:3; Ps 78:23-25; Ne 9:15; Ws 16:20. It may also be the result of misunderstanding of the verses: You are those who have stood by Me in My trials; and just as My Father has granted Me a kingdom, I grant you that you may eat and drink at My table in My kingdom, and you will sit on thrones judging the twelve tribes of Israel (Lk 22:28-30).

<sup>6</sup> 1) وتكون (2) وتعلم، وتعلم، وتعلم

<sup>7</sup> 1) (T1) Referring to Hebrew 'id, Bonnet-Eymard (vol. 3, p. 276) translates: a testimony. ♦ وانه (3) لأولانا وأخرانا (2) تكن، يكن

H-112/5:115<sup>1</sup>. God said: «I will descend it on you. Whoever of you disbelieves after that, I will punish him with a punishment as I have never punished anyone in the worlds».

H-112/5:116<sup>2</sup>. [Remember] when God said: «O Jesus, son of Mary! Is it you who said to the humans: "Take me and my mother as gods besides God"?»<sup>R1</sup> He said: «Be exalted! It does not belong to me to say what I do not have the right upon. Had I said it, you would have known it. You know what is within myself, but I do not know what is within yourself. ~ You are the knower of the secrets.

H-112/5:117<sup>3</sup>. I said to them only what you commanded me: "Adore God, my Lord and your Lord". I was a witness of them so long as I was among them. When you took me, you were the watcher over them. ~ You are witness of everything.

H-112/5:118<sup>4</sup>. If you punish them, they are your servants. And if you forgive them, ~ you are the almighty, the wise».

H-112/5:119<sup>5</sup>. [---] God said: «This is a day [in which] to the truthful will profit their truthfulness. They will have gardens beneath which the rivers run, wherein they will be eternally, forever». God is pleased with them, and they are pleased with him. ~ That is the great success.

H-112/5:120. [---] God's is the kingdom of the heavens and of the earth, and what is therein. ~ He is powerful over everything.

قَالَ اللَّهُ: «إِنِّي مُنْزِلُهَا عَلَيْكُمْ. فَمَنْ يَكْفُرْ بَعْدُ مِنْكُمْ، فَإِنِّي أَعَذِّبُهُ عَذَابًا لَا أَعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ».

[...] وَإِذْ قَالَ اللَّهُ: «يُحْيِي، أَبْنِ مَرْيَمَ! وَأَنْتَ قُلْتَ لِلنَّاسِ: "اتَّخِذُونِي وَأُمِّي إِلَهَيْنِ، مِنْ دُونِ اللَّهِ؟" قَالَ: «سُبْحَنَكَ! مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ. إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ. تَعْلَمُ مَا فِي نَفْسِي، وَلَا أَعْلَمُ مَا فِي نَفْسِكَ. ~ إِنَّكَ أَنْتَ عَالِمُ الْغُيُوبِ».

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ: «اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ». وَكُنْتُ عَلَيْهِمْ شَهِيدًا مِمَّا دُمْتُ فِيهِمْ. فَلَمَّا تَوَفَّيْتَنِي، كُنْتُ أَنْتَ الرَّقِيبُ<sup>1</sup> عَلَيْهِمْ. ~ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ.

إِنْ تُعَذِّبْهُمْ، فَإِنَّهُمْ عِبَادُكَ<sup>1</sup>. وَإِنْ تَغْفِرْ لَهُمْ، ~ فَإِنَّكَ أَنْتَ الْغَزِيرُ، الْحَكِيمُ<sup>2</sup>.

[---] قَالَ اللَّهُ: «هَذَا يَوْمٌ يَنْفَعُ [...] الصَّادِقِينَ صِدْقُهُمْ<sup>2</sup>. لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ، خَالِدِينَ فِيهَا، أَبَدًا». رَضِيَ اللَّهُ عَنْهُمْ، وَرَضُوا عَنْهُ. ~ ذَلِكَ الْفَوْزُ الْعَظِيمُ.

[---] لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ، وَمَا فِيهِنَّ. ~ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

## CHAPTER 113/9: THE REPENTANCE

### سورة التوبة

129 verses - Hegirian<sup>6</sup>

H-113/9:1<sup>7</sup>. [This is] an acquittal<sup>T1</sup> from God and his messenger to the associators with whom you had covenanted.<sup>A1</sup>

H-113/9:2<sup>8</sup>. [Tell them:] «Travel in the earth during four months,<sup>A1</sup> and know that you cannot foil God, and that God covers with ignominy the disbelievers».

H-113/9:3<sup>9</sup>. Announcement from God and his messenger to the humans, on the day of the great Pilgrimage: «God and his messenger are quit of the associators. If you repent, that is better for you. But if you turn the back, know that you cannot foil God». ~ Announce a painful punishment to those who disbelieved.

[...] بَرَاءَةٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ.

[...]: «فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ، وَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ، وَأَنَّ اللَّهَ مُخْزِي الْكَافِرِينَ».

وَأَذِّنْ<sup>1</sup> مِنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ، يَوْمَ الْحَجِّ الْأَكْبَرِ: «أَنَّ اللَّهَ بَرِيءٌ<sup>2</sup> مِنَ الْمُشْرِكِينَ وَرَسُولُهُ<sup>4</sup>. فَإِنْ تُبْتُمْ، فَهُوَ خَيْرٌ لَكُمْ. وَإِنْ تَوَلَّيْتُمْ، فَأَعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ<sup>5</sup>». ~ وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابٍ أَلِيمٍ.

<sup>1</sup> مُنْزِلُهَا، سَائِرُهَا<sup>1</sup>

<sup>2</sup> 1) الغُيُوب، الغُيُوب (2) غَلَام (3) R1) It would refer to the Collyridians or the Ophites that considered Mary as a divinity.

<sup>3</sup> 1) الرَّقِيبُ

<sup>4</sup> 1) الغفور الرحيم (2) فَعِبَادُكَ

<sup>5</sup> 1) صِدْقُهُمْ (2) يَوْمًا، يَوْمًا، يَوْمًا

<sup>6</sup> This chapter takes its name from verse 118. Translated also: Ultimatum (Rashad Khalifa). Other titles: - الفاضحة - العذاب - المقتشفة - براءة - المنقرة الحافرة - المبعثرة - المخزية - المنكلة - المشردة - المدممة - البحوث - المثيرة

<sup>7</sup> 1) بَرَاءَةٌ ♦ T1) Declaration (Shakir); revocation (Progressive Muslims); immunity (Rodwell). Referring to Hebrew *berit*, Luxenberg (p. 98) translates: covenant ♦ A1) Abrogated by the verse of the sword 113/9:5.

<sup>8</sup> A1) Abrogated by the verse of the sword 113/9:5.

<sup>9</sup> 1) اللَّهُ (5) وَرَسُولُهُ، وَرَسُولُهُ (4) بَرِيءٌ (3) إِنَّ (2) وَإِذْ (1)

H-113/9:4<sup>1</sup>. Except those of the associators with whom you covenanted, who have not failed you in any respect, nor supported anyone against you. So fulfil their covenant for them until their term. ~ God loves the fearers.

H-113/9:5<sup>2</sup>. Once the forbidden months are over, kill the associators wherever you find them, take them, besiege them, and lie in wait for them [in] every ambush.<sup>A1</sup> However, if they repent, perform the prayer, and give the tithe, then let them go their way. ~ God is forgiving, very-merciful.

H-113/9:6. If anyone of the associators asks you for protection, protect him until he hears God's word. Then convey him to his place of security. ~ That is for they are people who do not know.

H-113/9:7<sup>3</sup>. How would there be for the associators covenant with God and his messenger, except those with whom you covenanted<sup>A1</sup> near the forbidden sanctuary?<sup>T1</sup> As long as they are straight with you, be straight with them. ~ God loves the fearers.

H-113/9:8<sup>4</sup>. How [would there be for the associators a covenant] whereas if they prevail against you, they regard not in respect of you link nor pact. They please you with their mouths, while their hearts refuse. ~ Most of them are perverse.

H-113/9:9. They exchanged God's signs with a small price, and diverted from his way. ~ How evil are the things they were doing!

H-113/9:10. They regard not in respect of a believer link nor pact. ~ Those are the transgressors.

H-113/9:11. But if they repent, perform the prayer, and give the tithe, then are they your brothers in the religion. ~ We detail the signs for a people who know.

H-113/9:12<sup>5</sup>. If they recant their oaths after their covenant, and attack your religion, then combat the leaders of the disbelief. There are no oaths with them. ~ Maybe they abstain!

H-113/9:13<sup>6</sup>. Will you not combat a people who recanted their oaths, were about to oust the messenger, and did attack you the first time? Do you dread them? However, God has more right that you should dread him. ~ If you were believers.

H-113/9:14<sup>7</sup>. Combat them. God will punish them by your hands, cover them with ignominy, succour you against them, heal the chests of the believing people,

H-113/9:15<sup>8</sup>. and remove the rage of their hearts. God returns to whomever he wishes. ~ God is knower, wise.

H-113/9:16<sup>9</sup>. Did you think that you would be left [without trial], so that God may know those of you who have struggled and did not take, besides God, his messenger and the believers, an intruder?<sup>T1</sup> ~ God is aware of what you do.

إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ، ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئًا، وَلَمْ يُظْهِرُوا عَلَيْكُمْ أَحَدًا. فَأَتِمُّوا إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُتَبَرِّئِهِمْ. ~ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ.

فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرُمُ، فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ، وَخُذُوهُمْ، وَأَحْصِرُوا هُمْ، وَأَقْعُدُوا لَهُمْ [...] كُلَّ مَرْصَدٍ. فَإِنْ تَابُوا، وَأَقَامُوا الصَّلَاةَ، وَآتَوْا الزَّكَاةَ، فَخَلُّوا سَبِيلَهُمْ. ~ إِنَّ اللَّهَ غَفُورٌ، رَحِيمٌ.

وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ، فَاجِرْهُ حَتَّىٰ يَسْمَعَ كَلِمَ اللَّهِ. ثُمَّ اتَّلِعْهُ مَأْمَنَةً. ~ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ.

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ، إِلَّا الَّذِينَ عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ؟ فَمَا اسْتَقْتُمُوا لَكُمْ، فَاسْتَقِيمُوا لَهُمْ. ~ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ.

كَيْفَ [...] وَإِنْ يَظْهَرُوا عَلَيْكُمْ، لَا يَرْقُبُوا فِيكُمْ إِلَّا ذِمَّةً يَرْضَوْنَكُمْ بِأَفْوَاهِهِمْ، وَتَأْبَىٰ قُلُوبُهُمْ. ~ وَكَثَرُوا هُمْ فَسُفُّوا.

اسْتَبْرَأُوا بِآيَاتِ اللَّهِ تَمَنَّا قَلِيلًا، فَصَدَّوْا عَنْ سَبِيلِهِ. ~ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ! لَا يَرْقُبُونَ، فِي مُؤْمِنٍ، إِلَّا وَلَا ذِمَّةً. ~ وَأُولَٰئِكَ هُمُ الْمُعْتَدُونَ.

فَإِنْ تَابُوا، وَأَقَامُوا الصَّلَاةَ، وَآتَوْا الزَّكَاةَ، فَاجْزُواهُمْ فِي الْدِينِ. ~ وَنُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ.

وَإِنْ نَكَثُوا أَيْمَانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ، وَطَعَنُوا فِي دِينِكُمْ، فَقَاتِلُوا أَيْمَةً<sup>2</sup> الْكَفَرِ. إِنَّهُمْ لَا أَيْمَانَ لَهُمْ. ~ لَعَلَّهُمْ يَنْتَهُونَ!

أَلَا نَقْتُلُوكُمْ قَوْمًا نَكَثُوا أَيْمَانَهُمْ، وَهَمُّوا بِإِخْرَاجِ الرَّسُولِ، وَهُمْ بَدَّعَوْكُمْ<sup>1</sup> أَوَّلَ مَرَّةٍ؟ أَتَخْشَوْنَهُمْ؟ فَاللَّهُ أَحَقُّ أَنْ تَخْشَوْهُ. ~ إِنْ كُنْتُمْ مُؤْمِنِينَ.

قَاتِلُوهُمْ. يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ، وَيُخْزِهِمْ، وَيَنْصُرْكُمْ عَلَيْهِمْ، وَيَشْفِ<sup>1</sup> صُدُورَ قَوْمٍ مُؤْمِنِينَ،

وَيُذْهِبْ غَيْظًا قُلُوبِهِمْ. وَيَتُوبَ<sup>2</sup> اللَّهُ عَلَىٰ مَنْ يَشَاءُ. ~ وَاللَّهُ عَلِيمٌ، حَكِيمٌ.

أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا [...]، وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَلَمْ يَتَّخِذُوا، مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ، وَلِجَنَّةٍ؟ ~ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ<sup>1</sup>.

<sup>1</sup> يَنْقُصُوكُمْ

<sup>2</sup> 1) فاحصروهم ♦ A1) It is the verse generally called verse of the sword. According to classic authors, it abrogates a big number of tolerant verses.

<sup>3</sup> 1) الله ولا ذمة ♦ T1) See the footnote of 50/17:1 ♦ A1) Abrogated by the verse of the sword 113/9:5.

<sup>4</sup> 1) أياً، إيلاً 2) يُظْهِرُوا

<sup>5</sup> 1) إيمان 3) أيمّة 2) إيمانهم

<sup>6</sup> 1) بدّعوكم

<sup>7</sup> 1) ونشّف

<sup>8</sup> 1) ويتوب 2) ويذهب غيظ، ويذهب غيظ

<sup>9</sup> 1) يعملون ♦ T1) Familiar (Pickthall); adherent (Shakir); helpers (Progressive Muslims).

H-113/9:17<sup>1</sup>. [---] It was not for the associators to visit<sup>T1</sup> God's sanctuaries, testifying to their own disbelief. Those, their deeds failed, and they will be eternally in the fire.

H-113/9:18<sup>2</sup>. He only shall visit<sup>T1</sup> God's sanctuaries who believed in God and the last day, performed the prayer, gave the tithe, and did not dread but God. Maybe those will be of the guided.

H-113/9:19<sup>3</sup>. Do you make giving water to pilgrims and visiting<sup>T1</sup> the forbidden sanctuary<sup>T2</sup> as him who believed in God and the last day, and struggled in God's way? They are not equal before God. ~ God does not guide the oppressive people.

H-113/9:20. Those who believed, emigrated, and struggled with their wealth and their persons in God's way, have a higher degree with God. ~ Those are the triumphant.

H-113/9:21<sup>4</sup>. Their Lord announces to them his mercy and pleasure, as well as gardens wherein they will have lasting happiness,

H-113/9:22. wherein they will be eternally, forever. ~ With God is a great wage.

H-113/9:23<sup>5</sup>. [---] O you who believed! Do not take for allies your fathers and your brothers if they loved the disbelief more than belief. Whoever among you allies to them, ~ those are the oppressors.

H-113/9:24<sup>6</sup>. Say: «If your fathers, your sons, your brothers, your spouses, your tribe, a wealth that you acquired, a trade in which you fear a decline, and dwellings with which you are pleased, were more beloved to you than God,<sup>R1</sup> his messenger and struggling in his way, then await until God brings his order. ~ God does not guide the perverse people».

H-113/9:25<sup>7</sup>. [---] God succoured you in many places. The day of Hunayn, when your multitude astonished you, it availed you not at all, and the earth, despite its spaciousness, became strait to you, then you turned the back.

H-113/9:26<sup>8</sup>. Then God descended his tranquillity<sup>T1</sup> on his messenger and the believers, descended soldiers that you did not see, and punished those who disbelieved. ~ That is the reward of the disbelievers.

H-113/9:27. Then God returns to whomever he wishes. ~ God is forgiver, very-merciful.

H-113/9:28<sup>9</sup>. [---] O you who believed! The associators are only impurity. They should not approach the forbidden Sanctuary,<sup>T1</sup> after this their year. If you fear poverty, God will enrich you from his favour, if he wishes. ~ God is knower, wise.

[---] مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسْجِدَ اللَّهِ، شَاهِدِينَ<sup>3</sup> عَلَىٰ أَنْفُسِهِمْ<sup>4</sup> بِالْكَفْرِ. ~ أُولَٰئِكَ، حَبِطَتْ أَعْمَالُهُمْ، وَفِي النَّارِ هُمْ خَالِدُونَ<sup>5</sup>.

إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، وَأَقَامَ الصَّلَاةَ، وَءَاتَى الزَّكَاةَ، وَلَمْ يَخْشَ إِلَّا اللَّهَ. فَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ.

أَجْعَلْتُمْ سَقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، وَجَاهَدَ فِي سَبِيلِ اللَّهِ؟ لَا يَسْتَوُونَ عِنْدَ اللَّهِ. ~ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ.

الَّذِينَ ءَامَنُوا، وَهَاجَرُوا، وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ، أَكْبَرُ دَرَجَةً عِنْدَ اللَّهِ. ~ وَأُولَٰئِكَ هُمُ الْفَائِزُونَ.

يُنَبِّئُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِّنْهُ وَرِضْوَانٍ، وَجَنَّاتٍ لَّهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ، خَالِدِينَ فِيهَا، أَبَدًا. ~ إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ.

[---] يَا أَيُّهَا الَّذِينَ ءَامَنُوا! لَا تَتَّخِذُوا ءَابَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ. وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ، ~ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ.

قُلْ: «إِنْ كَانَ ءَابَاؤُكُمْ، وَأَبْنَاؤُكُمْ، وَإِخْوَانُكُمْ، وَأَزْوَاجُكُمْ، وَعَشِيرَتُكُمْ، وَأَمْوَالٌ اقْتَرَفْتُمُوهَا، وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا، وَمَسْكَنٌ تَرْضَوْنَهَا أَحَبُّ إِلَيْكُمْ مِّنَ اللَّهِ، وَرَسُولِهِ، وَجِهَادٍ فِي سَبِيلِهِ، فَتَرْبِصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرٍ. ~ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ».

[---] لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ. وَيَوْمَ حُنَيْنٍ، إِذْ أُغِيبَتْكُمْ مَّرْجَاتُكُمْ، فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا، وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ، بِمَا رَحُبَتْ، ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ.

ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ، وَأَنْزَلَ جُنُودًا لَّمْ تَرَوْهَا، وَعَذَّبَ الَّذِينَ كَفَرُوا. ~ وَذَلِكَ جَزَاءُ الْكَافِرِينَ.

ثُمَّ يَتُوبُ اللَّهُ، مِنْ بَعْدِ ذَلِكَ، عَلَى مَنْ يَشَاءُ. ~ وَاللَّهُ غَفُورٌ رَّحِيمٌ.

[---] يَا أَيُّهَا الَّذِينَ ءَامَنُوا! إِنَّمَا الْمُشْرِكُونَ نَجَسٌ. فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا. وَإِنْ خِفْتُمْ عَيْلَةً<sup>2</sup>، فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ، إِنْ شَاءَ. ~ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ.

<sup>1</sup> 1) To visit or maintain (Yusuf Ali); tend (Aziz); to build up (Usmani). 1) 5) أَنفُسِهِمْ 4) شَاهِدُونَ 3) مَسْجِدَ 2) يُعْمُرُوا

<sup>2</sup> 1) See the footnote of the previous verse. 1) T1) مَسْجِدَ

<sup>3</sup> 1) We translate a variation. The Koran distinguishes between the pilgrimage and the visit (see the footnote of 87/2:158). The text is translated by: tendency (Pickthall); maintenance (Yusuf Ali). T2) See the footnote of 50/17:1. 1) 2) سَقَايَةَ، سَقَاةً، سَقَايَ

<sup>4</sup> 1) يُنَبِّئُهُمْ

<sup>5</sup> 1) أَنْ

<sup>6</sup> 1) Cf. Dt 13:17-12; Mt 10:37; Lk 14:26. 1) R1) أَحَبُّ 2) وَعَشِيرَتُكُمْ، وَعَشَائِرُكُمْ

<sup>7</sup> 1) رَحِبَتْ

<sup>8</sup> 1) See the footnote of 87/2:248. 1) T1) سَكِينَتَهُ

<sup>9</sup> 1) Seddik (*Nous n'avons jamais lu le Coran*, p. 240-241) says that the term *najas*, translated impure, derives from the Greek term *ἐναγής* *énagès* meaning impurity, which prevented from approaching sanctuaries. T2) See the footnote of 50/17:1. 1) 2) خَجَسَ، أَنْجَاسَ

H-113/9:29<sup>1</sup>. [---] Combat those who do not believe neither in God nor in the last day, nor forbid whatever God and his messenger have forbidden, nor profess the religion of the truth, among those who were given the book, until they give the tribute with a hand, while they are belittled.<sup>T1</sup>

H-113/9:30<sup>2</sup>. [---] The Jews said: «Ezra is son of God»<sup>R1</sup> and the Nazarenes<sup>T1</sup> said: «The Messiah is son of God».<sup>R2</sup> That is their saying from their mouths. They imitate the saying of those who disbelieved before. May God combat them. ~ How then are they perverted?

H-113/9:31<sup>3</sup>. They took their doctors,<sup>T1</sup> their monks, and the Messiah, son of Mary, as lords besides God, whereas they are commanded not to adore but one God. There is no god but him. ~ Be he exalted above what they associate!

H-113/9:32<sup>4</sup>. They want to extinguish God's light with their mouths, whereas God refuses [anything] except to complete his light. ~ Even though the disbelievers dislike [it].

H-113/9:33. It is him who sent his messenger with the guidance and the religion of the truth, so that he makes it prevail over all other religion. ~ Even though the associators dislike [it].

H-113/9:34<sup>5</sup>. O you who believed! Many doctors<sup>T1</sup> and monks eat the wealth of the humans illicitly, and divert from God's way.

Those who treasure up<sup>A1</sup> gold and silver, and do not spend them in God's way, announce to them a painful punishment,

H-113/9:35<sup>6</sup>. on the day when they shall be heated in the fire of the Gehenna, then their foreheads, their sides and their backs shall be branded with it. [They will be told:] «This is what you had treasured up for yourselves».<sup>R1</sup> So taste [the punishment of] that which you were treasuring up».

H-113/9:36<sup>7</sup>. [---] The number of the months with God is twelve months, in God's book, [since] the day when he created the heavens and the earth. Four of them are forbidden. [That is the elevated religion].<sup>T1</sup> Do not oppress yourselves therein. Combat the associators all together, as they combat you all together. ~ And know that God is with the fearers.

H-113/9:37<sup>8</sup>. The intercalation<sup>T1</sup> is an increase in disbelief. Those who disbelieved are misguided therewith. One year they permit it, and one year they forbid it, in order to match the number [of months] that God forbade. Thus they permit what God forbade.

Their bad deeds were adorned for them. ~ God does not guide the disbelieving people.

[---] قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ، وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ، وَلَا يَدِينُونَ دِينَ الْحَقِّ، مِنَ الَّذِينَ أُوتُوا الْكِتَابَ، حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ، وَهُمْ صَاغِرُونَ.

[---] وَقَالَتِ الْيَهُودُ: «عَزَائِرُ ابْنُ اللَّهِ»، وَقَالَتِ النَّصْرَى: «الْمَسِيحُ ابْنُ اللَّهِ». ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ. يُضَاهُونَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ. قَتَلَهُمُ اللَّهُ. ~ أَلَيْسَ يُؤْفَكُونَ؟

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا، مِنْ دُونِ اللَّهِ، وَالْمَسِيحَ، ابْنَ مَرْيَمَ، وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا. لَا إِلَهَ إِلَّا هُوَ. ~ سُبْحَنَهُ عَمَّا يُشْرِكُونَ!

يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ. وَيَأْبَى اللَّهُ [...] إِلَّا أَنْ يَتِمَّ نُورُهُ. ~ وَلَوْ كَرِهَ الْكَافِرُونَ<sup>2</sup> [...]

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ، لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ. ~ وَلَوْ كَرِهَ الْمُشْرِكُونَ [...]

يَا أَيُّهَا الَّذِينَ آمَنُوا! إِنَّ كَثِيرًا مِنَ الْأَحْبَارِ وَالرُّهْبَانِ لَيَكُونُوا أَمْوَالِ النَّاسِ بِالْطَّلِيلِ، وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ. وَالَّذِينَ يَكْنِزُونَ<sup>2</sup> الذَّهَبَ وَالْفِضَّةَ، وَلَا ينفقونها فِي سَبِيلِ اللَّهِ، فَنُصِيبْهُمْ بِعَذَابٍ بَلِيمٍ.

يَوْمَ يُحْمَى عَلَيْهَا<sup>1</sup> فِي نَارِ جَهَنَّمَ، فَنَكُودِي<sup>2</sup> بِهَا جَبَاهَهُمْ، وَجُنُوبَهُمْ، وَظُهُورَهُمْ<sup>3</sup>. [...] : «هَذَا مَا كُنْتُمْ لِأَنفُسِكُمْ. فَدُوقُوا [...] مَا كُنْتُمْ تَكْنِزُونَ».

[---] إِنَّ عِدَّةَ الشُّهُورِ، عِنْدَ اللَّهِ، اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ، [...] يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ. مِنْهَا أَرْبَعَةٌ حُرْمٌ. [ذَلِكَ الَّذِينَ الْقِيَمَ]. فَلَا تَطْلُمُوا فِيهِنَّ أَنْفُسَكُمْ. وَقَتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يَقْتُلُونَكُمْ كَافَّةً. ~ وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ.

إِنَّمَا النَّسِيءُ<sup>1</sup> زِيَادَةٌ فِي الْكُفْرِ. يُضِلُّ<sup>2</sup> بِهِ الَّذِينَ كَفَرُوا. يُجِلُّونَهُ عَامًا، وَيُحَرِّمُونَهُ عَامًا، لِيُؤْاطُوا<sup>3</sup> عِدَّةَ [...] مَا حَرَّمَ اللَّهُ. فَيُجِلُّوْا مَا حَرَّمَ اللَّهُ. رُيِّنَ لَهُمْ سُوءُ<sup>4</sup> أَعْمَلِهِمْ. ~ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ.

<sup>1</sup> T1) After having been humbled [in war] (Asad); being brought low (Pickthall); in a state of complete abasement (Bewley).

<sup>2</sup> 1) يُؤْفَكُونَ ♦ T1) See the footnote of 87/2:62 ♦ R1) In Arabic 'Uzayr and in Hebrew 'Azra, to whom is dedicated a book in the Bible. A Samaritan sect made a god of him. R2) Cf. Mt 16:16.

<sup>3</sup> T1) See the footnote of 112/5:44.

<sup>4</sup> 1) قَرَاءَةُ شَيْعِيَّةٍ: وَلَوْ كَرِهَ الْكَافِرُونَ بِلَايَةِ عَلِيٍّ (2) يُطْفِئُوا

<sup>5</sup> 1) يُكْنِزُونَ (2) الَّذِينَ ♦ T1) See the footnote of 112/5:44 ♦ A1) Abrogated by 113/9:103 and 113/9: 60 which impose the tithe.

<sup>6</sup> 1) وَيُطُونَهُمْ (3) فَكُودِي (2) تُحْمَى

<sup>7</sup> T1) See the footnote of 53/12:40.

<sup>8</sup> 1) (4) لِيُؤْاطُوا، (3) يُضِلُّ، يُضِلُّ، يُضِلُّ (2) النَّسِيءُ، النَّسَاءُ، النَّسَاءُ، النَّسَاءُ، النَّسَاءُ، النَّسَاءُ، النَّسَاءُ، النَّسَاءُ، النَّسَاءُ، النَّسَاءُ (1) T1) Maybe this is about the thirteenth month that the Jews add periodically to the lunar calendar (354 days) to re-establish the concordance with the solar calendar (365 days). However Muslims maintain the 12 months. See on the Jewish practice: Sanhedrin 13 B <http://goo.gl/BSc3oO>, Bar-Zeev p. 61.

يَا أَيُّهَا الَّذِينَ آمَنُوا! مَا لَكُمْ، إِذَا قِيلَ لَكُمْ: «انْفِرُوا فِي سَبِيلِ اللَّهِ»، أَنْتَقَلَبُوا إِلَى الْأَرْضِ؟ أَرْضَيْكُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ؟ ~ فَمَا مَتَّعَ الْحَيَاةَ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ.

إِلَّا تَنْفَرُوا، يُعَذِّبْكُمْ عَذَابًا أَلِيمًا، وَيَسْتَبْدِلْ قَوْمًا  
غَيْرَكُمْ، وَلَا تَضُرُّوهُ شَيْئًا. ~ وَاللَّهُ عَلَى كُلِّ شَيْءٍ  
قَدِيرٌ.

إِلَّا تَنْصُرُوهُ [...] فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ، إِذْ يَقُولُ لِصَاحِبِهِ: «لَا تَحْزَنْ، إِنَّ اللَّهَ مَعَنَا». فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ، وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا<sup>3</sup>، وَجَعَلَ لِكَلِمَةِ الَّذِينَ كَفَرُوا الْأُسْفُلَ، وَكَلِمَةُ اللَّهِ<sup>4</sup> هِيَ الْعُلْيَا<sup>5</sup>. ~ وَاللَّهُ عَزِيزٌ حَكِيمٌ.

أَنْفِرُوا خِفَافًا وَثِقَالًا، وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ. ذَلِكَ خَيْرٌ لَّكُمْ. ~ إِنْ كُنْتُمْ تَعْلَمُونَ.

لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا، لَاتَّبَعُوكَ. وَلَكِنْ بَعَدَتْهُمُ الشُّعُوبُ. ۚ وَسَيَجْلُو فِى يَوْمٍ بِأَلَّهِ: «لَوْ أَسْتَطَعْنَا، لَأَحْرَجْنَا مَعَكُمْ». يُهْلِكُونَ أَنْفُسَهُمْ. ~ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ.

عَفَا اللَّهُ عَنْكَ. لِمَ أَذِنْتَ لَهُمْ [...] حَتَّى يَتَبَيَّنَ لَكَ الَّذِينَ صَدَقُوا، وَتَعْلَمَ الْكَاذِبِينَ؟

لَا يَسْتَنْزِلُ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ [...] أَنْ  
يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ ~ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ.

إِنَّمَا يَسْتَدِينُكَ [...] الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ، وَارْتَابَتْ قُلُوبُهُمْ، فَهُمْ فِي رَيْبِهِمْ يَتَرَدَّدُونَ.

وَلَوْ أَرَادُوا الْخُرُوجَ، لَأَعَدُّوا لَهُ عُدَّةً<sup>١</sup>. وَلَكِنْ كَرِهَ اللَّهُ  
أَنْبِعَاءَهُمْ، فَثَبَّطَهُمْ. وَقِيلَ: «أَقْعُدُوا مَعَ الْقَاعِدِينَ».

لَوْ خَرَجُوا فِيكُمْ، مَا زَادُوكُمْ إِلَّا خَبَالًا، وَلَا وَضَعُوا<sup>21</sup>  
خِلَالَكُمْ، يَبْغُونَكُمْ الْفِتْنَةَ. وَفِيكُمْ سَمْعُونَ لَهُمْ. ~ وَاللَّهُ  
عَلِيمٌ بِالظَّالِمِينَ.

<sup>2</sup> A1) Abrogated by 113/9:122.

<sup>4</sup> A1) Abrogated by 113/9:122.

<sup>6</sup> A1) Abrogated by 102/24:62.

<sup>7</sup> A1) Abrogated by 102/24:62.

8 1) عِدَّةٌ، عِدَّةٌ، عِدَّةٌ، عِدَّتُهُ

<sup>9</sup> وَلَاؤُفْضُوا، وَلَآرْفَضُوا، وَلَآرْقَصُوا، وَلَآؤُقْصُوا، وَلَآسُرْعُوا بِالْفَرَارِ (2) زَادَكُمْ

H-113/9:48<sup>1</sup>. They sought the subversion, before, and upset matters for you, until the truth came and God's order prevailed, even though they hate [it].

H-113/9:49<sup>2</sup>. Among them him who says: «Permit me [to remain] and do not put me to trial». However, into trial they have fallen. ~ The Gehenna surrounds the disbelievers.

H-113/9:50<sup>3</sup>. If goodness afflicts you, it hurts them. And if an affliction afflicts you, they say: «We took care of our affair before». And they turn the back while exulting.

H-113/9:51<sup>4</sup>. Say: «Nothing will afflict us save what God prescribed for us. He is our ally. ~ The believers should confide in God».

H-113/9:52. Say: «Do you await for us, but one of two most excellent things: [the victory or the martyrdom]? While we await for you that God will afflict you with a punishment, from himself or by our hands. So wait, we also wait with you».

H-113/9:53<sup>5</sup>. Say: «Whether you spent willingly or unwillingly, it will never be accepted from you. ~ You were a perverse people».

H-113/9:54<sup>6</sup>. Nothing prevented [God] from accepting from them their expenditures, but that they disbelieved in God and his messenger, do perform the prayer as lazy, and do not spend but with repulsion.

H-113/9:55. Let not their wealth and their children astonish you [in the worldly life]. God but wants to punish them therewith in the [last life], ~ and that their souls may pass away while being disbelieving.

H-113/9:56. They swear by God that they are from you, while they are not from you. But they are a coward people.

H-113/9:57<sup>7</sup>. Could they find a shelter, a cave, or an entrance, they would go thereto hastening.

H-113/9:58<sup>8</sup>. Among them him who criticizes you about the alms. If they are given among them, they are pleased. But if they are not given among them, they are angry.

H-113/9:59. If only they had been pleased with what God and his messenger gave them, and had said: «God is sufficient for us. God will give us of his favour, as well as his messenger. ~ It is to our Lord that we desire to approach».

H-113/9:60<sup>9</sup>. The alms are for the poor, the paupers, those who work for them, those whose hearts are to rally, [the emancipation] of the necks, those who are overloaded with debts, God's way, and the traveller. It is an imposition from God. ~ God is knower, wise.

لَقَدْ اَتَّبَعُوا الْفِتْنَةَ مِنْ قَبْلُ، وَقَلَّبُوا لَكَ الْاُمُورَ، حَتَّى جَاءَ الْحَقُّ وَظَهَرَ اَمْرُ اللَّهِ، وَهُمْ كَرِهُونَ [...]».

وَمِنْهُمْ مَنْ يَقُولُ: «اَنْذَنْ لِي [...] وَلَا تَقْنِئْنِي<sup>1</sup>». اَلَا فِي الْفِتْنَةِ سَقَطُوا<sup>2</sup>. ~ وَإِنْ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ.

إِنْ تُصِيبَكَ حَسَنَةٌ، تَسُوْهُمْ<sup>1</sup>. وَإِنْ تُصِيبَكَ مُصِيبَةٌ، يَقُولُوا: «قَدْ أَخَذْنَا أَمْرَنَا مِنْ قَبْلُ». وَيَتَوَلَّوْا وَهُمْ فَرِحُونَ<sup>2</sup>.

قُلْ: «لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا. هُوَ مَوْلَانَا. ~ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ».

قُلْ: «هَلْ تَرْتَبِصُونَ بِنَا، إِلَّا إِحْدَى الْحُسَيْنَيْنِ [...]؟ وَنَحْنُ نَتَرْتَبِصُ بِكُمْ أَنْ يُصِيبَكُمْ اللَّهُ بِعَذَابٍ، مِنْ عِنْدِهِ أَوْ بِأَيْدِينَا. فَتَرْتَبِصُوا، إِنَّا مَعَكُمْ مُتَرْتَبِصُونَ».

قُلْ: «أَنْفِقُوا طَوْعًا أَوْ كَرْهًا<sup>1</sup>، لَنْ يُتَقَبَلَ مِنْكُمْ. ~ إِنَّكُمْ كُنْتُمْ قَوْمًا فَاسِقِينَ».

وَمَا مِنْهُمْ، [...] أَنْ يُقْبَلَ<sup>1</sup> مِنْهُمْ نَفَقَتُهُمْ<sup>2</sup>، إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ، وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَى<sup>3</sup>، وَلَا يَنْفِقُونَ إِلَّا وَهُمْ كَرِهُونَ.

فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ [...]». إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا [...], ~ وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ.

وَيَخْلِفُونَ بِاللَّهِ إِنْهُمْ لَمَنْكُمْ، وَمَا هُمْ بِمَنْكُمْ. وَلَكِنَّهُمْ قَوْمٌ يَفْرُقُونَ.

لَوْ يَجِدُونَ مَلْجَأً، أَوْ مَغْرَبًا<sup>1</sup>، أَوْ مُدْخَلًا<sup>2</sup>، لَوَلَّوْا<sup>3</sup> إِلَيْهِ، وَهُمْ يَجْمَحُونَ<sup>4</sup>.

وَمِنْهُمْ مَنْ يَلْمِزُكَ<sup>1</sup> فِي الصَّدَقَاتِ. فَإِنْ أُعْطُوا مِنْهَا، رَضُوا. وَإِنْ لَمْ يُعْطَوْا مِنْهَا، إِذَا هُمْ يَسْخَطُونَ<sup>2</sup>.

وَلَوْ أَنَّهُمْ رَضُوا مَا آتَيْنَاهُمْ اللَّهُ وَرَسُولُهُ، وَقَالُوا: «حَسْبُنَا اللَّهُ. سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ، وَرَسُولُهُ. ~ إِنَّا إِلَى اللَّهِ رَاغِبُونَ».

إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ، وَالْمَسْكِينِ، وَالْعَمِلِينَ عَلَيْهَا، وَالْمَوْلُفَةِ<sup>1</sup> قُلُوبُهُمْ، وَفِي [...] الرِّقَابِ، وَالْغَرَمِينَ، وَفِي سَبِيلِ اللَّهِ، وَأَبْنِ السَّبِيلِ. فَرِيضَةٌ<sup>2</sup> مِنَ اللَّهِ. ~ وَاللَّهُ عَلِيمٌ، حَكِيمٌ.

1 وَقَلَّبُوا

2 سَقَطَ (2) تَقْنِئْنِي

3 فَارْحُونَ (2) تَسُوْهُمْ

4 هَلْ

5 كَرْهًا

6 كَسَالَى (3) نَفَقَتُهُمْ، نَفَقَاتِهِمْ، نَفَقَتُهُمْ (2) يُقْبَلُ، يُقْبَلُ

7 يَجْمَزُونَ (4) لَوَلَّوْا، لَوَلَّوْا، لَوَلَّوْا وَجُوهَهُمْ (3) مُدْخَلًا، مُدْخَلًا، مُدْخَلًا (2) مُغَارَاتٍ

8 سَاخَطُونَ (2) يَلْمِزُكَ، يَلْمِزُكَ، يَلْمِزُكَ

9 فَرِيضَةٌ (2) وَالْمَوْلُفَةُ

H-113/9:61<sup>1</sup>. Among them those who hurt the Prophet, and say: «He is an ear». Say: «An ear for your good». He believes in God and believes the believers, and he is a mercy for those of you who believed. Those who hurt God's messenger, ~ will have a painful punishment.

H-113/9:62. They swear by God to you to please you. Yet, God and his messenger have more right [than you] that they please. ~ If they were believer.

H-113/9:63<sup>2</sup>. Do not they know that whoever opposes God and his messenger, will have the fire of the Gehenna, wherein he will be eternally? That is the great ignominy.

H-113/9:64<sup>3</sup>. [---] The hypocrites fear that a chapter be descended on them, informing them about what is in their hearts. Say: «Ridicule. God will bring out what you fear».

H-113/9:65<sup>4</sup>. If you ask them [why they ridicule God and you], they say: «We were only discoursing and playing». Say: «Is it God, his signs and his messenger that you were ridiculing?»

H-113/9:66<sup>5</sup>. Do not apologize. You disbelieved after having believed. If we forgive a group among you, we will punish [another] group, for they have been criminals.

H-113/9:67. The hypocrites, men and women, are from each other. They order the detestable, forbid the convenient, and withhold their hands. They forgot God, so he forgot them. ~ The hypocrites are the perverse.

H-113/9:68. God promised the hypocrites, men and women, and the disbelievers the fire of the Gehenna, wherein they will be eternally. It is sufficient for them. God cursed them. ~ They will have a lasting punishment.

H-113/9:69<sup>6</sup>. [He promised the disbelievers the fire of the Gehenna] as those before you. They were stronger than you in power, and had more wealth and children. They enjoyed their part, and you enjoyed your part as those before you enjoyed their part,<sup>R1</sup> and you discoursed as they discoursed. Those, their deeds failed in the worldly life and in the last life. ~ Those will be the losers.

H-113/9:70<sup>7</sup>. Did not news come to them of those before them: the people of Noah, Aad, Tamud, Abraham's people, the inhabitants of Madian, and the perverted [cities]?<sup>R1</sup> Their messengers came to them with proofs. ~ God was not to oppress them, but they were oppressing themselves.

H-113/9:71. [---] The believing men and women are each other's allies. They order the convenient, forbid the detestable, perform the prayer, give the tithe, and obey God and his messenger. Those, God will have mercy on them. ~ God is mighty, wise.

وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ، وَيَقُولُونَ: «هُوَ أذنٌ». قُلْ: «أذنٌ خَيْرٌ لَكُمْ». يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ، وَرَحْمَةً لِّلَّذِينَ آمَنُوا مِنْكُمْ. وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ، لَهُمْ عَذَابٌ أَلِيمٌ.

يَخْلِفُونَ بِاللَّهِ لَكُمْ لِيَرْضَوْكُمْ. وَاللَّهُ وَرَسُولُهُ أَحَقُّ [...] أَنْ يَرْضَوْهُ. ~ إِنْ كَانُوا مُؤْمِنِينَ.

أَلَمْ يَعْلَمُوا أَنَّهُ مَنْ يُحَادِدِ اللَّهَ وَرَسُولَهُ، فَأَنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا؟ ذَلِكَ الْجَزَاءُ الْعَظِيمُ.

[---] يَحْذَرُ الْمُنَافِقُونَ أَنْ نَنْزِلَ عَلَيْهِمْ سُورَةٌ، تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ. قُلْ: «اسْتَهْزَؤُوا<sup>2</sup>. إِنْ أَلَّاهُ مَخْرَجٌ مَّا تَحْذَرُونَ<sup>3</sup>».

وَلَمَّا سَأَلْتَهُمْ [...]، لِيَقُولُوا: «إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ». قُلْ: «أَبِاللَّهِ، وَآيَاتِهِ، وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ<sup>4</sup>».

لَا تَعْتَذِرُوا. قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ. إِنْ نَعْفَ عَنْ طَائِفَةٍ مِنْكُمْ، نُعَذِّبْ طَائِفَةً<sup>5</sup> 4<sup>3</sup>، ~ بِأَنَّهُمْ كَانُوا مُجْرِمِينَ.

الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُمْ مِنْ بَعْضٍ. يَأْمُرُونَ بِالْمُنْكَرِ، وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ، وَيَقْبِضُونَ أَيْدِيَهُمْ. نَسُوا اللَّهَ، فَغَسَبَتْهُمْ. ~ إِنْ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ.

وَعَدَ اللَّهُ الْمُنَافِقِينَ، وَالْمُنَافِقَاتِ، وَالْكُفَّارَ نَارَ جَهَنَّمَ، خَالِدِينَ فِيهَا. هِيَ حَسْبُهُمْ. وَلَعْنَةُ اللَّهِ. ~ وَلَهُمْ عَذَابٌ مُّقِيمٌ.

[...] كَالَّذِينَ مِنْ قَبْلِكُمْ. كَانُوا أَشَدَّ مِنْكُمْ قُوَّةً، وَأَكْثَرَ أَمْوَالًا، وَأَوْلَادًا. فَاسْتَمْتَعُوا بِخَلْقِهِمْ، فَاسْتَمْتَعْتُمْ بِخَلْقِكُمْ كَمَا اسْتَمْتَعَ الَّذِينَ مِنْ قَبْلِكُمْ بِخَلْقِهِمْ وَخُضْتُمْ كَالَّذِي خَاضُوا. أُولَئِكَ، حَبِطَتْ<sup>1</sup> أَعْمَلُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ. ~ وَأُولَئِكَ هُمُ الْخَاسِرُونَ.

أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ: قَوْمُ نُوحٍ، وَعَادٌ، وَثَمُودٌ، وَقَوْمُ إِبْرَاهِيمَ، وَأَصْحَابُ مَدْيَنَ، وَالْمُؤْتَفِكَاتُ؟ أَتَنْتَهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ. ~ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ، وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ.

[---] وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ. يَأْمُرُونَ بِالْمَعْرُوفِ، وَيَنْهَوْنَ عَنِ الْمُنْكَرِ، وَيُقِيمُونَ الصَّلَاةَ، وَيُؤْتُونَ الزَّكَاةَ، وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ. أُولَئِكَ، سَيَرْحَمُهُمُ اللَّهُ. ~ إِنْ أَلَّاهُ عَزِيزٌ، حَكِيمٌ.

<sup>1</sup> 1) وَرَحْمَةً، وَرَحْمَةً (3) أذنٌ خَيْرٌ (2) أذنٌ 1)

<sup>2</sup> 1) فَإِنَّ (2) تَعْلَمُوا، يَعْلَمُ 1)

<sup>3</sup> 1) تَحْذَرُونَ (3) اسْتَهْزَؤُوا (2) نَنْزِلَ 1)

<sup>4</sup> 1) تَسْتَهْزِئُونَ 1)

<sup>5</sup> 1) يُعَذِّبُ طَائِفَةً - مع قراءة يُعَذِّبُ (3) تُعَذِّبُ طَائِفَةً - مع قراءتي يُعَذِّبُ، تُعَذِّبُ (2) يُعَذِّبُ، يُعَذِّبُ 1)

<sup>6</sup> 1) حَبِطَتْ (R1) See the footnote of 87/2:102.

<sup>7</sup> 1) حَبِطَتْ (R1) See the footnote of 23/53:53.



H-113/9:72<sup>1</sup>. God promised the believing men and women<sup>R1</sup> gardens beneath which the rivers run, wherein they will be eternally, and good dwellings in the gardens of Eden. And God's pleasure which is even greater. ~ That is the great success.

H-113/9:73<sup>2</sup>. [---] O Prophet! Struggle against the disbelievers and the hypocrites, and be rough with them.<sup>R1</sup> Their shelter will be the Gehenna. ~ What an awful destination!

H-113/9:74<sup>3</sup>. They swear by God that they did not say, whereas they said the word of the disbelief, and disbelieved after their submission. They were about to have what they did not have. They did not take revenge except because God and his messenger enriched them from his favour. If they repent, it would be better for them. If they turn the back [to the belief], God will punish them with a painful punishment, in the worldly life and in the last life. ~ And they will have in the earth neither an ally nor a succourer.

H-113/9:75<sup>4</sup>. Among them him who covenanted with God: «If he gives us of his favour, we will give alms and be of the righteous».

H-113/9:76. But when he gave them of his favour, they became avicious with it and turned the back ~ while they being disregardful.

H-113/9:77<sup>5</sup>. So he caused hypocrisy to ensue in their hearts until the day they will meet him, for that they failed God in what they promised him, ~ and for that they were belying.

H-113/9:78<sup>6</sup>. Did they not know that God knows their secret and their confidence, ~ and that God is the knower of the secrets?

H-113/9:79<sup>7</sup>. Those who criticize the believers who give the alms freely, and mock those who do not find anything except their own effort, God mocked them. ~ They will have a painful punishment.

H-113/9:80<sup>8</sup>. [---] Ask forgiveness for them, or do not ask forgiveness for them. Even though you ask forgiveness for them seventy times,<sup>R1</sup> God will never forgive them.<sup>A1</sup> That is for they disbelieved in God and his messenger. ~ God does not guide the perverse people.

H-113/9:81<sup>9</sup>. Those who remained at the rear after God's messenger exulted to have remained seated, they hated to combat with their wealth and their persons in God's way, and said: «Do not mobilize during the heat». Say: «The fire of the Gehenna is stronger in heat». ~ If they were understanding!

H-113/9:82. Let them laugh a little, and cry a lot, ~ in reward for what they were realizing.

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ، خَالِدِينَ فِيهَا، وَمَسْكِنٍ طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ. وَرِضْوَانٍ مِنَ اللَّهِ أَكْبَرَ. ~ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ.

[---] يَا أَيُّهَا النَّبِيُّ! جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ<sup>1</sup>، وَأَغْلَظْ عَلَيْهِمْ. وَمَا وَلَهُمْ<sup>3</sup> جَهَنَّمُ. ~ وَيَسَّسَ الْمَصِيرُ!

يَخْلِفُونَ بِاللَّهِ مَا قَالُوا، وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ، وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ. وَهُمْ أُولَا بِمَا لَمْ يَنْتَلُوا<sup>1</sup>. وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ، وَرَسُولُهُ<sup>2</sup>، مِنْ فَضْلِهِ. فَاِنْ يَتُوبُوا، يَكُ خَيْرًا لَّهُمْ. وَإِنْ يَتُوبُوا [...]، يُعَذِّبَهُمُ اللَّهُ عَذَابًا أَلِيمًا، فِي الدُّنْيَا وَالْآخِرَةِ. ~ وَمَا لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ.

وَمِنْهُمْ مَنْ عَاهَدَ اللَّهَ: «إِنَّا نَعْتَلِمُ مِنْ فَضْلِهِ، لَنَصَّدَّقَنَّ وَلَنَكُونُ<sup>1</sup> مِنَ الصَّالِحِينَ».

فَلَمَّا آتَاهُمُ مِنْ فَضْلِهِ، بَخِلُوا بِهِ وَتَوَلَّوْا [...]، ~ وَهُمْ مُعْرِضُونَ.

فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ، بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ، ~ وَبِمَا كَانُوا يَكْذِبُونَ<sup>1</sup>.

أَلَمْ يَعْلَمُوا<sup>1</sup> أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ، ~ وَأَنَّ اللَّهَ عَاطِلُ الْغُيُوبِ<sup>2</sup>؟

الَّذِينَ يَلْمُزُونَ<sup>1</sup> الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ، وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ<sup>2</sup> فَيَسْخَرُونَ مِنْهُمْ، سَخِرَ اللَّهُ مِنْهُمْ. ~ وَلَهُمْ عَذَابٌ أَلِيمٌ.

[---] أَسْتَغْفِرُ لَهُمْ، أَوْ لَا تَسْتَغْفِرُ لَهُمْ. إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً، فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ. ذَلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ. ~ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ.

فَرَحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خَلْفَ<sup>1</sup> رَسُولِ اللَّهِ، وَكَرِهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ، وَقَالُوا: «لَا تَنْفِرُوا فِي الْحَرِّ». قُلْ: «نَارُ جَهَنَّمَ أَشَدُّ حَرًّا». ~ لَوْ كَانُوا يَفْقَهُونَ<sup>2</sup>!

فَلْيَضْحَكُوا قَلِيلًا، وَلْيَبْكُوا كَثِيرًا، ~ جَزَاءُ بِمَا كَانُوا يَكْسِبُونَ.

<sup>1</sup> R1) Cf. 1 P 3:7.

<sup>2</sup> 1) بِالْمُتَنَافِقِينَ 2) وَأَغْلَظْ 3) وَمَا وَلَهُمْ R1) Cf. Ps 45:4-5.

<sup>3</sup> 1) وَرَسُولُهُ 2) يَنْتَلُوا

<sup>4</sup> 1) لَنَصَّدَّقَنَّ وَلَنَكُونُ

<sup>5</sup> 1) يُكْذِبُونَ

<sup>6</sup> 1) الْعُيُوبِ، الْعُيُوبِ 2) تَعْلَمُوا

<sup>7</sup> 1) يَلْمُزُونَ 2) جُهْدُهُمْ

<sup>8</sup> A1) Abrogated by 104/63:6 and 113/9:84 ♦ R1) Same number about forgiveness in Mt 18:22.

<sup>9</sup> 1) يعلمون 2) خَلَفْتُ، خَلَفْتُ

H-113/9:83<sup>1</sup>. If God returns you to a group among them, and they ask your permission to go to the combat, then say: «You will never go with me, and you will never combat an enemy with me. You were pleased to remain seated the first time, so remain seated with those who remained at the rear».

H-113/9:84<sup>2</sup>. [---] Never pray over any dead among them,<sup>R1</sup> nor stand at his tomb. They disbelieved in God and his messenger, ~ and they died while being perverse.

H-113/9:85. [---] Let not their wealth and their children astonish you [in the worldly life]. God but wants to punish them therewith in the [last life], ~ and that their souls may pass away while being disbelieving.

H-113/9:86. When a chapter descended: «Believe in God and combat with his messenger», those among them endowed with ample-ness ask your permission, saying: «Leave us with those who remain seated».

H-113/9:87<sup>3</sup>. They have been so pleased to be with those who remained at the rear,<sup>T1</sup> and their hearts have been sealed. ~ So they do not understand.

H-113/9:88<sup>4</sup>. But the messenger and those who believed with him, fought with their wealth and their persons. Those are they for whom are goods, ~ and those are the successful.<sup>T1</sup>

H-113/9:89. God prepared for them gardens beneath which the rivers run, wherein they will be eternally. ~ That is the great success.

H-113/9:90<sup>5</sup>. The apologizers among the nomads came to be permitted, and those who belied God and his messenger remained seated. ~ Will afflict those among them who disbelieved a painful punishment.

H-113/9:91<sup>6</sup>. There is no blame on those who are infirm, or ill, or who find no resources to spend, if they are sincere to God and his messenger. There is no way against the good doers. ~ God is for-giver, very-merciful.

H-113/9:92<sup>7</sup>. Nor on those who came to you to carry them, and [to whom] you said: «I cannot find that on which to carry you». They turned back, their eyes overflowing with tears, out of sorrow that they had no means to spend.

H-113/9:93<sup>8</sup>. There is a way only against those who ask your permission whereas they are rich. They have been pleased to be with those who remained at the rear.<sup>T1</sup> Their hearts have been sealed. ~ So they do not know.

فَإِنْ رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِنْهُمْ، فَاسْتَدْنُوكَ لِلْخُرُوجِ، فَقُلْ: «لَنْ تَخْرُجُوا مَعِيَ أَبَدًا، وَلَنْ تُقَاتِلُوا مَعِيَ عَدُوًّا. إِنَّكُمْ رَضِيتُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ، فَاقْعُدُوا مَعَ الْخَافِينَ»<sup>1</sup>.

[---] وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا، وَلَا تَقُمْ عَلَى قَبْرِهِ. إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ، ~ وَمَاتُوا وَهُمْ فَسُفُورٌ.

[---] وَلَا تَعْجَبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ [...] إِنَّمَا يُرِيدُ اللَّهُ أَنْ يُعَذِّبَهُمْ بِهَا فِي الدُّنْيَا [...], ~ وَتَرْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ.

وَإِذَا أَنْزَلْتَ سُورَةَ أَنْ: «ءَامِنُوا بِاللَّهِ وَجَاهِدُوا مَعَ رَسُولِهِ»، اسْتَدْنَكَ أُولُوا الطَّوْلِ مِنْهُمْ، وَقَالُوا: «ذَرْنَا نَكُنْ مَعَ الْفَاعِلِينَ».

رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ، وَطَبَعَ عَلَى قُلُوبِهِمْ. ~ فَهُمْ لَا يَفْقَهُونَ.

لَكِنَّ الرَّسُولَ، وَالَّذِينَ ءَامَنُوا مَعَهُ، جَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ. وَأُولَئِكَ لَهُمُ الْخَيْرَاتُ، ~ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ.

أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ، خَالِدِينَ فِيهَا. ~ ذَلِكَ الْفَوْزُ الْعَظِيمُ.

وَجَاءَ الْمُعَذِّرُونَ<sup>1</sup>، مِنَ الْأَعْرَابِ، لِيُؤْذَنَ لَهُمْ، وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ. ~ سَيُصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ.

لَيْسَ عَلَى الضُّعَفَاءِ، وَلَا عَلَى الْمَرْضَى، وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يَنْفِقُونَ حَرَجٌ، إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ! مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ. ~ وَاللَّهُ غَفُورٌ، رَحِيمٌ.

وَلَا عَلَى الَّذِينَ، إِذَا مَا اتَّوَكَّلْتَ لِيُحْمِلَهُمْ<sup>1</sup>، [...] قُلْتُ: «لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ». تَوَلَّوْا، وَأَعْيَيْنُهُمْ تَبَيُّضُ مِنَ الْأَدْمَعِ، حَزَنًا أَلَّا يَجِدُوا مَا يَنْفِقُونَ.

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَاسْتَدْنُوكَ وَهُمْ أَغْنِيَاءُ. رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ. وَطَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ. ~ فَهُمْ لَا يَعْلَمُونَ.

<sup>1</sup> الْخَافِينَ

<sup>2</sup> R1) Cf. 2 M 12:32-45; Jr 7:16.

<sup>3</sup> T1) Sawma translates (p. 293) from Syriac: They have been so pleased to be with those who changed their religion.

<sup>4</sup> T1) See the footnote of 39/7:8.

<sup>5</sup> كَذَبُوا (2) الْمُعَذِّرُونَ، الْمُعَذِّرُونَ، الْمُعَذِّرُونَ

<sup>6</sup> اللَّهُ وَرَسُولُهُ

<sup>7</sup> لِيُحْمِلَهُمْ

<sup>8</sup> T1) Sawma translates (p. 293) from Syriac: They have been so pleased to be with those who changed their religion.

H-113/9:94<sup>1</sup>. They apologize to you when you return to them. Say: «Do not apologize. We will never believe you. God informed us of your news. God and his messenger will see your work, and then you will be brought back to the knower of the secret and of the visible.

He will then inform you of what you were doing».

H-113/9:95<sup>2</sup>. They will swear to you by God when you return to them, so that you disregard them. Then disregard them. They are an abomination. Their shelter will be the Gehenna, ~ as a reward for what they were realizing.

H-113/9:96. They swear to you so that you may be pleased with them. Even if you are pleased with them, God is not pleased with the perverse people.

H-113/9:97<sup>3</sup>. [---] The nomads are stronger in disbelief and in hypocrisy, and more likely that they know not the bounds of what God descended on his messenger.<sup>A1</sup> ~ God is knower, wise.

H-113/9:98<sup>4</sup>. Of the nomads, there is him who takes what he spends as a burden, and waits for you the turn of fortune. The evil turn of fortune be on them.<sup>A1</sup> ~ God is hearer, knower.

H-113/9:99<sup>5</sup>. Of the nomads, there is also him who believes in God and the last day, and takes what he spends as means to get closer to God and to the messenger's prayers. It is indeed a means for them to get closer. God will enter them his mercy. ~ God is forgiver, very-merciful.

H-113/9:100<sup>6</sup>. The first precursors among the immigrants and the succourers, and those who followed them in goodness, God is pleased with them, and they are pleased with him. He prepared for them gardens beneath which the rivers run, wherein they will be eternally, forever. ~ That is the great success.

H-113/9:101<sup>7</sup>. Of the nomads around you, there are hypocrites. And among the people of Medina, [there are a group] accustomed to hypocrisy. You do not know them. We know them. We will punish them twice, ~ then they will be brought back to a great punishment.

H-113/9:102<sup>8</sup>. Others have confessed their faults. They have mixed a good deed [with a bad deed], and bad deed [with good deed]. Maybe God turn to them. ~ God is forgiver, very-merciful.

H-113/9:103<sup>9</sup>. [---] Take alms from their wealth wherewith you cleanse them and purify them, and pray for them. Your prayer is tranquillity for them. ~ God is hearer, knower.

H-113/9:104<sup>10</sup>. Do not they know that God accepts the repentance from his servants, and takes the alms, ~ and that God is the returning, the very-merciful?

يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ. قُلْ: «لَا تَعْتَذِرُوا. لَنْ تُؤْمِنَ لَكُمْ. قَدْ نَبَّأَنَا اللَّهُ مِنْ أَخْبَارِكُمْ. وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ، ثُمَّ تَرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ. ~ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ».

سَيَخْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ، لِيُعَرِّضُوا عَنْهُمْ. فَأَعْرِضُوا عَنْهُمْ. إِنَّهُمْ رَجَسٌ، وَمَأْوِلُهُمْ جَهَنَّمُ، ~ جَزَاءُ بِمَا كَانُوا يَعْسَبُونَ.

يَخْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ. فَإِنْ تَرْضَوْا عَنْهُمْ، فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ.

[---] أَلَا عَرَابٌ أُشْدُّ قَرَفًا وَنِفَاقًا، وَأَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَىٰ رَسُولِهِ. ~ وَاللَّهُ عَلِيمٌ، حَكِيمٌ.

وَمِنْ آلِ عَرَابٍ، مَنْ يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا، وَيَتَرَبَّصُ بِكُمْ الدَّوَائِرَ. عَلَيْهِمْ دَائِرَةُ السَّوْءِ. ~ وَاللَّهُ سَمِيعٌ، عَلِيمٌ.

وَمِنْ آلِ عَرَابٍ، مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، وَيَتَّخِذُ مَا يُنْفِقُ قُرْبًا عِنْدَ اللَّهِ وَصَلَوَاتِ الرَّسُولِ. أَلَا إِنَّهَا قُرْبَةٌ لَّهُمْ. سَيُدْخِلُهُمُ اللَّهُ فِي رَحْمَتِهِ. ~ إِنَّ اللَّهَ غَفُورٌ، رَحِيمٌ.

وَالسُّبْقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ، وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ، رَضِيَ اللَّهُ عَنْهُمْ، وَرَضُوا عَنْهُ. وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي [---] تَحْتِهَا الْأَنْهَارُ، خَالِدِينَ فِيهَا، أَبَدًا. ~ ذَلِكَ الْفَوْزُ الْعَظِيمُ.

وَمِمَّنْ حَوْلَكُمْ مِنْ آلِ عَرَابٍ، مُنْفِقُونَ. وَمِنْ أَهْلِ الْمَدِينَةِ، [...] مَرَدُّوا عَلَىٰ النَّفَاقِ. لَا تَعْلَمُهُمْ. نَحْنُ نَعْلَمُهُمْ. سَنُعَذِّبُهُمْ مَرَّتَيْنِ، ~ ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ.

وَأَخْرَوْا اعْتَرَفُوا بِذُنُوبِهِمْ. خَلَطُوا عَمَلًا صَالِحًا [...] وَأَخْرَسَيْنَا [...] عَسَىٰ اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ. ~ إِنَّ اللَّهَ غَفُورٌ، رَحِيمٌ.

[---] خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا، وَصَلِّ عَلَيْهِمْ. إِنَّ صَلَوَاتَكَ سَكَنٌ<sup>3</sup> لَهُمْ. ~ وَاللَّهُ سَمِيعٌ، عَلِيمٌ.

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ، وَيَأْخُذُ الصَّدَقَاتِ، ~ وَأَنَّ اللَّهَ هُوَ التَّوَّابُ، الرَّحِيمُ؟

<sup>1</sup> فَيُنَبِّئُكُمْ (2) قراءة شيعية: وَقُلْ اْعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ - أي الائمة

<sup>2</sup> وَمَأْوَاهُمْ

<sup>3</sup> A1) Abrogated by 113/9:99.

<sup>4</sup> 1) السَّوْءِ ♦ A1) Abrogated by 113/9:99.

<sup>5</sup> 1) قُرْبَةً

<sup>6</sup> 1) من تحتها (3) الَّذِينَ (2) وَالْأَنْصَارِ

<sup>7</sup> 1) سَتُعَذِّبُهُمْ

<sup>8</sup> 1) سَيَّيَا

<sup>9</sup> 1) سَكَنٌ (3) صَلَوَاتِكَ (2) تُطَهِّرُهُمْ، تُزَكِّيهِمْ

<sup>10</sup> 1) تَعْلَمُوا

H-113/9:105<sup>1</sup>. Say: «Work, and God, his messenger and the believers will see your work. You will be brought back to the knower of the secret and of the visible. ~ He will then inform you of what you were doing».

H-113/9:106<sup>2</sup>. Others are left [waiting for] God's order: either he will punish them, or he will turn to them. ~ God is knower, wise.

H-113/9:107<sup>3</sup>. [Of the hypocrites] are those who took a sanctuary for mischief, disbelief, and disunion among the believers, and as an ambush to him who made war against God and his messenger before. They will swear: «We only wanted goodness». God witnesses that they are liars.

H-113/9:108<sup>4</sup>. Never stand in it. A sanctuary founded since the first day on the fear is more deserving that you should stand in it. Therein are men who love to purify themselves. God loves the purifiers.

H-113/9:109<sup>5</sup>. Is him who founded his building on God's fear and pleasure better? Or him who founded his building on the edge of a crumbling cliff, which collapsed with him in the fire of the Gehenna? ~ God does not guide the oppressive people.

H-113/9:110<sup>6</sup>. The building which they have built will ever continue to be [a source of] doubt in their hearts, [until] their hearts are cut to pieces. ~ God is knower, wise.

H-113/9:111<sup>7</sup>. [---] God exchanged the souls and the wealth of the believers [with the promise] that they will have the garden. They combat in God's way, so they kill and are killed.<sup>R1</sup> A true promise upon him in the Torah, the Gospel and the Koran. Who fulfils his covenant better than God? Rejoice then in the allegiance that you made. ~ That is the great success.

H-113/9:112<sup>8</sup>. [Those are] they who repent, adore, praise, fast, kneel, prostrate, order the convenient, forbid the detestable, and observe God's bounds. ~ Announce to the believers.

H-113/9:113<sup>9</sup>. [---] It was not for the Prophet and those who believed to ask forgiveness for the associators, even though they were relatives, after it became manifest to them, ~ that they are the companions of the Gehenna.<sup>R1</sup>

H-113/9:114<sup>10</sup>. Abraham's asking for the forgiveness of his father was only for a promise he made to him. When it became manifest to him that he was God's enemy,<sup>R1</sup> he declared himself quit of him. ~ Abraham was languid, magnanimous.

وَقُلْ: «أَعْمَلُوا فَيَرَى اللَّهُ عَمَلَكُمْ، وَرَسُولُهُ وَالْمُؤْمِنُونَ<sup>1</sup>. وَسَنُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ. ~ فَيُنَبِّئُكُمْ<sup>1</sup> بِمَا كُنْتُمْ تَعْمَلُونَ».

وَعَاخِرُونَ مَرَجُونَ<sup>1</sup> [...] لِأَمْرِ اللَّهِ: إِمَّا يُعَذِّبُهُمْ، وَإِمَّا يَتُوبُ عَلَيْهِمْ<sup>2</sup>. ~ وَاللَّهُ عَلِيمٌ، حَكِيمٌ<sup>3</sup>.

[...] وَالَّذِينَ<sup>1</sup> اتَّخَذُوا مَسْجِدًا ضِرَارًا، وَكُفْرًا، وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ، وَإِرْصَادًا لِّمَنْ حَارَبَ<sup>2</sup> اللَّهَ وَرَسُولَهُ، مِنْ قَبْلُ. وَلَيَحْلُلُنَّ: «إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ». ~ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ.

لَا تَقُمْ فِيهِ أَبَدًا. لِمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ، مِنْ أَوَّلِ يَوْمٍ، أَحَقُّ أَنْ تَقُومَ فِيهِ. فِيهِ<sup>1</sup> رَجُلٌ يُحِبُّ أَنْ يُطَهَّرَ<sup>2</sup>. وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ<sup>3</sup>.

أَقَمَّ<sup>1</sup> أُسُسَ بُنْيَانِهِ<sup>1</sup> عَلَى تَقْوَى<sup>2</sup> مِنْ اللَّهِ وَرِضْوَانٍ خَيْرٌ؟ أَمْ مَنِ اسَّسَ بُنْيَانَهُ عَلَى شِقَا جُرْفٍ<sup>3</sup> هَارٍ، فَانْهَارَ بِهِ<sup>4</sup> فِي نَارِ جَهَنَّمَ؟ ~ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ.

لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا [...] رِبِيَّةً فِي قُلُوبِهِمْ، [...] إِلَّا أَنْ<sup>1</sup> تَقَطَّعَ قُلُوبُهُمْ<sup>2</sup>. ~ وَاللَّهُ عَلِيمٌ، حَكِيمٌ.

[---] إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةُ<sup>1</sup>. يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ، فَيَقْتُلُونَ، وَيُقْتَلُونَ<sup>2</sup>. وَعَدَا عَلَيْهِ حَقٌّ فِي التَّوْرَةِ، وَالْإِنْجِيلِ، وَالْفُرْقَانِ. وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ؟ فَاسْتَنْبِرُوا بِبَيْعِكُمْ الَّذِي بَايَعْتُمْ بِهِ. ~ وَذَلِكَ هُوَ الْفَقْرُ الْعَظِيمُ.

[...] التَّائِبُونَ<sup>1</sup>، الْعَابِدُونَ<sup>2</sup>، الْحَامِدُونَ<sup>3</sup>، السُّجُّدُونَ<sup>4</sup>، الرَّاكِعُونَ<sup>5</sup>، السَّاجِدُونَ<sup>6</sup>، الْأَمْرُونَ<sup>7</sup> بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنْكَرِ، وَالْحَافِظُونَ<sup>9</sup> لِحُدُودِ اللَّهِ. ~ وَيُشِيرُ الْمُؤْمِنِينَ.

[---] مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ، وَلَوْ كَانُوا أُولَىٰ قَرَبَىٰ، مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ، ~ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ.

وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ، إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ<sup>2</sup>. فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ، تَبَرَّأَ مِنْهُ. إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ، خَلِيمٌ.

<sup>1</sup> 1) فَيُنَبِّئُكُمْ

<sup>2</sup> غفور رحيم (3) قراءة شيعية: إِمَّا أَنْ يُتُوبَ عَلَيْهِمْ وَإِمَّا أَنْ يُعَذِّبَهُمْ وَإِمَّا أَنْ يَتُوبَ عَلَيْهِمْ (2) مُرَجُّونَ

<sup>3</sup> للذين حاربوا (2) الذين

<sup>4</sup> الْمُطَهَّرِينَ (3) يَطَهَّرُوا (2) فِيهِ فِيهِ<sup>1</sup>

<sup>5</sup> فانهارت به قواعده (4) جُرْفٍ (3) تَقْوَى (2) أُسُسَ بُنْيَانِهِ، أُسُسَ بُنْيَانِهِ، أُسُسَ بُنْيَانِهِ، أُسُسَ بُنْيَانِهِ

<sup>6</sup> تَقَطَّعَ قُلُوبُهُمْ، يَطْلَعُ قُلُوبُهُمْ، قُطِعَتْ قُلُوبُهُمْ، الممات - مع قراءة حتى (2) إِلَى أَنْ، وَلَوْ، إِنْ، حَتَّى

<sup>7</sup> (1) Cf. Dt 20:10-20. R1) ♦ فَيُقْتَلُونَ وَيُقْتَلُونَ (2) بِأَنْ لَهُمُ الْجَنَّةُ = بِالْجَنَّةِ

<sup>8</sup> وَالْحَافِظِينَ (9) وَالنَّاهِينَ (8) الْأَمْرِينَ (7) السَّاجِدِينَ (6) الرَّاكِعِينَ (5) السَّاجِدِينَ (4) الْحَامِدِينَ (3) الْعَابِدِينَ، قراءة شيعية: التَّائِبِينَ الْعَابِدِينَ إِلَى آخِرِهَا (2) التَّائِبِينَ

<sup>9</sup> R1) Cf. 2M 12:32-45; Jr 7:16.

<sup>10</sup> 1) Cf. Jos 24:2. No Jewish source indicates the negative relationship of Abraham with his father, but a Jewish legend says that his father emigrated with him, believed in him and he entered paradise (Ginzberg, vol. 1, p. 78-79).

H-113/9:115. God does not misguide a people after he guided them, until he makes manifest to them what they fear. ~ God is knower of everything.

H-113/9:116<sup>1</sup>. God's is the kingdom of the heavens and of the earth. He revives and makes to die.<sup>R1</sup> ~ You have, besides God, neither an ally nor a succourer.

H-113/9:117<sup>2</sup>. God turned to the Prophet, the immigrants, and the succourers who followed him in the hour of hardship, after the hearts of a group among them were about to deviate. Then he turned to them. ~ He is compassionate, very-merciful to them.

H-113/9:118<sup>3</sup>. [God also turned] to the three who were left behind. When the earth, despite its spaciousness, became strait to them, felt constricted in themselves, presumed that there is no shelter against God but in him. Then he turned to them so that they repent. ~ God is the returning, the very-merciful.

H-113/9:119<sup>4</sup>. O you who believed! Fear God. And be with the truthful.

H-113/9:120<sup>5</sup>. [---] It was not for the people of Medina, nor for the nomads who are around them, to remain behind God's messenger, nor should they desire themselves in preference to him.<sup>A1</sup> That is because neither thirst, nor fatigue, nor hunger afflict them in God's way, nor step they any step that angers the disbelievers, nor gain they from the enemy a gain, but a good deed is inscribed for them therefore. ~ God does not waste the wage of the good doers.

H-113/9:121. They will not spend anything, small or great, nor do they cross a valley, but this being inscribed for them, ~ so that God may repay them better than what they were doing.

H-113/9:122<sup>6</sup>. The believers do not have to mobilize all together. If only some persons, from every group among them, mobilized in order to understand the religion and to warn their people when they return to them. Maybe they beware!

H-113/9:123<sup>7</sup>. [---] O you who believed! Combat those of the disbelievers who are near to you, and let them find roughness in you. ~ Know that God is with the fearers.

H-113/9:124<sup>8</sup>. [---] When a chapter descended, among them there is who says: «To whom of you has it increased the faith?» Those who believed, it increased their faith, and they rejoice.

H-113/9:125<sup>9</sup>. As for those in whose hearts is a sickness,<sup>T1</sup> it increased abomination to their abomination, ~ and they died while being disbelieving.

H-113/9:126<sup>10</sup>. Do not they see that they are tested once or twice each year? But they do not repent, nor do they remember.

وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا، بَعْدَ إِذْ هَدَاهُمْ، حَتَّىٰ يَبَيِّنَ لَهُمْ مَا يَتَّقُونَ. ~ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ.

إِنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ. يُحْيِي وَيُمِيتُ. ~ وَمَا لَكُمْ، مِنْ دُونِ اللَّهِ، مِنْ وَلِيٍّ وَلَا نَصِيرٍ.

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ، وَالْمُهَاجِرِينَ<sup>1</sup>، وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ، مِنْ بَعْدِ مَا كَادَ يَزِيغُ<sup>2</sup> قُلُوبَ فَرِيقٍ مِّنْهُمْ. ثُمَّ تَابَ عَلَيْهِمْ. ~ إِنَّهُ بِهِمْ رَءُوفٌ، رَّحِيمٌ.

[...] وَ عَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا<sup>3</sup>. حَتَّىٰ إِذَا ضَاغَتْ عَلَيْهِمُ<sup>4</sup> الْأَرْضُ، بِمَا رَحُبَتْ<sup>5</sup>، وَضَاغَتْ عَلَيْهِمْ أَنْفُسُهُمْ، وَظَنُّوا أَن لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ. ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا. ~ إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ.

يَا أَيُّهَا الَّذِينَ آمَنُوا! اتَّقُوا اللَّهَ. وَكُونُوا مَعَ<sup>1</sup> الصَّادِقِينَ<sup>2</sup>.

[---] مَا كَانَ لِأَهْلِ الْمَدِينَةِ، وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ، أَنْ يَتَخَلَّفُوا عَنْ رَسُولِ اللَّهِ، وَلَا يَرْغَبُوا بِأَنْفُسِهِمْ عَنْ نَفْسِهِ. ذَلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ، وَلَا نَصَبٌ، وَلَا مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ، وَلَا يَطَؤُونَ<sup>2</sup> مَوْطِئًا يَغِيظُ الْكُفَّارَ، وَلَا يَنَالُونَ مِنْ عَدُوِّ نَيْلًا، إِلَّا كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ. ~ إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ.

وَلَا يُفَفِّقُونَ نَفَقَةً، صَغِيرَةً وَلَا كَبِيرَةً، وَلَا يَقْطَعُونَ وَادِيًا، إِلَّا كُتِبَ لَهُمْ، ~ لِيَجْزِيََهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ.

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَافَّةً. فَلَوْلَا نَفَرَ، مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ، طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ، إِذَا رَجَعُوا إِلَيْهِمْ. لَعَلَّهُمْ يَحْذَرُونَ!

[---] يَا أَيُّهَا الَّذِينَ آمَنُوا! قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ، وَلْيَجِدُوا فِيكُمْ غِلْظَةً<sup>1</sup>. ~ وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ.

[---] وَإِذَا مَا أَنْزَلَتْ سُورَةٌ، فَمِنْهُمْ مَّن يَقُولُ: «أُنْزِلَتْ رِادَّتُهُ هَذِهِ إِيْمَانًا»<sup>1</sup>. فَأَمَّا الَّذِينَ آمَنُوا، فَزَادَتْهُمْ إِيْمَانًا، وَهُمْ يَسْتَبْشِرُونَ.

وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ، فَزَادَتْهُمْ رِجْسًا إِلَى رِجْسِهِمْ، ~ وَمَاتُوا وَهُمْ كَافِرُونَ.

أَوَلَا يَرَوْنَ<sup>1</sup> أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ؟ ثُمَّ لَا يَتُوبُونَ، وَلَا هُمْ يَذْكُرُونَ<sup>2</sup>.

<sup>1</sup> R1) Cf. Dt 32:39; 1 S 2:6-7; Ez 36:33-36.

<sup>2</sup> كَادَ تَزِيغُ، زَاغَتْ، كَادَ تَزِيغُ، كَادَتْ تَزِيغُ (2) قراءة شيعية: لقد تاب الله بالنبي على المهاجرين

<sup>3</sup> رَحِبَتْ (2) الَّذِينَ خَلَفُوا، الَّذِينَ خَلَفُوا، الْمُخْلَفِينَ، قراءة شيعية: وعلى الثلاثة الذين خالفوا

<sup>4</sup> الصَّادِقِينَ، الصَّادِقِينَ (2) من

<sup>5</sup> 122. Abrogated by the following verse 122. ♦ يُعِيطُ (4) مَوْطِئًا (3) يَطُونَ (2) ظَمَاءٌ

<sup>6</sup> طَائِفَةٌ

<sup>7</sup> غِلْظَةً، غِلْظَةً

<sup>8</sup> أُنْزِلَتْ

<sup>9</sup> T1) Referring to the term *marad* in Jos 22:16-29, Bonnet-Eymard (vol. 1, p. 28) translates: rebellion.

<sup>10</sup> يَتَذَكَّرُونَ (2) أَوَلَا تَرَوْنَ، أَوَلَا تَرَى، أَوَلَمْ يَرَوْا، أَوَلَمْ تَرَوْا، لَمْ يَرَوْا

H-113/9:127. When a chapter descended, they look at each other: «Does anyone see you?», then they turn away. May God turn away their hearts. ~ For they are a people who do not understand.

H-113/9:128<sup>1</sup>. [---] A messenger came to you from among yourselves, grievous to him is your suffering, careful over you, compassionate, very-merciful to the believers.

H-113/9:129<sup>2</sup>. Then if they turn the back [to the belief], say: «God is sufficient for me. There is no god but him. I confide in him. ~ He is the Lord of the great throne».

وَإِذَا مَا أَنْزَلَتْ سُورَةً، نَظَرَ بَعْضُهُمْ إِلَى بَعْضٍ: «هَلْ يَرِيكُمْ مِنْ أَحَدٍ؟»، ثُمَّ أَنْصَرَفُوا. صَرَفَ اللَّهُ قُلُوبَهُمْ. ~ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ.

[---] لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ، غَزِيْرٌ عَلَيْهِ مَا عَنِتُّمْ، حَرِيصٌ عَلَيْكُمْ، بِالْمُؤْمِنِينَ رَءُوفٌ، رَحِيْمٌ<sup>2</sup>.

فَإِنْ تَوَلَّوْا [...], فَقُلْ: «حَسْبِيَ اللَّهُ. لَا إِلَهَ إِلَّا هُوَ. عَلَيْهِ تَوَكَّلْتُ. ~ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ».

## CHAPTER 114/110: THE SUCCOUR

### سورة النصر

#### 3 verses Hegirian<sup>3</sup>

In the name of God, the all-merciful, the very-merciful.<sup>4</sup>

H-114/110:1<sup>5</sup>. When the succour<sup>T1</sup> of God and the conquest come,

H-114/110:2<sup>6</sup>. and you see the humans entering God's religion in crowds,

H-114/110:3. then exalt the praise of your Lord and ask forgiveness from him. He was returning.

بِسْمِ اللَّهِ، الرَّحْمَنِ، الرَّحِيمِ.

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ<sup>1</sup>،

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا،

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ. إِنَّهُ كَانَ تَوَّابًا.

<sup>1</sup> قراءة شيعية: لَقَدْ جَاءَنَا رَسُولٌ مِنْ أَنْفُسِنَا غَزِيْرٌ عَلَيْهِ مَا عَنِتُّنَا حَرِيصٌ عَلَيْنَا بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيْمٌ (2 أَنْفُسِكُمْ (بمعنى اشرفكم)

<sup>2</sup> الْعَظِيمُ (1)

<sup>3</sup> This chapter takes its name from verse 1. Translated also: The Help (Pickthall); Triumph (Rashad Khalifa). Other title: التوديع

<sup>4</sup> See footnote 2 of chapter 1/96.

<sup>5</sup> 1) جَاءَ فَتَحَ اللَّهُ وَالنَّصْرُ ♦ T1) Referring to Is 11:1 and 60:21 which use the term *neser*, Bonnet-Eymard (vol. 1, p. 203) translates: offshoot of God (which means Jesus).

<sup>6</sup> يُدْخِلُونَ (1)

## GENERAL OBSERVATIONS

### Transliteration

There exist different ways of transliterating the Arabic alphabet. We have avoided the more scholarly form in order to facilitate easy reading for the non-specialists in the field. Hence, some of the Arabic letters have been transliterated as follows:

‘	ع + ء	gh	غ
kh	خ	u + w	و
d	د + ض	i + y	ي
dh	ذ + ظ	t	ط + ت
sh	ش	h	ح + هـ
s	ص + س	j	ج

### Quotations from the Bible

Quotations of the Old Testament and the New Testament are taken from the online New Jerusalem Bible: <http://www.catholic.org/bible/>.

### Notes

Footnotes of the verses are divided into four categories separated by ♦:

- T: translation.
- R: reference.
- A: abrogation.
- Simple digit in the Arabic text: variation.

In the footnotes, we quote the author's name, sometimes with the first elements of the title of his work. The Jewish and Christian ancient writings are presented in abbreviated form. For these writings and the other quoted sources, see what follows.

### Abbreviations of the Jewish and Christian writings in the footnotes

1 Chr	1 <sup>st</sup> book of Chronicles
1 Co	1 <sup>st</sup> epistle of Paul to the Corinthians
1 En	1 <sup>st</sup> book of Enoch (apocryphal)
1 Jn	1 <sup>st</sup> epistle of John
1 Kgs	1 <sup>st</sup> book of Kings
1 M	1 <sup>st</sup> book of the Maccabees
1 P	1 <sup>st</sup> epistle of Peter
1 S	1 <sup>st</sup> book of Samuel
1 Th	1 <sup>st</sup> epistle of Paul to Thessalonians
1 Tm	1 <sup>st</sup> epistle of Paul to Timothy
2 Ba	2 <sup>nd</sup> Apocalypse of Baruch (apocryphal)
2 Chr	2 <sup>nd</sup> book of Chronicles
2 Co	2 <sup>nd</sup> epistle of Paul to the Corinthians
2 En	2 <sup>nd</sup> book of Enoch (apocryphal)
2 Jn	2 <sup>nd</sup> epistle of John
2 Kgs	2 <sup>nd</sup> book of Kings
2 M	2 <sup>nd</sup> book of the Maccabees
2 P	2 <sup>nd</sup> epistle of Peter
2 S	2 <sup>nd</sup> book of Samuel
2 Th	2 <sup>nd</sup> epistle of Paul to Thessalonians

2 Tm	2 <sup>nd</sup> epistle of Paul to Timothy
3 Jn	3 <sup>rd</sup> epistle of John
4 Esd	4 <sup>th</sup> book of Ezra (apocryphal)
Ac	Acts of the Apostles
AGI	Arabic Gospel of the Infancy (apocryphal)
AI	Ascension of Isaiah (apocryphal)
AJ	Acts of John (apocryphal)
Am	Amos
Ap	Apocalypse
Ap Paul	Apocalypse of Paul (apocryphal)
Ba	Baruch
BNM	Book of the nativity of Mary (apocryphal)
Col	Epistle of Paul to the Colossians
Dn	Daniel
Dt	Deuteronomy
Ep	Epistle of Paul to the Ephesians
EPM	Gospel of the Pseudo-Matthew (apocryphal)
Esd	Ezra
Est	Esther
Ex	Exodus
Ez	Ezekiel
Ga	Epistle of Paul to the Galatians
Gn	Genesis
Ha	Habakkuk
He	Epistle of Paul to the Hebrews
HEJ	History of Jesus' childhood (apocryphal)
Hg	Haggai
Is	Isaiah
James	Epistle of James
Jb	Job
Jdt	Judith
Jg	Judges
Jl	Joel
Jn	Gospel according to John
Jon	Jonah
Jos	Joshua
Jr	Jeremiah
Jude	Epistle of Jude
LJ	Book of the Jubilees (apocryphal)
Lk	Gospel according to Luke
Lm	Lamentations
Lv	Leviticus
Mi	Micah
Mk	Gospel according to Mark
Mal	Malachi
Mt	Gospel according to Matthew
Na	Nahum
Nb	Numbers
Ne	Nehemiah
Ob	Obadiah
Hos	Hosea
Ph	Epistle of Paul in the Philippians
Phm	Epistle of Paul to Philemon



PJ	Protoevangelium of James (apocryphal)
Pr	Proverbs
Ps	Psalms
Qo	Ecclesiastes or Qoheleth
Rm	Epistle of Paul to the Romans
Rt	Ruth
Sg	Song of Songs
Si	Ecclesiastical or Sirach
Tb	Tobit
TD	Testament of Dan (apocryphal)
TJ	Testament of Joseph (apocryphal)
TL	Testament of Levi (apocryphal)
Tt	Epistle of Paul to Titus
Ws	Wisdom
Ze	Zechariah
Zep	Zephaniah

### Consulted translations of the Koran

We consulted more than forty English translations found in the website *Compared Translations of the meaning of the Quran*: <http://www.islamawakened.com/quran/>, and used, mainly for the footnotes, our own French translation, as well as our Arabic edition of the Koran. In addition, the following French translations were consulted:

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- Ould Bah, Mohamed El-Moktar: *Le Saint Coran*, s.l., s.m., 2003.

A large part of these translations is available at: <http://www.lenoblecoran.fr/>.

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## INDEX OF NAMES AND TECHNICAL TERMS

The index consists of all proper names mentioned in the Koran (in English and in Arabic) as well as important technical terms. Technical terms are sometimes indicated according to categories. Hence, the reader will find: Abrogation under Koran, Jews under People of the book, Stoning under Sanctions, Spoils under Finances of the state, Homosexuality under Sexual intercourse, Apostasy under Religious freedom, etc. Readers interested in Law can consult the analytical legal table of the Koran at the end of our work: *Introduction to Islamic law: Foundation, sources and principles*, Createspace (Amazon), Charleston, 2012. We have given the double digit, according to the chronological and canonical order of the Koran. We have not included in this index repetitive words such as God, man, believers, Gehenna, etc.

- Aad عاد: 10/89:6; 23/53:50; 34/50:13; 37/54:18-21; 38/38:12; 39/7:65-73, 74; 42/25:38; 47/26:123-139; 52/11:50-60; 60/40:31; 61/41:13-16; 66/46:21-28; 67/51:41-42; 72/14:9; 78/69:4, 6-8; 85/29:38; 103/22:42; 113/9:70.
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- Abel هابيل: (allusion to) 112/5:27-31.
- Abraha ابرهة: (allusion to) 19/105:1-5.
- Abraham ابراهيم: 8/87:19; 23/53:37; 38/38:45; 44/19:41-49, 58; 47/26:69-89; 52/11:69-76; 53/12:6, 38; 54/15:51-60; 55/6:74-84, 161; 56/37:83-113; 62/42:13; 63/43:26-28; 67/51:24-32; 70/16:120-123; chap. 72/14; 72/14:35-41; 73/21:51-73; 85/29:16-17, 25-27, 31-32; 87/2:124-133, 135-136, 140, 258, 260; 89/3:33, 65-68, 84, 95, 97; 90/33:7; 91/60:4; 92/4:54, 125, 163; 94/57:26; 103/22:26, 43, 78; 113/9:70, 114.
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- Abu Bakr ابو بكر: (allusion to) 113/9:40.
- Abu Lahab ابو لهب: 6/111:1-5.
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  - Wife of Adam امرأة آدم: 39/7:19-25; 92/4:1.
- Adoption: 49/28:9; 53/12:21; 90/33:1-5; 90/33:36-40.
- Ahbar احبار: (translated as doctors) 112/5:44, 63; 113/9:31, 34.
- Ahmad احمد: 109/61:6.
- Ahqaf احقاف: Chap. 66/46; 66/46:21.
- Alexander the Great اسكندر الكبير: see Dhul-Qarnayn.
- Animal (in Revelation): 48/27:82.
- Answering the evil with the good: 49/28:54; 61/41:34; 74/23:96; 96/13:22.
- Ants: Chap. 48/27; 48/27:18.
- Arafat عرفات: 87/2:198.
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- Ayshah عائشة: (allusion to) 102/24:11.
- Azar آزر: (father of Abraham) 44/19:42-50; 47/26:70, 86; 55/6:74; 56/37:85; 63/43:26; 73/21:52; 91/60:4; 113/9:114.
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- conditions of the chief:  
a Muslim: 92/4:141; man: 92/4:34; knowledge: 53/12:55; 87/2:247; physical faculty: 87/2:247; trustworthy: 53/12:55; respect the religious bonds: 103/22:41; order according to usage and forbid the detestable: 103/22:41; wisdom and ability to judge: 38/38:20; not to be avaricious: 92/4:53.
- Duty of the chief:  
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- Duty of the people:  
Allegiance: 91/60:12; 111/48:10, 18; 112/5:7; 113/9:111; obedience: 45/20:90; 92/4:59; 108/64:13; disobedience to the one who tricks or is extreme: 63/43:54; 69/18:28.
- Monarchy: 48/27:34; 113/9:24.
- Oligarchy: 50/17:16; 101/59:7.
- Political parties of opposition are prohibited: 105/58:19-22.
- Only the power based on religion is accepted: 28/95:8; 49/28:50; 51/10:36; 52/11:116; 55/6:56, 116; 62/42:15, 21, 38; 65/45:18; 84/30:29; 87/2:120, 145; 89/3:159; 90/33:36; 92/4:105; 95/47:14; 96/13:37; 102/24:51; 112/5:45, 48-49.
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- pork: 55/6:145-146; 70/16:115; 87/2:173; 112/5:3, 60.
- wine: 70/16:67; 87/2:219; 92/4:43; 95/47:15; 112/5:90-91.

Prohibition:

- norms meant to facilitate and not to embarrass: 8/87:8; 9/92:7; 12/94:5-6; 39/7:42; 55/6:152; 74/23:62; 87/2:185, 233, 286; 92/4:28; 99/65:4; 103/22:78; 112/5:6.
- not to exaggerate in religion: 92/4:171; 112/5:77.
- not to invent prohibitions: 39/7:32-33; 55/6:138-140, 143-144, 150; 70/16:35; 89/3:93; 107/66:1.
- not to question God: 73/21:23.
- only God decides what is licit and what is not: 51/10:59; 70/16:116; 112/5:87-88; 113/9:37.
- what is not prohibited is permitted: 87/2:29.

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Rabbis - disciples ربيون - ربيون: 89/3:79, 146; 112/5:44, 63.

Rahim (very-merciful) الرحيم: God's name figuring at the beginning of all chapters, with the exception of chapter 113/9. It is also mentioned in 5/1:3; 41/36:5; 47/26:9, 68, 104, 122, 140, 159, 175, 191, 217; 48/27:30; 49/28:16; 51/10:107; 53/12:98; 54/15:49; 58/34:2; 59/39:53; 61/41:2; 62/42:5; 64/44:42; 66/46:8; 75/32:6; 76/52:28; 84/30:5; 87/2:37, 54, 129, 160, 163; 101/59:23; 113/9:104, 118.

Rahman (all-merciful) الرحمن: God's name figuring at the beginning of all chapters, with the exception of chapter 113/9. Also mentioned in 5/1:3; 34/50:33; 41/36:11, 15, 23, 52; 42/25:26, 59-60, 63; 44/19:18, 26, 44-45, 58, 61, 69, 75, 78, 85, 87-88, 91-93, 96, 45/20:5, 90, 108-109; 47/26:6; 48/27:30; 50/17:110; 61/41:2; 63/43:17, 19, 21, 33, 36, 45, 81, 73/21:26, 36, 42, 112; 77/67:3, 19-20, 29, 80/78:37-38; 87/2:163; 96/13:30; 97/55:1; 101/59:22.

Ramadan رمضان: 87/2:183-185. Cf. Fasting.

Raqim رقيم: (translated as: engraved tablet) 69/18:9.

Relationship:

- affection of the mother: 49/28:10; 57/31:14; 66/46:15.
- God has priority over parents: 24/80:33-37; 57/31:14-15; 74/23:101; 79/70:11-14; 85/29:8; 91/60:3; 104/63:9; 105/58:22; 108/64:14-15; 113/9:13, 23-24.
- respect for the parents: 44/19:14; 50/17:23-24; 55/6:151; 57/31:14-15; 62/42:23; 66/46:15; 85/29:8; 87/2:83; 92/4:36; 113/9:8, 10.
- respect of kinship: 87/2:27; 92/4:1; 95/47:22-23, 96/13:21, 25.
- supporting relatives: 50/17:26; 62/42:23; 70/16:90; 84/30:38; 87/2:83, 177; 88/8:41; 92/4:8, 36; 101/59:7; 102/24:22.

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- apostasy: 3/73:11; 4/74:11; 70/16:106; 89/3:72, 87, 86-91; 87/2:217; 89/3:89, 167; 90/33:14; 92/4:137; 112/5:34, 54; 113/9:5, 11, 74, 107.
- falsification of the sacred books: 87/2:79, 174; 89/3:199; 112/5:44.
- freedom of cult: 55/6:108; 87/2:114; 113/9:17, 28.
- no constraint in religion: 3/73:19; 4/74:54-55; 34/50:45; 39/7:88; 48/27:92; 51/10:41, 99, 108; 52/11:28; 55/6:104; 59/39:41; 69/18:20, 29; 87/2:256; 98/76: 29.
- respect of the Sabbath by the Jews: 39/7:163; 70/16:124; 87/2:65; 92/4:154.
- respect of the sacred books, the messengers and the religion: 4/74:45; 38/38:63; 39/7:51; 41/36:30; 42/25:41, 72; 47/26:6; 49/28:55; 52/11:8; 54/15:95; 55/6:10, 68, 70, 91; 56/37:12; 57/31:6; 59/39:48; 61/41:26; 63/43:47, 83; 64/44:9; 65/45:9, 35; 66/46:26; 70/16:34; 73/21:2, 36, 41; 74/23: 3, 110; 76/52:12; 79/70:42; 84/30:10; 87/2:231; 92/4:140; 96/13:32; 112/5:57-58; 113/9:64-65.

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Responsibility:

- equivalence of penalty and offense: 51/10:27; 55/6:160; 60/40:40; 62/42:40; 70/16:126; 87/2:178, 194; 103/22:60; 112/5:45.
- individual responsibility: 23/53:37-40; 41/36:54; 43/35:18; 50/17:15; 51/10:41; 55/6:52, 164; 57/31:33; 59/39:7; 60/40:17; 76/52:21; 82/82:19; 85/29:12-13; 87/2:134; 89/3:30; 92/4:11.
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- responsibility according to capacity: 39/7:42; 55/6:152; 74/23:62; 87/2:286; 99/65:7.
- responsibility for the faults of people that one misguides: 70/16:25.

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- Queen of Saba ملكة سبأ: 48/27:22-44.

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- People of the Sabbath اصحاب السبت: 92/4:47.

Safa الصفا: 87/2:158.

Sakinah سكينة: (translated as: divine presence, or tranquillity) 87/2:248; 111/48:4, 18.

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- abandoning the woman in the couch: 92/4:34.
- amputation of hand and foot: 39/7:124; 45/20:71; 47/26:49; 112/5:33, 38.
- banishment: 112/5:33.
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- capital punishment: 39/7:72; 54/15:66; 55/6:45; 87/2:178; 88/8:7; 112/5:32-33.
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- feeding and dressing poor people: 87/2:184, 196; 105/58:4; 112/5:89, 95.
- God transformed some sinners in monkeys and in pigs: 39/7:166; 87/2:65; 112/5:60.
- lashes: 102/24:2, 4.
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- adultery: 42/25:68; 50/17:32; 90/33:30-31; 91/60:12; 92/4:15, 25; 102/24:2-3.
- anal intercourse between man and woman prohibited: 87/2:222.
- cohabitation: 92/4:24-25; 112/5:5.
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- masturbation: norm deduced from 74/23:1, 5-7; 102/24:33.
- propagation of illicit sexual intercourse: 102/24:19
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Sodom and Gomorrah سدوم وعمورة: (allusion to) 39/7:84; 47/26:173; 48/27:58; 52/11:82; 54/15:74; 56/37:136; 85/29:34.

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